

THE
PARLIAMENT
OF CHRYSTE AVOV-
CHING AND DECLARING THE ENAC-

ted and receaued trueth of the presence of his bodie and Bloode in the
blessed Sacrament, and of other articles concerning the same, im-
pugned in a wicked sermon by M. Iuell, Collected and seth-
furth by THOMAS HESKYNES Doctour
of dyuinitie.

*Wherin the reader shall fynde all the scripturs cōmonlie alleaged oute of the newe Testament,
touching the B. Sacrament, and some of the olde Testament, plainlie and truely expounded
by a nombre of holie learned Fathers and Doctours.*

ECCLESIAST. VIII.

NON te pretereant narratio seniorum, ipsi enim didicerunt à patribus suis. Quoniam
ab ipsis discas intellectum, & in tempore necessitatis dare responsum.

*Go not from the doctryne of the elders, for they haue learned of their fathers. For of them thou
shalt learn vnderstanding, so that thou maist make answer in tyme of nede.*

AVGVST. LIB. I. de moribus Eccle. CAP. XXV.

AVDITE doctos catholice Ecclesie viros tanta pace animi, & eo voto, quo ego vos
audiui.

*Heare ye the learned men of the catholique Church with as quiet a mynde, and with suche
desyre as I haue heard youe.*



Imprinted in Antverpe,

At the golden Angell, by VVilliam Silvius prynter to the Kynge

Maicstie.

M. D. LXVI.

With Privilege.

THE NAMES OF SOCHE AVTHOVRS AS BE
 ALLEAGED IN THIS BOOKE OF THE PARLIA-
 ment of Chryste, placed as yt vvere in tivo houses, that ys to vvitte, soche as vvere
 before a thousand years or verie neer, in the higher house, soche as vvere since, in
 the lower house.

Iesus Christus.

*Apost. &
 Evangelist.*

Ioannes.
 Marcus.
 Paulus.
*Latines of the hi-
 gher house.*
 Cletens.
 Alexander.
 Sixtus.
 Pius.
 Soter.
 Tertullianus.
 Fabianus.
 Cyprianus.
 Siluester.
 Iuuenus.
 Hilarius.
 Optatus.
 Ambrosius.
 Hieronimus.
 Augustinus.
 Primasius.
 Vincentius Iirinensis.
 Sedulius.
 Leo primus.
 Hilarius PP.
 Cassiodorus.
 Gregorius.
 Isidorus.

*Latines of the lo-
 wer house.*

Beda.
 Haymo.
 Remigius.
 Paschasius.
 Lanfrancus.
 Algerus.
 Guitmundus.
 Anselmus.
 Hugo de S. vict.
 Rupertus.
 Bernardus.
 Petrus Clu.
 Innocentius.
 Thomas de Aqui.
 Nicolaus Iyra.
 Hugo Cardinalis.
 Holkot.
 Roffensis.
 Titelmannus.

*Apost. &
 Evangelist.*

Matheus.
 Lucas.
 Andreas.
*Grecians of the hi-
 gher house.*
 Martialis.
 Abdias.
 Anacleus.
 Ignatius.
 Dionysius Areop.
 Telephorus.
 Iustinus.
 Irenus.
 Origenes.
 Eusebius Cesariensis.
 Athanasius.
 Eusebius emif.
 Basilus.
 Gregorius Niss.
 Gregorius Nazian.
 Efrems.
 Isichius.
 Chrysostomus.
 Theophilus Alexan.
 Amphilocheus.
 Didymus.
 Proclus.
 Cyrillus.
 Euthymius.
 Theodoretus.

*Grecians of the lo-
 wer house.*

Damasceus.
 Theophylactus.
 Oecumenius.
 Nicolaus Methonen.
 Nicolaus Cabasila.
 Germanus.
 Bellario.

THE PARLIAMENT OF CHRISTE VPON
the matter of the B. Sacrament.



Privilegium.

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Datum Bruxelle 7. Iulij. 1565. Subsigni.

Burgeois,

et

Facinwez,

TO M. IO. IVELL THOMAS HESKINS

A

WISHETH GRACE AND RESTITY-

cion of faith.

DESTING your heresie, yet louing your person, and therfor wishing your reformatiō and correctiō, I haue, M. Iuell cōpilled this booke, wherbie as I trust the vanitie of your bragge ys and shalbe disclofed and perceaued: so do I wish that by the same both yowe and soch as haue erred, maie be reduced from your foule error, and all the people of my native contrie, for whose cause especia lie I haue takē these labours, so staied in faith, that by your manifold vntueths they be not seduced. Yow haue not onelie enwrapped your self in error, but also to mainteine the same cōmitted three heinouſe offences. One is the abuse and contēpt of the authoritie ad doctrine of the holie Fathers of the primitiue ad aunciēt Church: Those Fathers yowe do not onelie truncate lie alleage, ad with craftie sleight abuse ad falsifie: but also although yowe cōuidētlie see the impugning your doctrine and heresie, yet without all regard of their great learning ad authoritie, of their perpetual cōsent ad agreement, of their reuerēd antiquitie, of their famous holinesse, yowe ruiue stil in the race of your deuised inuencion, and phantasie, vntill cōtēning whatsoeuer hath been by the saied or doer contrarie to your blinde affection, and wicked opinion. Now to yse to yowe the woords of the holie Father *Leo to Eurych*: *Quid iniquius, quam impia sapere, et sapientioribus doctoribusque non credere?* What ys more wicked then to haue vngodlie opinions, and not to beleue the that be wiser and better leached? *Decet enim sequi patres nostros, nec cōmutare definitiōē eorū perpetuā, quorū regulā secundū sacras scripturas esse didicimus.* Yt becometh vs (saith *Flavianus*) to folowe our Fathers, and not to chaunge their perpetuall definition, whose rule we haue learned to be according to the scripturs.

But yow staied not here. Yt was not enough for yow to cōtēne or abuse the perpetuall definitiō of the Fathers, but yowe proceeded to the second offence to mocke ad skorne the learned ad holie Fathers of Chrysts Church not onelie the of the later daies, but soch as liued a thousand years ago, wherof some were famous for their learning, some so constant in their faith and perfect in life that of the vniuersal Church thei haue be hitherto, ad yet be reputed ad esteemed blessed Saincts. Soch I saie as God hath exalted to his glorie, soch, as in heauē be honourable, soch haue yow in earth dishonoured yea mocke ad skorned, ad as moch as in yow laie, made despicable to the worlde. Thus haue yow vsed or rather abused *S. Siluester*, who liued in the time of *Cōstāntine the great*, a mā right vertueouse ad holie, ad so reported in al good histories, as yourself know, ad so esteemed ad reuerēced of the whol Church. Thus haue yow vsed *S. Isidore*, a mā of great fame, ad an holie bishoppe in the time of *S. Gregorie*. Thus haue yow vsed *Innocētiū*, the third, *Thomas de Aquino* ad *Roffensis* all mē of singular vertue, ad in learning not inferiour to yowe, I am sure, but a great waie before yow, wherfor no soch as yow aught to deride and mock. As for the Bishoppe of *Rocheſter*, who both learnedlie ad godlie wrote against both *Luther* and *Oecolampadius*, his works stand yet vntouched, but of your mock, not able to be impugned by any *Luther*, *Oecolampadius*, *Caluinist*, or other like, for of which sect yow be, I think yow discloſe not. In this your mockrie yow are the right imitator of *Porphyrus* the enemy of all chryſtianitie. For he (as *Euseb.* ad *Niceph.* witnesse) derided the *Euangelists* ad Apostles the writers of the scripturs: yow deride the holie Bishops ad saincts their successours, writers vpō the script. He cōtēned the holie scripturs, he reprehended them, imagining cōtradictiōs in the, he reputed the (saith *Niceph.*) as things of naught.

D

yowe contene the learned cōmentaries ad writings of the Saints of God v-
pō the scripturs, ad matters incidēt ad appertaining to the scripturs, with skof
fes yowe trauail to reprehēd their graue authoritie ad godlie writings. Yowe
plaie and dallie with them before the people like a ioung *Porphirie*, as though
they were things of naught. Thus yow maie see, as all that be wise and staied
by Gods grace doo see, howe fullie herin yowe bear the image, and iustlie so
lowe the steppes of him, that fiercelie (as yowe doe) persecuted with deadlie
hatred the church and religion of Chryste.

Your third offence ys yet worse and more heinoufe, wher yowe haue vt-
tered so manie vntrueths and lies euen *aduersus Dominū, & aduersus Christū eius*,
against our Lord, ad against his Chryste, against his holie gospell, and against
his holie woord. Ys yowr matter soch (M. Iuell) as yt can not be mainteined
without lies? and (as the holie man Iob saied) *Nunquid Deus indiget vestro menda-
cio?* Hath God nede of your lies? No, so litle nede hath he of lies, that he will
destroie al thē that speak lies, as the psalmist saith. But that I see not to charg
yowe without proof, as yowe do other, ys not one of your challenging arti-
cles against the presence of Chrysts bodie and blood in the blessed Sacramēt ys
not the doctrine yowe teach and preache in that point directlie contrarie
to the doctrine of our Sauour Chryste? Whē he saith: *This ys my bodie, This ys*
my blood: and yowe auouche and teache that yt ys verie bread and verie wine
ys not this a contrarie doctrine to his? ys yt not plain against his manifest
woorde? ys yt not in effect to charge him with vntrueth, though yowe daie
not yet in flat woordes saie that he lied? The craftie sleight yowe vse in hand-
ling the scripture, wher the trueth of Chrysts doctrin doeth appeare, ad your
wielie suppressiō of those woords which cheisie declare the same trueth, ad
opē yowr vntrueth, doe wel proue your wicked meēing to be none other.
For taking the woords of S. Paule for the theme of your sermō, yowe produ-
ced thē truncated, and passed thē with moch sleight. Thus yowe vter thē:
I haue receaued of the Lord that thing, which also I deliuered vnto you: that ys, that the lord
Iesus in the night that he was betraied took bread, ad ther yowe end. Wher, although
yowe pretended to teach the first instituciō of the Sacramēt. yet either of malice to
suppress Chrysts trueth, or for feare to disclose your own vntrueth, you wold
not or durst not reherse the verie words of the instituciō, which I wish al mē
to note, but both in the latin ad inglish, as your faith staeth in bread, and as
yow wold the faith of your audiēce should do the like, your theme ended in
bread, in so moch as whē yowe come to your last matter, to speak of priuate
Masse (as yow tearm yt, though falselie, for ther ys none soch) and, to proue
yowr Cōmuniō, beginne again to repete the woords of the instituciō, Lord,
what shift yowe make to suppress the words of Chryste: *This ys my bodie, This ys*
my blood in the which lieth al the effect of his instituciō. These woords yowe
flie, as frō a serpēt, yowe cā not abide the sownd of thē, ad therfor with sham-
ful craft, yowe passe thē saing thus: *Chryst in the last supper ordeined a Cōmuniō, ad she*
wed no manner token of priuate Masse, as maie plainlie appeare both by the woordes that he
spake, and also by the order of his doings. For he tooke the bread, brake yt, denided yt, ad gaue
yt to his Disciples, and saied: *Drinke ye all herof.* These be yowr own woords. Yowe
pretēded to proue your matter by Chrysts woords ad order, but whē yowe
come to the verie point yowe do not as moch as touch his woords, but skip-
pe ouer thē, so well maie your prof appeare bi thē, ad so loath are yowe to vt-
ter Chryst words, that his trueth might appear, ad your falshood be disclosed.
Against your first offēce (which ys your abuse of the doctours in mutilating
their saings, as yow doo *Anacletus* in falsifieng their meēing, as yow do *Ter-
tullian*, and S. Cyprian: in craftie alleaging two or three woordes, that appa-
rantlie maie seem to make for yowe, leauing oute the rest that might-
lie

lie maketh against yowe, as yowe doe saint Augustine: in corrupting
A authours by putting woordes to their sayings, which they haue not, as yowe
doe with *Zeo*: wherbie euidentlie appeareth yowr contempt of their autoritie,
whom by so manie means yowe labour to abuse, to shadowe, and hide the
trueth by them so clerelie settfurth) I come in right vse, reuerentlie allea-
ging them, whollie and fullie producing them, truelie reporting them, and
their mening, iustlie letting euerie of them plainlie to testifie that, whiche
he hath written, and causing euerie one to speake his owne woordes wi-
thout corruption. And that yowe maie perceaue that the catholique Chur-
che ys strong, against the whiche the gates of hell, the power of heresie shall
not preuaill, knowe yowe, that yt ys *Terribilis castorum aties ordinata*, a terrible
fortresse in most goodlie order appointed. Oute of the which fortresse in goodlie
order ys comed a great nombre against yowe, marching by coopes, eche
couple to shewe the vnitie of trueth and faith professed in bothe Churches,
being one of the greke church, and other of the latine church, and the se-
niours for the most part placed in the forewarde. These haue I brought
furth not one alone and by piece meale so to rume awaie, with the matter,
B as yowe doo, but in good nombres, and with their full sayings, and the same
doo I oftentimes conferr together, that the full and perfect cleernesse of the
trueth in ther consonant sentences maie appear, and shine to all that list to
looke therat, and be disposed to knowe the trueth.

Against yowr second offence, which ys the mocking of holie writers and
Saints, wherbie yowe seke to dishonour and deface bothe them and the re-
ligion they professed, I come with due reuerence and honour of them, whō
I knowe by Chrysts promesse to be honourable before the Father in heauen
for their constant confession of his holie name whilest they liued here vpon
earth. Wherfor as being vpon the earth they were not gasts and straungers
but the felowes of Saints, and of the house of God, I tearme them as sena-
tors of the Parliament house of Chryste, as knowing the enacted and recea-
ned trueth of the matters of faith pertaining to that house. For this cause I
regard all their writings which the catholique Churche hath allowed, consi-
dering that the same Churche hath taught me that the gospell, that ys
C the verie worde of God written by the mocion and instruction of his holie
Spirit, hath taught me that these mens writings vpon the same are good
and commendable. And as with S. Augustine I saie, that I wolde not beleue
the Gospell but that the autoritie of the Churche moueth me therunto:
no more wolde I beleue the Fathers expounding the scripturs, but that ther
vnto I am moued by the Churche. Then yt foloweth well that as I ought
to beleue the Gospell for the autoritie of the Churche: so ought I to bele-
ue the doctours for the autoritie of the Churche. And here to ouerthro-
we your contempt of them and your self also, I do oftentimes conferre the
expositions of the later Fathers with the expositions of the elder fathers, and
finding them altogether grauelie against youre euell doctrine to consent,
and yt to confute as hereticall and deuellish, I let your light mockes and skor-
nes flie home again to yowe as fleshflies to their carien.

Against your thirde wickednesse, I meen your cōtempt abuse and vntrue
handling of the holie scripturs, I come in euerie place, where mencion ys
made of the bleff. Sacrament, with the wholl processe ther contained. In the
vi of S. Iohn, the xxvi. of S. Marth the xiiii. of S. Luke, the x. and xi. of the
first epistle to the Corinth, the v. to the Ephesians, and the xiii to the Hebru-
D es, somoch as the Fathers expownd to appertein to the holie Sacr. I produce
not truncatelie and falselie, but fullie and truelie euery sentence, and euery
woord, submitting my self to the autoritie of gods woord, ad not bi sleight
subdewing yt to mine owne autoritie.

But here the learned perchaunce maie merueill, that I wold ioin with yowe in the scripturs considering the auncient counsell of Tertullian, who wolde not that anie catholique shoulde entre into disputacion with an heretique with the scripturs. *Nihil proficit congressio scripturarum cum hereticis, nisi plantet aut stomachi quis ineat enervationem aut cerebri* &c. To ioin (saith he) in disputacion with heretiques with scripturs yt doeth nothing auail, except a man will turne vppeside down either his stomacke or his brain. what shall thowe gain, thowe great learned man in the scripturs, when yt thowe defend anie thing yt shall be denied of the contrarie part: yt thowe denie anie thing, yt shall be defended &c. And after he concludeth thus: *Ergo non ad scripturas prouocandum est* &c. We maie not therfor appeal to the scripturs, neither maie we appoint our disputacion in them, in the which ther ys either none or vncerten victorie, or not verie certen. For this cause, and for that S. Hierom saith that *Scripturae non in legendo consistunt, sed in intelligendo* the scripturs consist not in reading but in vnderstanding: I haue trauailed by diligent searching of the fathers from the Apostles to this our time, to trie oute by ther common consent howe the scripturs are to be vnderstanded, and so haue I (as by a line drawn from hand to hand) descended from age to age, that the true vnderstanding of them receaued and approued in all that diuersitie of ages and places, might be perceaued and known.

In this my doing I haue fulfilled the counsell of Vincentius lirinien. who for remedies against errours among other willeth, that if anie errour hath been committed in the olde time, either by certain men, or by anie one wholl citie, or by anie Prouince, to reforme that, the decrees of auncient generall Councells must be sought, and yf none soche can be founde (as in these daies though they be found, they be not regarded) then (saith he) *operam dabit, ut collatis inter se maiorum consiliis, interrogatis sententias* &c. He shall geue diligence to seeke and learn the iudgements of the elders, and cōferr the together but of those elders onelie, which although they were in diuerse times and places abiding: yet in the Cōmunion and faith of one catholique Church, were alwaies allowed as masters, or men of autoritie. And what soeuer he shall knowe, what not one or two of them, but what alltogether with one consent haue holden, written, and taught openlie, cōmonlie, and continuallie y let him vnderstand, that that ys without all doubts to be belened. Thus he. As this counsell ys on my part fulfilled in that I haue searched and conferred the iudgements of the fathers, and fownd them (though they were in diuerse ages and places) fullie and whollie agreeng in the matters of the presence of Chrysts bodie and blood in the blessed Sacrament, of the oblacion of the same, and of other articles appertaining ther to, whiche (as in this worke yt maie be clerlie perceaued) not one or two, but euery one of them haue, not obscurely but manifestlie, not in one place, or at one time, but cōmonlie and continuallie, holden, taught, and written: So wolde wolde I that yowe, M. Iuell, if yowe regarde the Fathers of the primitiue Church in dede, as yowe bragge in woorde, that yowe (I saie) shoulde receaue and embrace these scripturs as expownded and deliuered to yowe by their hands, and their expositions to accept as a cleer and certen vndoubted trueth, whiche trueth so opened by the, I bring furth against your vntrueths, and not the bare scripture alone, as Tertullian wolde I shoulde not. This, I trust, yowe shall well perceaue, if leauing your corrupted affection apart, yowe will with a cleer eie and vpriight iudgement read this worke, wherein yowe shall see all the Fathers that commonlie haue, expownding the scripturs, written of these articles of the Sacrament, whiche yowe in your iolitie (I will not saie more arrogantlie than as a chrystian preacher should, mekelie and lowlie, more rashlie, then wiselie or aduisedlie) with so great bragge wttered in your sermon, all soche Fathers, I saie, shall

yowe

yowe see, aswell grekes as latines, aswell auncient, as of later time, with one
A cōmon consent and agreement, so expownding the scripturs as though they
had ben in one time, and had cōspired vpon one sense and vnderstāding: all
those shall yowe see impugning your negatiues, and by the scripturs affirming
the catholike doctrine, and faith catholiquelike and vniuersallie professed, and
thus shal the truth of the scripturs ouerthrow the vntueth of your heresies.

Nowe I haue in a generall maner shewed your offences, whiche moued
me to write against yowe: in like generalitie I haue shewed howe I do proce-
ad against yowe: the specialitie of your offences and of the processe aunswere
rable to the same, yowe shall finde in this worke, though simplie without
coolour, yet plainlie without craft, declared. Yf my trauaill herein obteine
not his eniēded effect, namelie your conuersiō and amēdement, and to doo
yowe that good that yow maie be staied frō running to perual damnacion:
yet staing other that by your pestilent heresies might be brought to that wo
full daūger, I shall not onelie do the that good I wish, but also helpe to make
your dānaciō the easier, whiche howe greuouse yt shall be, he knoweth best,
that knoweth howe manie soules yowe haue brought to dānaciō. Yf yowe
being obdurated persist in your impietie, yt cā not be auoided but yowe doe
B yt of malice, hauing ben aduertised and admonished of your wicked errors
and heresies heretofore by doctour Harding and other, and nowe by me.
Yowe knowe who saith: *Hæreticum hominem &c.* after one or two admonitions stie
the companie of an heretique, knowing that soche one ys subuerted, for somoche as he ys enen
by his owne iudgements condemned. In dede being, as I saied, thus admonished, and
seing with all your wicked doctrine by the whol multitude here alleaged, so
plainlie and cleerly condemned, yt can not be but by your owne indgemēt
yowe must be condēned. For this ys so euidentlie true that yowe or any man
can not denie yt, that no doctrine, nowe holdē of the catholique Church
for a trueth, and impugned by the Sacramentaries, was euer yet at anie time
by the church, or by any catholique writer, reputed as heresie or errour.
Again this ys as true that euerie doctrine holden of the Sacramentaries, and
nowe impugned by the catholiques, hath ben before time of the catholique
Church and writers reputed and adiudged erour and heresie, a fewe late in
uencions onelie excepted, which also are now by catholikes impugned, and
C by plain testimonies of the auncient Church proued to be errors and here
sies, and so condemned.

To make good the first saing, I will reherse certain catholique propositions:
Chrysts bodie ys verilie in the blessed Sacrament. Chrysts bodie ys offred in sacrifice in the Masse.
The holie Sacrament ys to be reserved for the cōmunion of the sick. The blessed Sacrament maie
be receaued vnder one kinde. The bodie of Chryste in the Sacrament ys to be adored. Saints in
glorie praie for vs and are to be praied vnto by vs. The dead receaue great benefite by the sacrifi
fice of the Masse. Praier and almosse dedes doen for the dead doe auail them. These and
soche like the catholiques doe holde, the heretiques denie. I will not here
proclame against yowe, but I will ioine this issue with yowe, that if yowe
can bring anie catholique Cōfessell or catholique doctour impugning these
or anie of the, as hereticall or erroneous, I will subscribe vnto yowe and saie
as yowe saie: yf yowe can not (as I am sure yowe can not) the will I saie, as
I maie well, that your doctrine ys erroneous, hereticall, and deuelish. Nowe
to saue your doctrine frō this fowle reproache, proue by soche testimonie
as I haue saied, that our doctrine ys erroneous, or ells the shame will be on
your side that teach the contrarie.

D To make good my second assertion, I will also reherse certain propositions
of your doctrine: *Chrysts bodie ys not reallie in the Sacrament. The Sacrament ys*
onelie a figure of Chryste and not his bodie. The substance of bread ys not by due consecra-
cions

cion chaunged, turned, transmuted, nor transelementated into the substance of the bodie of Chryste. Ther ys no sacrifice of Chrystes bodie offred in the Masse. Praier and almosse dedes nothing auaille the dead, neither the sacrifice of the Masse. These and soche like do yowe and your likes teache and defend, for the whiche I will ioine this issue with yowe, that if I haue not in this booke sufficientlie proued, or can not hereafter, if I be required, more fullie proue euerie of these to be erroneous and hereticall, and long agon for soche to haue ben condemned, I will subscribe to them, and confesse the to be good? Yf I haue or can euidentlie proue the so to be, then confesse yowe the to be naught and deuelish. Yf yowe refuse thus to doo: yet for the defence of your doctrine, yf yt maie be defended, doo that to vs, that I haue doen to yowe. I haue doen to yowe in this booke three things. First, I haue shewed yowe the beginning of the doctrine of the bleff. Sacramēt, the progresse and cōtinuance of yt, and the defence of yt. Secōdlie, of the Masse which ys the solēne sacrifice of Chrysts Church, I haue shewed yowe good presidents, certē and assured practises, and these right auncient. Thirdlie, for the Sacramētaries doctrine, I haue shewed whē yt began, by whō yt was inuēted, whē and wher yt was condēned, and so ceassed, and by whom yt was raised again in these our daies, in the whiche yt ys also lauffullie again condēned. Nowe doo yowe the like, for your doctrine, and against ours, Shew the beginning, progresse, cōtinuance and defence of your Sacramentaries doctrine. Shewe the originalls and aunciēt presidents of your Cōmunion, which ys the kaie, and note of your religion, and cōfesse the as we haue done the Masse, with the aunciēt presidents of the primitiue Church. Shew howe all your innouations, whiche within these fewe years were in no place of the christian world vsed, were put down, howe and by whō that was compased: in what Popes time and Emperours reign they were suffred to be doen, yf anie suffred persecuciō or exile for the, who stode against these that ouerthrewe them, who wrote against the that banished your religiō, and wher be the bookes, Yf your doctrine be so notablie good and ours so notablie wicked as yowe teache and preache yt to be, so great an alteraciō and decaie of religion frō so great a good to so grete an euell, coulde not be doē in the world withoute great note, without large testimonies of histories and cronicles of so lamentable a chaūge. Bring furth therfor yf yowe can the monimētes and testimonies of this chaunge: Yf yowe can not, wise mā will thinke and beleue that ther was neuer none soche: Yf ther was none, the beyout proceedings but nouelties, inuēted in these later daies, and neuer before in vse, and therfor well tearmed the newe religiō, newe doctrine, newe faith, newe church, newe Communion.

Two things, M Iuell, I doubt not, but yowe knowe. Thone, that in the primitiue and auncient church ther arose no notable heresie, but yt was speedelie impugned: Thother, that of the originall and progresse of euerie soch ther were notes made and monuments for memorie left. As concerning the first, yt ys certē, that euē in the beginning of Chrystes Church *Ebion* and *Cerinthus* sowing their heresie were streight impugned by S. Iohn, against whō he was moued to write his gospel and epistles. Against the same also with other, as *Valentinus*, *Marcion*, *Cerdon*, *Symon Samaritan*, *Basilides*, *Carpocrates*, and soch like, wrote the holie Father *Irenaeus* not long after, who, as in his workes yt maie be seen in diuerse places, vsed for an argument against those heretiques, the presence of Chrysts bodie in the Sacramēt, and yet the same *Irenaeus* was neuer noted of error for his so affirming and teaching. *Origen* his workes being fownde insperfed with diuerse errors, was noted for them, but wher he testifieth the presence of Chrystes bodie in the bleff. Sacrament, he was neuer

neuer blamed : Ciprian the holie martir was verie vehēmet against *Nouatus* the heretique, and his sect, he diligentlie laboured to cut of soche weedes. This holie mā in the matter of the presence wrote so plainlie as no mā more plainlie, he wrote also of baptisme. In the matter of the presence, the church hath allowed him, in the matter of Baptisme notwithstanding his holiness they haue refused him. To be short *Epiphanius* and S. *Augustine* wrote booke of the heresies of them that were before and in their times, and although manie besides the fore mēcioned had spoken so plainlie of the blessed Sacramēt that they cleerly cōfessed the presence of Chrysts bodie in the same, as *Martialis*, *Ignatius*, *Iustinus*, *Tertullianus*, *Philarius*, and manie other: yet be none of all these nor none other for that doctrine nōbred ther amōg heretiques, which vndoubtedlie they should haue ben, if the matter had so deserued. But trulie yt was neuer yet red in anie god writer, nor somoche as dreamed, that the cōfessiō of the presēce of Chryste in the bleff. Sacramēt ys heresie or error.

Nowe as touching histories witnessing the wicked beginning the miserable progresse, and open end and confusion of heresies, yt were superfluous for me to write, sith ther hath ben no notable heresie or heretique, which are not recorded either by *Eusebius*, *Teodoret*, *Sozomenus*, *Nicephorus*, *Aeneas Silvius*, and soche other whose booke be dailie in mens hands. By whom when your Sacramētaries heresie begā we knowe, howe lōg yt continued openlie we knowe, who withstood yt and wrote against yt we knowe, in howe manie Councells yt hath be cōdemned we knowe. Furder who haue renewed the same in these later daies we knowe, when and howe *Luther* reigned we knowe: howe *Oecolampadius* folowed, though an other waie, we knowe, howe *Caluine* hath cōtroled both catholiques and heretiques we knowe, what the doings of these and their complices haue ben and be, we knowe, and that they haue ben and be cōdemned for heretiques we know. To be short, ther hath ben no notable alteration or molestacion in religion by heresie, but yt ys committed to memorie in histories. Yf the your doctrine and faith, your religion and professiō, your notable Cōmunion, or rather confusiō, were once good and catholique, yt can not be but of so great an alteration as to make catholique faith damnable heresie, or holie cōmunion wicked diuisiō ther must be some notable mencion in histories or some auncient monimēt in writing to declare yt. Yf yowe haue anie soche bring them furth, and the yowe shall doo fōwhat to allure wise men vnto yowe. For in this point I hold him nothing wise that will repute either your doctrine, faith, religion or communion to be good and catholique vntill yowe shewe good testimonies and presidents of the catholique vse of them, which I am certen yowe can neuer doo. As for soche evidences as your self nowe and your auncetours heretofore haue picked out of the right and true evidences of the catholique Church, I meen the holie scripturs, Councells, doctours, and approued histories, and with great boldnesse haue shewed the to the world and auouched them to be yours and to assure your cause, they are allreadie well knowē ad tried not to be yours in dede, but to make all for the catholique faith and religiō, and mightilie against your singular phāsies and to ouerthrow your wicked heresies, when they be plainlie opened, and deliuered frō your craftie corruptions, as they haue ben by sondrie and manie famous learned men as well in this age, as before our time. And I, to my power, haue in this booke, for soche matters as I hādle, detetted your forgerie, and corrupting of the evidences therto appertening, by your wresting, glosing, cutting, peicing, diminishing, adding, and other wise falsifieng the right, cleer, wholl, perfect, godlie and true testimonies of the scripturs, Councells ad aunciēt doctours. And soch as be so flatte against your cause, as yowe can
haue

haue no aide of them, but be forced therfor either to depraue their authoritie with mocking and skorning, or flatlie to denie their workes, they are defended, and holdē in their woorthie estimacions, and their denied workes restored to the right authours. The first therfor, that ys the scripturs Coucells and aunciēt doctours yowe can no more abuse for shame and chaleng to be on your side, whē being sifted frō your sleights, and clered frō your fallhead all mē maie perceaue thē not to be your right euidēce, making, as thei do, so plainlie against yowe, ad mightilie ouerthrowing your cause. The other, that ys, the later learned writers and holie fathers, yow maie no lōger contemne being proued to agree, as they doe, with their elders and approued, as they be of the church, to be catholique and holie writers, your skoffes and mocks against them, will stand for no reason before wise men.

Nowe yowe vnderstand, M. Iuell, what I haue here doen, to the whiche yf either yowe or anie other for yowe shall by railing Rethorike make a pretended answer, I do yowe to witte, that I will not vouchsafe to putt my penne to the papire for that kinde of answer. For I haue begonne with yowe in an other sort, and like a diuine, railing I haue left to ruffins and skoldes, and coolours of persuasions to rethoricians, directlie according to my professiō with all plain trueth haue I proceeded. Yf answer therfor shall be made, let yt be either a direct answer or none. Direct answer ys soche as I make to yow, where yowe abuse the vnderstāding of the scripture, or doctour, to proue the same vnto yowe: where yowe falslie, to alleage the place truely: where yowe corrupt, to shewe the right saing: when yowe adde and put to, to declare what yowe adde and put to: whē yowe leaue oute, to expresse the woordes so by yowe left oute. And finallie, by full, plain, and expresse testimonie of scripturs, Councells, or doctours, as the condiciō of the matter requireth, to open and declare the trueth, and by like authoritie to proue and cōfirme the same. Thus haue I doē to yowe in plētifull maner, in euery matter here by me handled, so that the trueth of euerie thing ys so fullie opened, and by good authoritie so confirmed, that I trust, euerie man that will see maie see, and euerie man that will vnderstand, maie vnderstand, where the weight of the trueth ys.

Read therfor, M. Iuell, and diuorcing your self frō vainglorie to the which ye haue hen a lōg time married, let your vnderstāding be captiuated vnto the seruice of Chryste, Let not your vain estimaciō in error and heresie detein yowe to come to the honorable estimaciō, that ys gotten in the professing of Gods trueth. Let yt not be saied of yowe, as the holie father and Pope Leo saied of Eutiches: *Noluit intelligere vt bene ageret. Iniquitatē meditatus est in cubili suo.* My good will was that this mi doing should haue bē in your hāds a lōg time er this, for yt was finished full three years past, but sicknesse, pouertie, and lacke of oportunitie to printe yt haue thus long staied yt. But sith nowe at the last yt ys by Gods helpe comed abroad, I heseche him of his great goodnesse to graūt that it maie be to his honour, ad to the helpe of his people ad that it maie be a medicine of health to yow, ad all that by your false doctrine ad sleight, haue bē entrapped ad deceaued. Yowe promised that yow wolde yelde to him that wolde bringfurth to yowe one scripture, or one doctour, or one Coucell &c. as yow knowe: This being nowe doē by me ad other I wish that yow maie yeld your self prisoner, not in warrelike maner to vs, but in lowlie maner to Chryste, ad his dere spouse the catholique Church, by acknowledging their faith, and professing their religion to saue your soule, which we shal be most ioifull to vnderstād, ad for your soch cōuersiō yelde to God most hūble thanks. Yf yow doo not, yet let me wish yow for some better staie of your self hereafter, to haue this olde saing in minde: *Ante victoriam ne canas triumphum.*

THE PROLOGVE TO THE GENTLE

A

READER.



B

He Phyllystynes (gentle Reader) moued sore and great warre against the Israelites: The heretikes against the catholique Churche of God: from whome ys comed furth a newe Golyath mightie in hys owne cōceit, with reprochfull woordes to reuyle the hoste of oure lyuyng God; and to blasphemie hys holie name, to rail at hys holie mysteryes and to comdemne hys holie ordināces, who with impudēt mouthe (trusting in the strenght of spere and sheilde) blustereth oute soche blasphemouse woordes, as the like to my knowledge (Cramer hys auncestor onelie excepted) neuer dyd phyllystyn before hym.

Heretiques moue
Ware against the
Churche.

He alone cometh oute, and prouokynge Israel to battaill, maketh proclamation thus: *If any learned man of all our Adversaries, or if all the learned men that be a lye, be hable to bring anye one suffeyent sentence, oute of anye olde catholique Do-*

Proclamation of the
newe Goliath

C

ctour, or father: or oute of anye olde generall Councell: or oute of the holie scriptures of God: or anye one example of the primatyue churche, wherbye yt may be clerely, and playnly, proued, that ther was anye pryuate masse in the wholl worlde at that tyme, for the space of six hundredeth years after Chryste etc. and a fewe articles recited, he proceedeth thus: or that the people were then taught to beleue, that Chryste bodye ys reallie, substantialle, corporallie, carnallie or naturallie in the Sacrament: or that hys bodye ys, or may be in a thousand places, or mo, at one tyme: and so furth procedeng to laye oute hys matters. enombreth xy. articles, all whiche (foure onelie excepted) be agaynst

D

the holie Sacrament or Christes blessed bodie and bloode, And for that he wolde not seem to faynte in hys doynge, he saith, that he for hys parte wolde not onelie nor call in anye thing that he had then said, but also wolde laie more matter to the same, and so addeth he twelue mo artycles to the former, all whiche (one onelie excepted) be also against the blessed Sacramēt, and the mynystraciō of the same. whiche hys proclamation with the addycion he knytteth vppe thus: If any one of all oure Adversaries, be able to auouche anye one of all these articles by anye soch suffeyent authoritie of Scriptures, Doctours, or Councells, as I haue required, as I said before, so saie I nowe agayn: I am content to yelde into hym, and to subscribe.

E

VVhiche stoute bragge as some of hys likes (I suppose) myslyked, and manye good catholique men (I knowe) thought yt arrogant: So I thynking the same, like litle Dauid, not in faith, might, and powre: not in vertue and syngular fauour of God: but as the least and yongest of my breatheren, in the house of my ffather, not bearyng thys vyle reproche so arrogantlie, and shameleslie made against the hoste of God, of a good zeale hauyng sure trust in my lord God (whose cause for my powre, I wolde gladlie defende) hanyng some stones gathered together in my sheperdes bagge, I come in the name of God against thys Goliath, and for thys tyme putting thys stone oute of my bagge into my flyng, I cast yt at hym, whiche, I trust, shall so hytte hym in the forehead, wher ys the seat of shamefastnesse, yf anye be in the man, that he shall be ashamed so to reuyle the wholl churche of God agayn. I saie the wholl Churche, for theise, hys lucyferouse woordes, be not spoken onelie against soche as were or be of the catholique Churche in Englobe: but to the contumelye of all the wholl catholique Churche of Chrystendome, wherfoeuer ys or hath ben professed, and taught the reall presence of Chrystes blessed bodie and blood in the holie Sacrament.

G

A And

And for that hys cheif force ys bent agaynst that Sacrament, whyche ys our comforte, foode, and nutryment to euerlasting life: I haue also bent my self therin cheiflie to withstande hym, not medling moche with anye other matter.

Wherunto yet when I prepared my self, and consydered one of the Articles of hys proclamaciō, wher in effect he saith, that neuer mā was condemned as an heretyke, for saynge that the Sacrament was a fygure, a pledge, a tokē, or a remēbrance of Chrystes bodie: I began to be abashed, First at his craft and subletie vsed in so weightie matter of faith, wher all symplycitie and playn dealing shoud be vsed. for if he referre theise his woordes to the fyxe hondreth yeares next after Chryst, that in those ther was neuer man cōdemned for a heretike, that saied that the Sacramēt was a fygure, a pledge, a tokē a remēbrāce. yt ys true. for in all that tyme neuer was ther heretike that so saied in that sense that this proclamer and his likes doo saye yt. wherfor that ys but a craftie toye to bleer the eye of the hearer to make him beleue that mē in those daies were not for so saing cōdemned, wher in dede none did so saye, and where none did so saie none coulde be condemned for yt. Moche like argument might a felō make for hym self in these daies saing that Chryste, inwhō after his resurrectiō, was the fullnesse of auctoritie and power, as he hym self wittnesseth, dyd neuer cōdemne anye of his Apostles or dysciples to deathe for felonye. wherfor he being a chrystian man aught not be condemned for felonye. This argument hath a trueth, for Chryste cōdemned none of them. for none of them were felons: but yt lacketh force, for though they not so offending were not condemned: yet thys felon so offending maye iustly be condemned. Likewise though none with in those fyxe hondreth yeares, for as muche as they so saied not, were not condemned: yet this proclamer so sainge maye wel be condemned. And here I willioyn issue with hym that if he can bring one within those sixe hondereth yeares that saied, as he saith & was not condemned, I will subscribe. Secundly I abashed at hys impudencye. for if the man be so impudent as to saie, that neuer man was yet hitherto indged and condemned for an heretyke, that saied the Sacrament was a fygure in that sense that he, and hys complices do take yt, namelye to be a fygure withoute the verie presence of the bodie of Chryst, the contrarye whereof ys knowen to all the worlde, and therfor not vnknown to hym: what shall yt awaill me to buckle with so impudent a man?

*Sacramen-
taries con-
demned by
eight Coun-
cels.*

*Paschasius.
Bertramus
wrote ob-
scurelie and
suspiciously
of the Sa-
crament.*

For soche saiers haue ben condēned by eight Coucels all readie, as heretykes, and theyr heresie so detested, hated, and abhorred of all christians, that the catholique learned men, yf they had but a suspicion, of anye that dyd in anie one title swarue from the verytie of Chrystes bodie in the Sacramēt, they furth with addressed them selues to their pennes, and with the swoorde of Gods trueth, vanquished, and ouerthrewe yt.

Thys (as yt ys thought) moued *Paschasius* towryte in the matter of the Sacrament. for that *Bertramus* had in the tyme of kyng Charles wrytten therof suspicyously, and yet in suche sorte, as no mā coulde be certē what he assuredlie ment. Nowe that the treuth of the matter of the Sacramēt, shoulde not be obscured with soche doubtfull wryting, *Paschasius* wrotte a booke of the presence of the verie bodie of Chryst in the Sacrament, in soche expresse and playn woordes, as the symple man maye prececaue what was the faith of the Churche in that tyme of that matter.

And for that, he was so playn, *Gastius*, one of thys proclamers faction, hauyng gotten an olde exemplar of that worke (as yt ys appertynent to the syncerytie

A syncerytie of soche men) he rased yt, he blotted yt, yea, he cutte oute wholl chapiters of yt. and that doen (that yt might to the woorld appearé, that *Paschasius*, who wrotte so long agone, wrotte yet nothing against the Sacramentaries) he sett yt furthe, so mutilated, so torn and so defaced, to be prynted.

But to return to speake of thys proclamer, consydering, as I saied, the Article wherein he saith neuer man was condemned for an heretike, that affirmed the Sacramente to be a figure, sign &c. I was so abashed at hys impudencie, that I was partelye mynded not to haue ioyned with hym.

But remembryng that yt was more impudencie to denye Chrystes presence in the Sacrament, whiche ys taught by Chrystes owne woordes deliuered by saincte Paule, beleued in the primytiue Church, so receaued of holic men, wrytten by an infynyte nombre of learned wryters, conformed by Councells, and embraced and staied vpon, by all chrystyan nacions; I corrected my self, sayng that yf I wolde not spare to ioyn with hym in thys wicked assertyon, moche lesse shoulde I spare to ioyn with hym in that other.

C Wherefore resumynge my former pourpose, I wyll in thys also ioyn with hym, and shewyng from the begynnyng of the fyrst Authour of thys heresie euē vnto thys Proclamer, that they were all iudged for heretikes, whiche affirmed and taught that the Sacrament ys a figure, (as thys Aduersarie and hys complices do) I shall with all open the vanytie of hys bragge, wherein he saith, that the catholique Church. haith not one scripture, not one doctour, &c. for the mayntenance of their faith.

For the playn openyng of whiche inatter, yt ys certen, by testimonye of manie learned mē, that though some dyd so confusedlie wryte in thys matter, that they might be suspected, or dyd secretlie (as men fearyng the goodness of their cause) whisper in corners, whiche were very fewe: yet amonge all that rightlie beleued in Chryst, as God and man, *Berengarius* was the fyrst, that dyd openly wryte and teache, denyeng (as thys proclamer doth) the reall presence of Chrystes bodie and bloode in the Sacrament.

Whiche *Berengarius* was about the yere of our lorde a thousande and thre score, and So by computacion fyue hondreth yeres agon, & more, a man,

E as sundrye wryters testifie) neither excellent in learnyng, nor commendable in life: who publyshing thys doctryne by poure scholers, to whome he gaue stypende for that pourpose, he spredde yt abroad in corners.

Whiche when yt came to the knowledge of *Leo* then Pope, a man (as *Platina* saith) of syngular sanctymonye, and holynesse of life: he condemned *Berengarius* in a Councell.

The woordes of *Platina*, for the certen declaracion of the matter, I shall not refuse to reporte. Thus he wryteth: *Ad Leonem redeo viri certè pietate inno-*

F centia, benignitate, gratia, hospitalitate, adeò insignem, vt eius Domus peregrinus, & pauperibus semper patuerit. Nam cum semel ante fores suas leprosum pauperem inuenisset, eumq; præ misericordia collocari in lecto suo mādasset, apertis manè foribus à ianitore, nusquā pauper inuentus est. Christum pauperis nomine, eo loci recubuisse creditum. In rebus præterea ad religionem pertinentibus, tanta diligentia, & solertia vsus est, vt & in Concilio Vercellensi *Berengarium* hereficos autorem damnauerit.

I come agayn to *Leo*, a man trulie in godlynesse, in innocēcy, benygnytie, grace, and hospytalytie so notable excellent, that to straungers, and poure people hys house was allways open. For when vpon a tyme he fownde a poure man, a leapre, lyeng before hys gate, and through mercye had godlie commaunded hym to be layed in hys bedde, in the mornyng when the gates were

A ij opened

Berengarius
first openlie
impugned
the sacra-
ment.

Berengarius
neither ex-
cellent in
learnynge
nor comēda-
ble in life.
Leo nonus
Platina

opened of the porter, the poor man was in no place fownde. And so yt was thought that Chryste in the maner of a poor man was layed ther.

*Berengarius
condemned
in the Coun-
cell of Ver-
cells, at Ro-
me, and two
other Coun-
cells.*

*Berengarius
recanteth
and abin-
reth.*

Besides thys in matters apperteynyng to religyon he vsed so moche diligence and wyse cyrcumspection, that in the Councell at Vercells he condemned *Berengarius* the Author of an heresye. Thus farr Platina. This condēnacion notwithstanding, the wicked man persysted in hys impietie, wherfore an other Councell was holden at Towres, wher by dyuerse learned Fathers he was conuynced, and so abiured hys heresie.

And in a Councell holden at Rome, wher were cxiiij. Byshops (as *Lanfrancus* who then lyued testifieth) he recanted also hys heresyes.

And yet all thys notwithstanding, though thys cāke of heresie semed in the outwarde parte to be cured: yet yt fretted inwardlie, and grew to an newe sore, that wher before he had taught that the Sacrament was but onelye a figure of the bodie of Chryst (as thys proclamer also tracheth) now he began a newe doctryne, affirmyng that in the Sacrament was the verye bodie of Christ: but that ther was also the Substāce of bread, with the Substāce of the bodie of Chryst. Wherupon ther was an other councell called vnder *Gregorye* the vij, in the whiche the said *Berengarius* beyng conuynced, dyd acknowledge hys errour, and by expresse woordes recanted the same.

*Gregorius.
7.*

Not onely these foure Councells condemned the heresye of *Berengarius* against the Sacrament, but also the learned men that were in that tyme, peyned them selues to wryte wholl bookes to the confutation of the said *Berengarius*, and hys heresies.

*Lanfran-
cus.
Tritemius.*

For against hym wrote *Lanfrancus* somtyme Archbyshope of Cantorburye, of whom *Tritemius* saied: that he was *vir in diuinis scripturis eruditiss. et non minus sanctitate, quam scientia clarus.* a man in the dyuine scryptures most excellentlie learned, and no lesse in holynesse, then in knoweledge notable.

*Algerus
Guilmundus.*

Against the same also wrote *Algerus* and *Guilmundus*, men not by my commēdacion onely to be accepted, but by the Iudgement of *Erasmus* also, a man not onely knowen to the worlde, but also specyallie famous in thys Realme of Englonde, who openyng to vs what these two men were, sheweth therwith the benefitt of God that cometh to hys church by hys sufferāce of errours, and heresyes to growe. And enombryng dyuerse heresies cōceaued against the blessed Sacrament he saith thus:

*Eraf. in e-
pistola ad
Balthasa-
rum Episc.
Hildesum.*

Et tamen horum omnium error in hoc profecit, vt in tanti mysterij cognitionem, magis ac magis tum erudita, tum confirmata sit ecclesia. Nulli tamē plus debet quam Berengario, imo nō Berengario, sed Chrystis apicte, qui malitiā hominū vertit in bonū sponse suae. Quos & qualiū virorū calamos excitauit impudens error Berengarij? Nuper exijt opus Guilmundi, ex monacho Benediclini episcopi Auerfensis. Nunc prodit Algerus ex scholastico monachus eiusdem instituti. Guilmundus acrior est & ardentior, & plus habet spiritus Rethorici: hic sedatior est ac religiosior, uterq; tum Dialectices, tum reliqua philosophia bellē peritus, licet citra ostentationem: uterq; in canonicis scripturis, ac prisca illis doctoribus, Cypriano, Hilario, Ambrosio, Hieronimo, Augustino, Basilio, Chrysostomo (quorum scripta plurimum adhuc referunt spiritus Apostolici) studiosē versatus: uterq; tantum habet eloquentia, quantum requirere à theologo par est. Certē dictionis argutiam, & collectionis acumen, nusquam in eis desideres. Agunt solidis rationibus, nec (vt nunc quidam faciunt) bonam voluminis partem rixis, & contentionibus occupant, aut sophistici ratiunculis rem tractant.

*Chryst turneth
the
malice of
Heretiques
to the pro-
fess of his
Church.*

And yet the erreure of all these (saith *Erasmus*) dyd profyete in this, that in the knowledge of so great a mysterye, the Church shoulde be both more and more instructed, and also confirmed, Yet ys she to none more bownde then to *Berengarius*, yet not to *Berengarius*, but to the wysdō of Chryste, who turneth the malice

of

A of men to the profett of his spouse . what writing , tea and of what men hath this impudent erreure of *Berengarius* stirred vppe ? Of late went oute the woorke of *Quitmundus* somtyme a benedyctyne Monke, and Bishoppe of Auergne : nowe commeth furth the worke of *Algerus* of a scholer, made a monke of thesame orde: *Quitmundus* ys sharpe and vehement, and hath more of the rethorickall spiritte: the other milde, and religious; bothe of them well learned both in logike and philosophie, although withoute ostetation; both of them well studied both in the canonicall scriptures and in the olde

B doctors Cyprian, Hillarie, Ambrose, Hierom, Augustin, Basill, and Chrysostome. whose writings do yet declare moche of the Apostolicall spiritte: Bothe of the haue as moch eloquence as ys meet to be required of a diuine. As for wittie speache, and sharpenesse of collection, ther ys no lacke in them in anie place. They go to yt with substanciall reasons, neither do they as some whiche occupie a good parte of ther bookes, with braulinges, and contentiōs, and handle the matter with sophisticall disputacions & reasons. Thus moche *Erasmus*.

Erasmus
calleth the
erreure of
Berengarius
impudent.

C I haue the more willinglie transcribed thus moche of *Erasmus* bicause the Aduersaries haue had him in good price, and regarded his saings. Yf this champion do the like, let him diligentlie obserue that *Erasmus* calleth the erreure of *Berengarius*, an impudent erreure. Whiche so being, forsomoch as this man ys drowned in the same, and mainteineth the same, maie we not iustlie saie, that he impudentlie mainteineth an impudent erreure? Let him also note, howe he commendeth these men, and what Iudgement he hath of their learning bothe in liberall sciences, in Scriptures, and doctours. who

*Error of
the Procla-
mer impu-
dent.*

D he doth also no lesse extoll, but that by their writings God hath doen a great benefet to his Church. whiche so standing yt can not be but that the Scriptures, and doctours be plain, and euident for the proof of the veritie of the reall presence of Christes bodie in the Sacrament. whiche scriptures and doctours adduced by these learned men be mo then one, or one score, and yet this Proclamer crieth: bring one doc &c.

*If their
writing be
a benefet,
then this
challengers
doinge ys a
detriment.*

After *Berengarius* rose one *Petrus Waldo* a citizen of Lions, a man vnlearned, yet as vlearned as he was, when he had newlie skoured the rustie condemned heresie of *Berengarius* (in soch rude maner as yt was) manie were so folish, and so readie to fall from faith to heresie, from life to death and damnacion, from teaching of the learned to the teaching of the ignorarūt, that thei chose rather to folowe the phantasie of this one rude man void of knowledge, than to remain in the Substantiall tried doctrine of a nombre of holie, and most excellent learned men of Christes Church. Thus (more pietie yt was) a nombre folowed hym, and became his disciples, and were called *Waldenses*.

*Petrus
Waldo
skoureth
the citie
heresie of
*Berengarius**

E Vnto whom becomminge an Authour and blinde guide, according to Christes saing, he led them so, as both fell into the ditch. This secte and heresie of this *Waldo*, was not suffred to stand, but (as *Guido* saith) was condemned in a Councell holden at Rome. And yet this Proclamer saith ther was neuer man indged for an heretike that saied the Sacrament was a figure, a token, &c.

*Waldenses.
Heretiques
condēned*

F In the tyme of saincte Bernarde Satan wolde moue yet some more trooble to the Church. and therfor raised one *Petrus de Bruis* whom he taught to sell theise lies to the people for trueths, that though Christ in his last supper did in the Sacramēt, geue hys bodie to his Apostles: yet no preist doth so now, by the power of his woorde, as yt ys saied that they doe. For neuer ani one (quoth he) but Christ alone did geue his bodie in the Sacrament.

*Petrus
Bruis.
his heresie.*

*Petrus
Cluniacen.*

*Almaricus a Sacra-
mentarie
condemned
in the Coun-
cell of late-
ran.*

*John Wi-
cleff oure co-
trie man
an heresi-
que conde-
ned.*

*Ioannes hus
condemned.
Heroni-
mus de Pra-
ga condem-
ned.*

*Luther
Oecolamp-
pad.*

Although thys heresie geuing soche preeminence to Christ that, bycause he H
saied, thys ys my bodye, teacheth that he in dede gaue to hys Apostles hys
verye bodye, ys woorthy of more fauour the the heresie whiche thys Procla-
mer teacheth (for not withstanding that our Sauour Chryst saied: Thys ys
my bodye, yet thys Aduersarie teacheth yt ys not) yet passed not this heresie
awaie in scylence, but was wrytten against by dyuerse. Among whyche *Pe-
trus Gluniacensis* whose commendation ys so moche sett furth in dyuerse Epi-
stles of saynt Bernarde, that he nedeth not myne to commend hym) wrote I
a booke in the matter of the Sacrament against the sect of the same Peter de
Bruys, called Petrobrusians, and other cleauing to them, called Henrycyans,
In the whiche booke, I am certen, ther be mo then one scripture, one doc-
tour &c. alleaged and brought furth. Yt ys saied that one *Almaricus* amöge
other heresies, dyd also sette furth thys heresie against the Sacrament, who
with thys hys heresie and hys other, as *Bernardus de Lutzemburgo* saith, were
condemned in the great Lateran Councell.

After all these commeth the famous heretike Ihon Wycleff oure K
contrey man, whom God suffred with manye pestilent heresies to trouble
the Church. Amonge whiche heresies he helde two or three against
the Sacrament. All whose articles being in nombre fortie and fise,
Ioannes Hus, besides other of hys owne inuencion dyd holde and mayn-
teyn, auouching them to be good and godlie. And as he embraced the
doctryn of *Wycleff*. So dyd *Hierom de Praga* both the doctryne of *Wycleff* and
of the said *Ioannes Hus*, who being conuented for the same in the Couuncell
of Constance, dyd fyrst, as *Berengarius* dyd, abiure hys heresies. After, to de-
clare what constancie was in hym, he reuoked hys abiuracion, ad auouched L
the doctryne of *Wycleff* and *Hus*. All whiche three with their heresies were in
that Councell of Constance condemned.

Luther and *Oecolampadius*, although repugnaunt one to the other, in this
our time, they haue saied and doen as moche as this champyon can doe, and
thought themselues as mightie as he. An yet they haue not onely be impug-
ned by writers: but also condemned as heretikes in the generall Councell
of Trydent.

Thus haue ye nowe seen the wholl descent of this heresie against the blef M
sed Sacrament, euen from *Berengarius* the first open teacher of the same, vn
to *Luther* and *Oecolampadius* the newe furbushers and skourers of the same: Ye
perceauc that from time to time, they were euer condemned by Councells
as heretikes, that taught the blessed Sacrament to be but a figure or token
of Christes bodye, and not the bodye yt self: ye haue seen that learned me ha
ue written against them, and with learning beaten them downe, for that
they reputed, esteemed, and iudged them as heretikes, and the enemies of
godstrueth, as the breakers, subuerters, and destroyers of peace, and dissol- N
uers of the vnitie of Christes church.

Maye I not therfore well saie, that this proclamer ys an impudent man, a
shamelesse man, which feareth not to speake so openlie, to preache so bolde-
lie, to write so shameleslie so manifest an vntueth, as to saie in effecte, that
neuer man was iudged an heretike, that denied the presence of Christes bo-
die in the Sacrament, when they were neuer yet otherwise iudged? But to
ende this parte of the matter, this dare I saie (for that I knowe I shall speake
yt trulie) that to this daie ther was neuer man iudged or condemned by any O
generall Councell that euer was, to be an heretike that saied, that Christes
bodye ys reallie and substanciallie in the Sacrament. Nowe yf this doctri
ne

A he neuer, and the other euer, hath ben condemned, yt ys easie to iudge, what eche of these doctrines ys.

To come to this our time, beside the condemnation of the heresies of Luther and Oecolampadius in the matter of the Sacrament, as before ys saied, Eué as Lanfrancus, Algerus, & Guimundus did aginst Berengarius, auouche the catho like doctrine by their workes and Boorkes sett furth for the same pourpose: Euen so a great nombre as well of owre contrie men, as other, haue by scriptures, Councells, and doctours, aginst the said Luther and Oecolampadius, doen the like.

B For to beginne with our contrie men first, hath not the learned, graue, and reuerend Father Ihon sometime Byshoppe of Rochester, encountred aginst them, and with Scriptures, Coucells, and doctours so mightilie and inuincible ouerthrowen them, that neuer till this daie any Philistin durst take weapon in hâde aginst hym to helpe vppe and recouer ther Goliaths and champions? And can not this Goliath see one scripture, one Councell, nor one doctour in all those his woorkes written to that pourpose? Tonstall of durefine, and Stephen of winchester, bothe reuerend Fathers, men not one lie in Englonde, but also in other nacions right famous, haue they not left their woorthie monumentes behinde them, replenished with scriptures, Councels, and doctours, for the assertion of their faithe in this matter of the Sacramēt, to the cōfusiō of the aduersaries. Also Ihon late of winchester, hathe he not collected into one booke two hundereth wittneses of scriptures, Councells and doctours, for the veritie of Christes bodie in the Blesed Sacrament?

D Doctour watson Bisshoppe of Lincolne, as he ys right woorthely learned: So to hys moche prayse hath he writtē godlie, and learned Sermons of the blessed Sacramēt, in the whiche be mo plain testimonies of scriptures, Coucells, and doctours, alleaged for the trueth of this matter of the Sacrament, then the protestantes can bring apparaunt for their herisie. Doctour Albane Langdale Archdeacon of Chychestre in the confutation of the determination made by Redleye, at the disputacion holden at Cambridge for the matter of the Sacrament, ys so plentyfull in scriptures, Councells, and doctours, and so pythie withall, and so plainlie laieth them furth for that pourpose, that this Goliath with all his blasphemouse, and prowde woordes shal neuer be able to conuince him.

E Yf heresie were not by election, and election of singularitie, and singularitie sett not more by her owne phantasie, then by most mens iudgementes, be they neuer so graue, neuer so wyse, neuer so well learned, the iudgement of these men in the scriptures, Councells, and doctours, whiche they alleadge as sentēces euidēt, and plain, certēlie and clerely prouing the reall presence of Christes bodie in the Sacrament might suffice to pull downe the peacockes taile of this singular man. But in the iudgement of them that be wyse I doubte not, but hys bragge semeth more prowde than true.

F Besydes all these, to speake of other that be straungers hath not this man hearde of the same of *Alfonso*, who not long sence was here in Englonde; and wrote here parte of his booke, which he hath written and sett furthe aginst al heresies, in the whiche he inueyeth aginst this newe Goliath and all like Philistines, their adherents, and complices, yea and aginst all their Auncetours. Where he maketh reherfall of thirten sundrie heresies inuented by that wicked generacion aginst this holie and blessed Sacrament and conuinceth them all as well with scriptures, and Councells, as with many

Rosenius
neuer yet
answered.

Tonstallus
Dunelmensis
Steph. wic.

Ioā. wic.

Watsonus
Lincolniensis.

Albanus
Langdallus.

Heresie ys
by election.

Alfonso.

Thirte sun
drie here
sies aginst
the Sacra
ment.

holie doctours and famous writers; and yet this proclamer cryeth: bring furth one scripture, one Councell, one doctour, one example, &c.

Gropperus.

Vernierus.

Tauerne-
rius.

Eckius.

Pighius.

Hoffmei-
ster.

Garetius.

Erasmus
ad Balthe-
us Episcop.

Erasmus
his iudge-
ment of the
Sacrament

The time wolde not serue to nombre all that haue written in this matter, and redyousnesse wolde encombre the Reader, wherfore leauing manie, as Gropperus, who right learnedlie, and largelie hath hadled and setfurthe the faith of the Church in all times of the high pointes of the Sacrament, auouching the same by scriptures, doctours, and Councells: And Vernierus, who like vnto the Nyeen Councell, hath made Collection of three hondreth eighteen places of scriptures, doctours, and Councells, for the assertion of the tructh of the Sacrament: And also, Tauerneius, Eckius, Pighius, Hoffmeisterius, Garetius, with other manie: I will onelic bring two, who be soche as, I suppose, this man will better regard, and better like their iudgementes in this matter, then of these before mencioned.

The one of them shall be, Erasmus who in hys epistle aboute alleaged wryteth thus: *Ex euangelio habemus, Hoc est corpus meum, quod pro vobis traditur. Ex Paulo habemus: Ego enim accepi a Domino quod et tradidi vobis, &c. Et qui ederit, & biberit indigne reus erit corporis & sanguinis Domini. Hoc nobis immobile fundamentum.*

Oute of the Gospell we haue: This ys my bodie, whiche ys deliuered for yowe. Oute of Paule we haue: I haue receaued of our lorde, which I deliuered also vnto yowe, and so furthe. And he that eateth and drinketh vnworthilie shall be gilty of the bodie and blood of our lorde. This ys vnto vs an ymnoueable foundation. And after a fewe woordes he saith: *Cum igitur tam evidens a Christo & Paulo habeamus testimonium, quum per hos viros evidentissime declaratum sit priscos, quibus non sine causa tantum auctoritatis tribuit ecclesia, concorditer sensisse in Eucharistia veram esse substantiam corporis & sanguinis Domini, quum ipsi omnibus etiam accesserit Synodorum constans autoritas, tantumque populi Christiani consensus, sumus et nos concordēs in tam celesti mysterio, & hic sub enigmate edamus de pane et calice Domini, donec aliter edamus, & bibamus, in regno Dei. Vnam autem qui Berengarium secuti sunt errantem, sequantur & penitentem.* Seing then we haue both of Christ and of Paule so euident testimonie, seing also by these men (meening, Guimundus and Algerus) yt ys most euidentlie declared, that the olde auneynt Fathers (vnto whom the Church not withoute cause yeldeth so moche authoritie) haue agreable vnderstand the verie substance of the bodie and blood of our Lorde to be in the Sacrament. Seing also that to all theise agreeth the constant Authoritie of the Councells, and so great a consent of Christian people, let vs also agree in so heauenly a mysterie, and let vs here in a darke manner, as vnder a couert, eate of the bread, and drinke of the cuppe of our lorde, vntill otherwise we maye eate and drinke in the kingdom of God. Wolde to God that all they that haue folowed, Berengarius in error, wolde folowe hym also in penance. Thus saith Erasmus: Note gentle Reader, and I wolde the Aduerarie shoulde note also, that here ys most euident testimonie affirmed, and auouched out of Christ, and Paule, and the common concorde of all the doctours, the constante Authoritie of Councells, the vniuersall and wholl consente of Christian people, all agreyng, beleuing, and teaching the very substance of Christs bodie and blood to be in the Sacrament. Forasmuch then as here ys produced asmoche and more to, then thys challenger did require (for he did require but anye one scripture, one doctour, one councell) and here be produced sundrie scriptures, all the olde doctours the Authoritie of the Councells, and besydes these the common and vniuersall consent of the Christian orbe, yf ther be anye tructh in thys man, he will perfourme his promisse and subscribe to this tructh, whiche wolde to God were

doen

- A** doen by him, that (to conclude with Erasmus his sayng) he might folowe, *Benignus* in penaunce, as he hath folowed hym in erreure. Nowe to the better confirmation of this matter, and to the more confutation of this hys impudent boast, and shamefull blasphemye, I shall ioyn his owne schoole with hym, I meen the learned of the Germanes, whiche write thus: *Decimus Articulus approbatus est, in quo confitemur nos sentire, quod in cena Domini verè & substantialiter adsint corpus & sanguis Christi, & verè exhibeantur cum illis rebus quæ videntur, pane & vino, his qui sacramentum accipiunt. Hanc sententiam constanter defenderunt concionatores nostri. Et comperimus non tantum Romanam ecclesiam affirmare corporalem præsentiam Christi, sed idem & nunc sentire, & olim sensisse Græcam ecclesiã, ut testatur canon Missæ apud Græcos. Et extant quorundam scriptorum testimonia. Nam Cyrillus in Ioannem cap. x. inquit Christum nobis corporaliter exhiberi in cena. Sic enim ait: Non tamen negamus recta nos fide, charitateque sincera Christo spiritualiter coniungi. Sed nullam nobis coniunctionis rationem secundum carnem cum illo esse, id profectò pernegamus, idque à scripturis diuinis omnino alienū dicimus. An fortasse putā ignotā nobis mysticā benedictionis virtutē esse, quæ cum in nobis sit, nōne corporaliter quoque facit cōmunicatio-
ne carnis Christi, Christum in nobis habitare? Et paulo post: Vnde considerandū est, non habitudine solum, quæ per charitatē intelligitur, Christum in nobis esse, verum etiam participatione naturali, etc. Hæc recitauimus, ut clarius perspicerent, qui ista legent, nos defendere receptam in tota ecclesia sententiam, quod in cena Domini, verè et substantialiter adsint corpus, et sanguis Christi.*
- B** The tenth article ys approued, in the whiche we confesse that we beleue that in the supper of our Lorde be verilie and substanciallie present, the bodie and blood of Chryst, and that they be verilie geuen with those thinges that be seē, that ys, with bread and wine, vnto them that receaue the Sacramēt. Thys sentēce haue our preachers cōstantlie defended, And we finde not onelie the church of Rome to affirme the corporall presence of Chryst in the Sacramēt, but also the greke church both nowe to beleue, and of olde time to haue beleued the same, as the Canō of the Masse emōg the grekes dothe testifie. And ther be also extant the testimonie of certain writers. For *Cyrrillus* vpon Iohn in the fuetene chapter saierh, that Chryst ys corporallie deliuered vnto vs in the Supper. Thus he saierh: We do not denie that we be spirituallie ioyned vnto Chryst by faith and sincere charitie. But that we haue no maner of cōiunctiō with him after the flesh, that we verilie, denie, and that we saie, ys altogether against the scriptures. Doth he thinke the power of the mystical benediction to be vnknown vnto vs? which whē yt ys doen in vs, doth yt not also by the communication of Chrystes flesh, make Chryst corporallie to dwell in vs? And a litle after he saierh: Wherfor yt ys to be consydered, that not by inward disposition onelie, whiche ys vnderstand by charitie, Chryst dwelleth in vs: but also by naturall participaciō, &c. These thinges haue we recited, that what soeuer they be that shall read thys, they shoulde the more clearly perceauē, that we defende the doctrine receaued in all the Church, whiche ys, that in the supper of our Lorde are verilie and substanciallie present the bodie and bloode of Chryst. Thus moche the Germans in their Apologie. I suppose this proclamer will nowe take a better minde with him, and somewhat contracte and drawe in the large sales of his great bragge, so vehementlie puffed vppe with a mightie vain gloriouse winde, when he seeth the learned of Germanie so franklie and plainly publishing their faith, whiche, though yt be not in euery point sownde, yet auouche they the contrarie to the doctrine of this proclamer, and encoūter with him in this chalenge.
- D** For first they cōfesse the very substāciall presence of the bodie and blood

Apologia
Confess.
August.

Cyrrillus

The Ger-
manes ac-
knowledge
the verie
presence of
Chryst in
the Sacra-
ment.

The greke
and latine
Churches,
both nowe
and in olde
time affir-
me the cor-
porall pre-
sence.

Chryst dw-
elleth in vs
corporallie
not onlie sp-
rituallie
Thereceau-
ed doctri-
ne in all the
Church ys,
that Chryst
ys verily,
and substā-
ciallie pre-
sent in the
Sacramēt.

B

of Chryst

of Chryst in the Sacrament. Secundarely they confirme the same by the au-
 thoritie of all the Christian churchē, as well the latin, as the greke church, for
 that in them both, not nowe onely, but of olde time also, yt hath ben so
 taught, receaued, and beleued. Thirdly they alleadge a clere and most plain
 place oute of Cyrill, whiche by their iudgement, as yt dothe appeare, doth
 manifestly and inuincible proue the corporall presence of Chryst in the Sa-
 crament. And as yt so doth by their iudgement: so doth yt by the iudge-
 ment of all catholike men, not onelie withstand this prowde Goliath, But
 yt plainly ouerthroweth hym. Of the force of whiche sentence, more shall
 be saied hereafter. Fourthlie earnestly acknowledging this trueth, and wil-
 ling yt to be knowen to all the worlde, they declare that the cause of their
 thus writing ys, that all men might knowe, that they do defende the trueth
 receaued of all the Churchē, which ys (saie they) that the bodie and blood
 of Chryst be verilie and substanciallie in the Sacrament.

This then being a treuth, that ys and hath ben receaued of all the wholl
 Church of Chryste, as besides these mens confession, all catholique people
 through oute all christendome do acknowledge yt so to be, I praie thee (good
 Reader) what parte doth this mā take to defende, who with might and main
 dothe maintein the cōtrarie: And impugne that, that the wholl Churchē re-
 ceaueth, reuileth that, that the whol Church reuerenceth: blasphemeth that,
 that the wholl Churchē honoureth: and that so arrogantlie and impudētlie?

*The Pro-
 clamer ys
 so be pi-
 sied.*

Yt ys pittie that ther ys so moche impudencie, and so moche arrogancie
 mixed with vntrueth in him. I saie pittie for that he ys Gods creature, and in
 Baptisme once professed Christes name, in this respecte charitie moueth me
 to pittie him, and the more for that he receauing the plentifull giftes of
 God, doth so wickedlie to the more encrease of his damnacion abuse them,
 and forsaking God and his trueth, becometh enemie to them bothe, which
 he well declareth in that with soche violence he impugne, and blasphe-
 meth them both.

In this parte and respecte as I cā not ioin with him: so for my masters cause,
 and the defence of my Mother the catholique Churchē, in whose house I
 desire to cōtinewe, I cōtende with him, and contēne him, yea and hate him,
 not the substance that God hath created in him, but the wicked heresie that
 the Deuell hath breathed into him, by which as he ys become enemie to
 God: so must all the people of God become enemies to him, as of the Pro-
 phet Dauid we haue good example. Do not I, o lord (saeth he) hate them,
 that hate thee? And am not I greiued with those that ryse vppe against thee?
 Yea, I hate them right sore, euen as though they were my enemies. And yet
 as I moue my penne against him: So shall I moue my tounge to praye for
 him. Possible yt ys that he being in the highest of his mischief, maye be stry-
 ken downe as Paule was in the hyghest of his rage of persecucion.

*Heresiema
 keth mā e-
 nemie to
 God.
 Psalm. 148*

Saincte Augustine when he walked in heresie, and did most stowly con-
 tempne the catholique professiō of Christes name: yt pleased God, sodenlie
 as yt were, to geue him a newe minde, and caused him to reuerence that, that
 before he despiced.

The like happie chaunce I wishe this mā, against whom yf I haue ben, or in
 this boke shall seme to be sharpe, let yt be referred to the euel cause wiche the
 man defendeth, and not the person himself. The doctrine ys so wicked, so di-
 rectly against Gods holie woord, so discrepant from the holie Councells, so
 dissonant from the auncient Fathers, so dissenting frō the common consent
 of Christian people, so iniuriouse, and contumeliouse to the wholl Churchē
 that

H

- A** that hath ben from Christ vntill this daie, that yt ys by no means tollerable. Nowe Reader, I trust thowe seist, that as moche as this iolie Chaulenger required, ys nowe perfourmed to him, let him therfor perfourme his promes, and subscribe to the catholique faith, and confesse Christes reall presence in the Sacrament. Yf he will yet maliciouslie persist, and saie; ther ys no scripture, nor doctour, nor Councell brought furth, that plainly proueth yt, the we must prouoke to iudges. Yf he will not beleue the Germanes being Protestantes, nor Erasmus, who ys accompted of them an vppright man, nor the Catholiques of our owne contrie, and of other contries, nor the Councells, which be alleaged, nor Cyrills plain and manifest sentece, nor the comon receaued faith of the wholl Church, as well of that of the olde time, as thar, that ys nowe, bothe of the latines, and of the grekes, nor the plain woordes of Christ, who plainlie saith: *This ys my bodie*: Whiche woordes Erasmus saith be owre sure and vmmouable fundacion: I praie thee, Reader, whome will he beleue besides himself? Who shal bringe furth that one scripture, doctour, or Councell, that he will accept, as plainlie prouing the matter? None but he himself, or his likes, moche liketo the Felon that pleadeth not gilty, and stoutlie crieth to be tried by God, and the contrie. And when by verdict of the iurie and sentence of the iudge he ys condēned, he desieth the all callinge bothe iudge and qst false harlots, ad saith, that true me wolde neuer haue condēned him. But the true me that he meeneth be soche as heys himself. So che true me they be nowe also, that this mā wil creditte in this matter, eue so che as he ys himself, yf he doe refuse all these kindes of me aboute produced.
- B** But howsoever he shall take this, and the rest of my booke in outwarde countenance, I trust yt shal touche his conscience. And then (as Chrysostom saith) *Leuiserit consolatio, ubi conscientia sentium se esse confusas*. Yt ys but a light or small comfort, when the consciences of men perceauē them selues confounded.
- God of his mercie reduce him and all, that be gone astrae, home to hys folde again, that they be not in his terrible iudgement confounded before him and all his Angells.
- C** Nowe, Reader, that the order of this my rude worke maye be knowne vnto thee, vnderstand that wher the enemye of Gods trueth, hath in his saied sermon made his boast, that he ys sure, that not one sentece can be brought by the catholiks to proue the Articles, ther by him reherfed, amonge the which, beside the reall and substaciall presence of Christ in the Sacrament, he addeth manie other thinges appertaininge to the same, which he ioineth together vnder one predicament, that ys, that we haue no proof for them: that he maye be perceaued to be a vain and false man, I will proue yt by scriptures, doctours, and Councells. And incidentlie diuerse other of his reherfed matters, to this principal appertaining. Whiche, although I ouerpasse them not in soche maner as he doth, onelie to saie, and nothing to proue or improve the, as they be of him vttered: yet ye shall finde the answered, wher occasion ys ministred to speake of soche matter.
- D** And although manie profownde, and excellent learned men, whose lachettes of their shoes I am not woorthie to loose, haue woorthlie written in this matter: yet for that none of them, to my knowledge, hath after this maner proceeded orderlie to expownde the scriptures, that treat of the Sacrament, whiche methinke to the confutacion of this man ys necessarie, I will, by the helpe of God, that waie proceede, and not by mine owne phantasie, but by the verie mindes of the doctours, truely seke oute the true vnderstan

Small comfort
where
conscience
is
confounded.

Order of
the Booke.

The contents,
and
ordre of
this work.

ding of them. And for that these scriptures be in three sundrie bookes of the Bible, that ys, in the olde Testament, in the Gospells, and in the epistles: ther for the matter beinge lōg, I haue diuided this rude worke into three bookes. In the first booke are opened for the promises, figures, and prophecies of the olde Testament, as appertein to the Sacrament. The seconde booke geueth yow vnderstanding of the scriptures appertaininge to the same, contained in the vi. of saint Ihon his Gospell, the xxvj. of saint Matthew, and in the xxiiij. of sainte Luke. The thirde booke expowndeth so moche of the tenth, and the eleuenth chapter of the first epistle to the Corinthians, as toucheth that matter, and also one sentence of the epistle to the Ephesians, and one other to the Hebrues.

In this exposition, to the more confutation of the Aduersaire, and confirmation of the catholique, I, for the most part, bringinge sundrie, and diuerse doctours vpon euery text, doe ioine a greke doctour and a latine together, that the concord and agreement of bothe churchies maye well appeare, and fullie be seen. So haue I also ioined the doctours that haue written within the compasse of these nine hondreth yeares, to them that haue written before, that yt maie be iudged, whether that these of the later time doo differ, or dissent from them of the auncient time in the substanciall pointes of our faith, as the aduersarie saith they doo.

By which proceffe, gentle Reader, thou shalt, I trust, perceauie, that where the arrogante Philistine both blasphemouslie, and vntuelic hath said of the Catholique Church of the liuing God, that yt hath not one scripture, one doctour, nor one Councell: yt hath vndoubtedly, as touching the blessed Sacramēt, and other articles appertaining to the same, not onelie al the holie Scriptures that treat of that holie myserie, but also the holie Fathers, and Councells, that speake of the same, both Grekes and latines, and them aswel of the auncient time before a thousand yeares, as the, that were of the later time, within the cōpasse of a thousand yeares. So that the scriptures being thus explained by the common consent of so manie doctours, and all the same also conspiring vpon this one truth (as yt shall be perceaued, not by a vain bragge, withoute prooffe, but by euident and plain testimonie) we maie as truelic as boldlie, returning his bragge into his owne lappe, saie, that this philistine and his cōplices, for the maintenance of their heresie against the presence of Christ in the blessed Sacramēt, haue not one scripture, one doctour, nor one Catholique Cōcill to make for the. Which thinge, I dare saie, the indifferēt Reader, whē he shal haue perused this booke, wil not feare to auouchie with me.

Catholique
Church
Christes
Parliament
house.

Title of the
booke.

And wishinge that this my labour might be profitable to the simple and vnlearned, for whose helpe I haue most speciallie taken yt, I haue framed my writing, as neare as the matter will suffre, to their capacities. And wher in ciuill, and politike regiment, Lawes, Actes and statutes haue their force by Councells and Parliaments, therfor wher the veritie of Christes reall presence in the Sacrament, ys a truelie established, enacted, and receaued by Christes Parliament house (I meen the catholique Church) yt liketh me oftentimes to allude to the name, and thereto agreeable to name this booke. I haue not entended to fall one heere breadth fro the faith of the catholique Church. Yfanie thing hath slipped from me, I submitte yt to the correction of Christes catholique Church, and my self also. Prainge thee, god Reader, to accept my labours in good part, and remembre me in thy prayers. Vale.

H

THE FIRST CHAPITER VPON OCCASION THAT

THIS ADVERSARIE, THIS PROCLAMER, AND CHALLENGER wolde haue the scriptures red of all men (presupposing the same to be easie to be vnderstanded) entreth, as by preamble, to treat of the difficultie of the scriptures, and to prooue that they aught not of all men to be red, without an habile interpretour or teacher.

HAVING in pourpose to declare by the testimonie of the noble men of Christes Parliament house, the enacted and receaued treuth, or true meening of all, or most of soche scriptures, as treat of the blessed Sacrament of the bodie and blood of our Sauoure Christe, ther cometh to my minde the doctrine of Luther, the great Progenitour of this Aduersarie, who in his booke. *De seruo arbitrio* (as other his ympes likewise in their bookes) teacheth, that the scriptures of them selues be easie of all men to be vnderstanded; and nede no interpretour.

Luther. de seruo arbitrio.

Wherunto also (the more to infatuate the people) he addeth, that we be all, *Theodidacti*, that ys to saie, taught of God, and of his Spirit, so that yt shall not nede for one man to teache an other, or for one to learn of an other. Of whiche mynde this Aduersarie semeth also to be, in that he wolde the scriptures shoulde be commō to all men. Whiche doctrine yf yt were true, then ys my pourpose here vain and superfluous, which ys to seke oute the true meening of the scriptures by the holie fathers and doctours.

C Wherfore, as a preamble to this rude worke, I haue thought good to discusse, and by discussion to make plain to the vnlearned Reader, that the scriptures be obscure, darke, and harde to be vnderstāded, and for that cause not of all men indifferentlie to be red. Wherbie yt shall appeare, that my pourpose shall be to good effecte. And for the better cōpasing therof, I minde to shewe to the vnlearned the waie to atteign to the true vnderstanding of the scriptures, and that doen, to proceade to my matter principallie intended.

And wher our cheif pourpose ys, to treat of the blessed Sacrament this maie iustlie be the first argument, that the controuersies therof in theise oure daies moued (whiche be to manie) do make yt more then manifest, that ther be difficulties in the scriptures. Yf difficulties, then be they not plain.

1.
Scriptures to be hard prooued by seuen argumentes

The secōde: the disciples whiche heard Christes owne disputation of this mysterie, proceading oute of his owne mouthe, as oute of the liuelie wellspring, ad who, for that they were disciples, shoulde better haue digested Christes woordes, then the people of the Iewes, who grosslie saied: *Quomodo potest hic dare nobis carnem suam ad manducandum?* howe can this man geue vs his flesh to eate? Yet they (the disciples I meen) in the ende of the disputation saied: *Durus est hic sermo, quis potest eum audire?* This ys an hard saieng, who can abide to heare him? So that neither the people of the Iewes, nor yet the verie disciples of Christe, whiche shoulde moch haue exceded the other, did atteign to the trewe vnderstanding of Christes woordes, carnall reason preuailing against humble and lowlie submission to saith.

2.
Ioan. 6. The disciples vnderstode not Christes owne woordes.

Vpon the whiche woordes of the disciples, Chrysstome saith: *Quid ergo est, Durus? difficilis intellectu, & quē capere non posset eorum imbecillitas, plenus formidinis.*

Chrysost. in 6. Ioan.

What then ys this woorde, *harde*? A saien not easie to be vnderstanded, and E
whiche being full of dread, their imbecillitie could not beare or take. Yf
then the woordes whiche Christe spake, being the gospel (although vn-
written) were (as Chrysostome saith) not easie to be vnderstanded, what
more easinesse maie we thinke to be in the nowe being the gospel written?

3.

Luc. 24.

7bid.

Christes
interpre-
ting of the
scriptures,
and openig
of wittes to
vnderstand
them argu-
eth the dif-
ficultie.

2. Petr. 3.

4.
Acto. 8.

And further yf we trulie saie that the scriptures be easie, and plain
for euerie man to vnderstande, yt shoulde appeare, that yt was no great be-
nefet, that Christe did to his Apostles, in opening their wittes, that thei
might vnderstande the scriptures. Neither was it anye great matter that he
did to the two disciples that went to *Emaus*. vnto whome beginning at Moy-
ses, and the prophettes he interpreted in all scriptures whiche were written
of him.

But certenlie yt was agreat benefet, that Christe did at theis two sundrie
tymes geue, in openyng theyr wittes to vnderstand the scriptures to the
one: and in interpreting the scriptures to the other. For withoute this
benefet neither the one, nor the other could haue atteigned to that gifte. F
Wherefore the depenesse of the scriptures weighed, and oure infirmitie con-
sidered, we maie verie well concludé with saincte Peter, that as (he wit-
nessing) the epistles of saincte Paule be hard: so be the rest of the scriptures
harde.

Of this the chamberlain of queen *Candace*, of whome ys made mencion
in the actes of the Apostles, beinge so well affected to the scriptures, that
passing from Hierusalem homewarde, and sitting in his chariette he was rea-
ding them, and yet vnderstoode them not, had good experience. That he
vnderstoode them not yt dothe well appeare by his owne confession. For
Philippe beinge moued by the Spirit of God to ioin him self to his cha-
riette, heard him reade *Esaie* the Prophete, and asked him saing: vnder-
standest thoue, what thoue readeest? and he aunswered and saied: howe
can I, except I had a guide? wherefore when Philippe was with him in his
chariette, and the scripture was red, the camberlain asked him saing: I
praie thee, of whome speaketh the Prophet this? of him self, or of some
other man? Philippe opened his mouthe, and beganne at the same scripture
and preached vnto him Iesus. G

Philippe
sent by the
holie Gost
to expo-
und the
Scriptures
to the Eu-
nuche.

This place teacheth vs, that not onelie by the saing, and doing of the
chamberlain, but also by the doing of the holie Goste, the scriptures be ob-
scure and harde. For the holie Spirit of God dothe nothing in vain. where-
fore when the same Spirit mercifullie beholding the good affection of this
man, and knowing the scriptures to be soche, as he could not vnderstand
them withoute an interpretour, did send Philippe vnto him, to open and
declare that vnto him, that was obscure and dake before, yt dothe inui-
cible proue oure pourpose. Whiche acte of the holie Goste had ben vain-
lie doen, yf the scriptures were plain and easie of all men to be vnderstan-
ded. Nowe yf this man could not vnderstande them withoute an interpre-
tour, no more can anie other common man doo. And then what dothe yt
auaill the scriptures to be commonlie red withoute an interpretour?

5.

Joan. 16.

The Apo-
stles vnder-
stood not
Christes
liuelie
voice,

The Apostles them selues, when our sauour Christe spake vnto them of
his passion and resurrection (as yt appeareth in the xvi. of Iohn) could
not vnderstande him. For when he saied vnto them: After a while ye shall
not see me, and again after a while ye shall see me. For I go to the Father:
then saied some of them emongest them selues: what ys this that he saith
vnto vs, after a while ye shall not see me, and again after a while ye shall see
me? H

A me? and that I go to the father? they said therefore, what ys this that he saith after a while? we can not tell what he saith.

As this maner of speache beinge vttered by the liuelie voice of Christe was darke vnto the Apostles: so the same beinge nowe written in deade letters, ys yt not (trowe ye) as darke to manie as yt was to them, till yt be opened and declared? yf yt were not easie to them that heard Christe him self speake yt: howe shoulde yt be easie to the vnlearned, that do but read yt?

For as saincte Hierom saith: *Habet nescio quid latentis energie vna vox, & in aures discipuli de Auctoris ore transfusa, fortius sonat. Vnde & Aeschines, cum Rhodi exularet, & legeretur illa Demosthenis oratio, quam aduersus eum habuerat, mirantibus cunctis atque laudantibus, suspirans, ait: Quid si ipsam audissetis Bestiam sua verba resonantem*: The liuelie voice (saith saincte Hierom) hath I wote not what an hidden vertue, or clerenesse of demonstration, and beyng vttered from the mouth of the Authour into the eares of the disciple, yt haith a more force in sownde. wherfore Aeschynes, when he was a banished man at the Rhodes, and the oration, which Demosthenes made against him was read, when all men did wonder at yt, and praise yt, sithing he said: what yf ye had heard the beast him self vttering his owne woordes? Thus moche saincte Hierom.

Hieron ad Paulinum.

The liuelie voice hath a more force in the eare then the dead letter in the eye.

In the whiche saing he declareth, that ther ys more clerenesse in a sentence liuelie spoken from the mouth of the Authour, and the hearers shall more easlie preceauie yt, and sooner vnderstande yt, then they shall onlie reading the same in the dead letter. Yt maie therefore be concluded, that the gospel as yt, ys written ys more hard to be vnderstanded, then as yt was of the mouth of Christe spoken. But as yt was spoken yt was hard to be vnderstanded, wherfore being written yt ys more harde to be vnderstanded.

Saincte Paule enombring the giftes of the Spirit, saith: To one ys geuen the vtterance of wisdome: to an other the vtterance of knowledge: to an other ys geuen faith: to an other the giftes of healing: to an other power to do miracles: to an other prophetic: to an other iudgment to discern spirites: to an other diuerse tounes: to an other interpretacio of tounges. All theise (saith he) woorketh one and the self same Spirit, diuiding to euerie man a seuerall gifte euen as he will.

6.
1. Cor. 12.

In the whiche distinction of giftes, ye perceauie that the vtterance of wisdome, the vtterance of knowledge, the gifte of tounes, be seuerall giftes. And that they be not geuen to all men indifferentlie, but some to one, some to other, as yt pleaseth the holie will of that blessed Spirit, that ys the Authour and distributour of the same giftes. For saincte Paule in the ende of the same chapter, wher the former alleaged woordes be writte, saith: Are all Apostles? are all prophetes? are all teachers? are all doers of miracles? haue all the giftes of healing? doo all speake with tounges? doo all interpret? &c. whiche his maner of questioninge includeth a negatiue, that euerie man hath not all theise.

Then forasmuche as euerie man hath not the gifte of vtterance, of knowledge, nor the gifte of prophetic, nor the gifte of interpretacion &c. Euerie man hath not the vnderstanding of the scriptures, Neither then be the scriptures easie to be vnderstanded of euerie man. For vnto him, that hath the gifte of knowledge, prophetic, and interpretacion of scriptures, the same be easie; But euerie man hath not these giftes, wherfore the scriptures to all me be not easie.

Interpretation of Scripture not geuen to euerie man.

7.
1. Cor. 12.

All be not
Prophets,
nor teach-
ers.

This also saincte Paule proueth verie well by the ordre and disposition of the naturall bodie, from whiche he diduceth and taketh an argument to proue an order in the mysticall bodie the Church. Yeare (saith he) the bodie of Christe, and membres one of an other. And God hath also ordeined in the Congregation: First Apostles, secondarie prophetes, thirdlie Teachers, then them that doo miracles, after that the giste of healinge &c. In the whiche description of the order in Christes Church, ye see that the three cheifest, and highest states be Apostles, Prophetes, and teachers. Nowe if the Scriptures be easie for euerie mans vnderstanding then either these states be superfluous, because euerie man vnderstanding the Scriptures, ther nedeth no teacher, nor Prophete: Or ells forasmoche as euerie man vnderstandeth the scriptures, he ys in this state to be a teacher, and a prophete, whiche ys directlie against saincte Pauls doctrine. For he saith all be not Prophetes, neither be all teachers.

Forasmoche then as Christe hath appointed, as one of the cheifest states of his Church, the state of teachers, there must be of necessitie a great nombre of inferiour membres, that must be hearers, and learners. And whie shoulde they so be, but that the scriptures being harde, and obscure, by the teachers they must be opened and declared, that other maie learn. So that as by this scripture yt maye be perceaued and learned that euerie man hath not the giste of knowledge, and therefore no easie vnderstanding of the scriptures: So by all the other before alleaged yt ys moste manifest that the scriptures be harde and full of difficulties, whiche shall also by other means well appeare to the Reader, in the processe ensewinge.

THE SECVNDE CHAPITER TO PROVE THAT

THE SCRIPTVRES BE NOT EASIE, RECITETH CER-

tain hard and obscure places of the olde testament.



ET IT that this, that ys all readie saied, ys sufficiēt to proue the scriptures to be hard, and not playn, ne easie to be vnderstanded: yet that ye maye see yt more manyfestlie before yowe face, certain places shall be laied before yowe, whiche for their obscuritie and difficultie, shall compell and enforce yowe to confesse that they be not easie for euerie mans vnderstanding.

And first shall be brought some places of the olde Testament, oute of the whiche I might bring, not places, but wholl bookes, and of them not a few, as all the Prophetes, as well the greater, as the lesse, the Booke of Iob, the booke of psalmes, the booke of the Preacher, and *Cantica canticorum*, englisht the Ballett of ballettes of Salomon. All whiche bookes, certen I am, be of soche difficultie, hardnesse, and obscuritie, that, as queen Candaces Chamberlain saied, they can not be vnderstanded with oute a guide, or ells speciall inspiration of god.

As for *Genesis*, although it be counted so easie, and so plain a booke: yet the Iewes (as saincte Hierome witnesseth) might not read yt before they were thirtie yeares of age, as in whiche were many thinges verie harde to be vnderstanded, whiche required a staied heade, of mature, ripe, and graue Iudgement, soberlie to seke the true sense, and vnderstanding of them, whiche rash youthe wolde sooen overpasse, and frame an vnderstanding at their pleasure, soche as they phantasied, as manye do nowe a daies.

Oute of this booke, although saincte Augustin, and other that haue tra-
uailed

Alto. d.

Hieron
presa. in
Ezech.
Genesis mi-
ght not be
red of the
Iewes befo-
re thirtie
yeares of
age.

- A**ailed in the exposition of the same do moue manie and sundrie doubtēs: yet I shall ouerpasse them, wishinge the Reader to consider the 49. chapter, in the whiche are cōteined the blessings of Iacob to his twelue Sonnes, and let him trie howe he can waide through the vnderstanding of them, as for example: In the blessing of *Iuda*, *Iacob* saied: *Iuda* ys a lions whelp, from the spoill, my sonne, thowe arte comed on high. He laied him downe, and couched him self as a lion, and as a lionesse, who wil stire him vppe? And after a litle: He shall binde his sole to the vine, and his Asses colte to the branch. He washed his garment in wine, and his mantle in the bloode of grapes. His eies are reader then wine, and his teeth whiter then milke. Soche like be the other. Howe easie theise be for the vnlearned to vnderstande I referre yt to thy iudgement, Reader.
- B** *Exodus*, and *Leuiticus*, with the rest of *Pentateuchon*, although they require an higher sense for a Christian to vnderstand, then the letter sowndeth (as *Origen* declareth) whiche not all the learned atteign vnto, besides the application of the figures to the things figured in the newe testamēt by *allegories*, as *sainct Paule* dothe in the Epistle to the Galatians, and in his Epistle to the Hebrues: yet they conteyn diuerse obseure senses, seming almost to haue no reason in them, as this in *Leuiticus*: Ye shall kepe my ordenances. Thowe shalt not let cattle gēdre with a contrarie kinde, neither sowe thy felde with mingled seede. Neither shalt thou put on anie garment of linnen, and wolle. And in *Deuteronomio*, God thus commaunded: Yf thowe chaunce vpon a birdes nest by the waie, in whatsoener tree yt be, or on the grownde, whether they be younge or egges, and the dame sitting vpon the younge, or vpon the egges: Thowe shalt not take the dame with the younge but shalt in any wise let the dame go, and take the younge to thee, that thowe maist prosper and prolong thy daies. Thowe shalt not sowe thy vineyard with diuerse seedes, lest the fruite of thy vineyard be defiled. Thowe shalt not plowe with an oxe and an asse together. And again in an other place: Thowe shalt not mofell the oxe that treadeth oute the corne in the Bearn.
- C** Shall we take theise places in their grammaticall sense? dothe the high prouidence of God occupie yt self in making ordeinances for birdes nestes? And by gods ordinance, shall a man prosper, and prolong his daies that taketh not the dame with the younge? dothe the wisdom of God ioine soche rewardes, to soche trifles? And making the ordinance for the threshing oxe, dothe God (as *sainct Paule* alleaging the same asketh) take thought for oxen? No, yt hath an other vnderstanding, as ther *sainct Paule* alleaging this ordinance of God, applleth yt vnto.
- D** Yt were enough to make a iust volume, yf all the obscure places shoulde be recited, that be in the olde Testament. But as by theise yt maie be perceaued, that the scriptures be not so easie, as men phantasie them to be: So truly yt ys perilous that they (as the aduersaries wolde) shoulde be handled commonlie of them, whose vnderstanding atteigning to none other sense, then the grammaticall sense, and ostentymes not to that neither, doo woundfullie abuse them, to the great dishonour of God, and plain cōtempt of the scriptures, his holie woorde. As yf the rude and simple shoulde read theise sentences aboue alleaged oute of *Genesis*, *Leuiticus*, and *Deuteronomium*, wolde he not saie they were fond and trifeling thinges?
- And wher as wisdom and knowledge be the goodlie gifes of God: yf the vnlearned shoulde reade the booke of the Preacher wher yt ys saied: I com-

Gen. 49.

Leuit. 19.

Deut. 22.

Ibid. 23.

1. Cor. 9.

Eccl. 1. 1.

moned

moned with my owne heart saieng: lo, I am comed to a great state, and haue gotten more wisdom then all that haue ben before me in Hierusalem. yea my hearte hath great experience of wisdom and knowledge, for therunto I applied my minde, that I might knowe what were wisdom and vnderstandinge, what were errour and foolishnesse, and I perceaued that this also was but a veraciō of minde. For wher moche wisdom ys, ther ys also great trauaill, and disquities &c. Yf the vnlearned (I saie) shoulde reade this, might he not take occasion to contēpne bothe wisdom and knowledge, and so dishonour God in his giftes? wherunto appeareth more occasion to be geuen in the next chapter folowing, wher yt ys written thus:

Ibid. 2.

Then I tourned me to consider wisdom, errour, and foolishnes, for who ys he emonge men that might be compared to me the kinge in soche workes? and I sawe that wisdom excelleth foolishnes, as farre as light dothe darknesse. For a wise man hathe his eies in his head: but the foole goeth in darknes. I perceaued also that they bothe had one ende. Then thought I in my minde: Yf yt happen to the foole, as yt doth vnto me, what needeth me the to labour any more for wisdom? So I confessed within my heart, that this also was but vanitie.

What maie appeare more vehement, to dissuade a man from wisdom? Howe moche ys wisdom the goodlie gifte of God, abased to appearance in this saing? Howe ys the gift of God magnified to the aduancement of gods honour, when in appearance Salomon accompteth the labour for yt to be but vanitie? I saie to yowe before God, whom I call to wittnes, that I speake trueth. I heard a man of woodshippe, of grauitie, of wisdom, of godlie life, and of competent learning, able to vnderstand, and likewise excercysed in the scriptures, vpon the reading of this booke, and conference had betwixt hym and me for the same, earnestlie saye, that yt was a naughtie booke. Yf he dyd thus, what will the rude, the rashe vnlearned, and the vngodlie reader doe?

Howe litle incitament of vertue appeareth to be in the Ballettes of Salomon? Yea raitheir howe vngodlie and wanton seme they to be? rather in the outwarde face teaching, and prouoking wantonnesse, then godlynnesse of life. In the first chapter ye reade thus: O howe faire arte thoue my loue, howe fair arte thoue. Thoue haigest doues eies, O howe fair arte thoue, my beloued, howe well fawoured arte thoue. Owre bed ys deckt with flowres, the syllinges of oure house are Cedre tree. And again: O stand vppe my loue my beautifull and come. For lo, the wynter ys nowe past, the rain ys awaie and gone. The flowres are comed vppe in the feldes, the tyme of the birdes syngynge ys comed, and the voice of the Turtle doue ys heard in oure lande. The figge tree bringeth furthe her figges, and the Vines beare blossomes, and haue a good smell. O stande vppe my loue, my beautifull, and come my doue oute of the caues of the Rockke, oute of the holls of the walls. O let me see thy countenāce, and heare thy voice. For swete ys thie voice, and fair ys thie face, &c. Like vnto this ys all that booke. What can the vnlearned finde, or vnderstande here? any thinge to edificacion of godlie life? or rather (as ys saied) a prouocation to wanton life?

Cant. 1.

Yet Iesus Sonne of Syrac semeth to haue more vnsemlie woordes then theise, yea so vnsemlie, as an honest mē wolde be ashamed to speake them, as I also wolde be ashamed to wryte the, yf they were not scripture. He speaking of an harlotte, writeth thus: Like as one that goeth by the waie, and ys thristie, so shall she open her mouth, and drynke of euerie next water, that she

Ecclesiast. 62.

maie

A maie gette. By euerie hedge shall she fitte her downe, and open her quouier to euerie arrowe.

What trifeling, what iestyng, what pastime, I haue heard and seen vpon the reading, and reherfall of this texte, and what vnseemlic, and vnchast woordes haue fallen oute by occasiō of the same, yt ys vnmeete in this place to be reherfed. But this I will reporte, for that as trulie as God liueth, I knowe yt to be true. This texte was spoken in the presence of a good vertueouse gentlewoman, and one that feared God, and she misliking the same, yt was auouched to her to be scripture. The booke was turned, the place was red, she exclamed, and saied: that yf the scripture had soche bawdie woordes, she wolde no more beleue the scripture. for yt was naught. with mo soche like woordes, which nowe memorie reteyneth not.

Maye not this grieue a christian heart, that the scriptures Gods holic woorde shoulde be thus blasphemed? And what ys the cause of yt? verillie bicause they be made common to their handes, that vnderstande them not.

B That this place was not vnderstanded of them that handeled the same, as ys afore saied, yt ys more manifest then I nede reporte. For the effecte well proueth yt.

Nowe to put a conclusion to this, that ys here saied: litle dothe yt awaill them to reade the scriptures, that vnderstand not what they reade. But rather (as Origen saith) they maye as well take occasion of euell as of good by reading the scriptures, and not in their true sense and meeing vnderstand them. whose sentence for the better declaracion therof, I haue here noted:

Opera carnis diuinorum voluminiū historia continet, non valde eos iuuans, qui sic eam intelligunt vt scripta est. Quis enim non docebitur seruire luxuria, & fornicationem habere pro nihilo, cum Iudam ad meretricem legerit ingredientem, & Patriarchas multas pariter habuisse uxores? Quomodo non ad idololatriam prouocabitur, qui sanguinem taurorum, & ceteras Leuitici victimas non plus quā in litera sonat, putauerit indicare? Quod autem inimicitias in aperto positus scripturæ sermo, doceat, & ex hoc loco probatur: Filia Babylonis misera, beatus qui retribuet tibi retributionem, quam retribuisti nobis.

Origen.

10. li.

Strom.

Gene. 38.

Psal. 136.

Psal. 100.

C Beatus qui tenebit, & allidet paruulos suos ad petram. Et ex illo: In matutino interficiebam omnes peccatores terra: et ex ijs similibus, de contentionibus videlicet, emulatione, ira, rixis, dissentionibus. Ad quæ, si non altius aliquid sentiamus, prouocant nos magis historia exempla quā prohibent. Hæreses quoque magis de carnali scripturæ intellectu, quā de opera carnis nostre (vt plurimi astimant) subsisterunt. Nec non ebrietates, et inuidiam, per legis literam discimus. Inebriatur Noë post Diluuium, et Patriarchæ apud fratrem Ioseph in Ægypto. The histories of Gods books (saith Origen) contain the workes of the flesch. whiche historie dothe not moche helpe them, whiche dooso vnderstande yt, as yt ys written. For who shall not be taught to serue voluptuose pleasure, and to accompte fornication for nothings, when he shall reade Iudas to haue taken an harlotte, and the Patriarkes to haue had manie wives at once? Howe shall he not be prouoked to Idolatrie, who shall thinke the blood of Bulls, and other Leuiticall sacrifices, no more to shewe vnto him then the letter sowndeth? That the plain sainge of the scripture teacheth enemies, yt ys proued both by this place: Daughter of Babilon, thoue shalt come to myserie thy self: yea happie shall he be that rewardeth thee, as thoue hauest serued vs. Blessed shall he be that taketh thy children, and throweth them against the stones. And also by that place: I shall soon destroe all the vngodlie that are in the lande. And by soche other like vnto theise, as of contencion, enuie wrathe, brawlinges dissen-

tions

*Diuers
histories of
Scripture
litterallie
taken, doe
more proue
ke sinne,
than for-
bidde ys.*

tions vnto the whiche yf ye vnderstand not some higher thing, the exam-
ples of the histories do more prouoke vs then forbidde vs. Heresies also
haue ben more by the carnall vnderstanding of the scriptures, then by the
worke of our flesh, as manie do thinke. We learn also by the letter of the
lawe dronkenness, and enuie. Noë after the flood was dronken. And the
Patriarkes also were droncken, being with their Brother Ioseph in AEgy-
pte. Thus Origen.

Nowe then as in this chapter ye haue heard a nombre of bookes and
places of scripture recited, whiche well proue the obscuritie and hardnesse
of the same: So yn the ende ye haue heard Origen declaring his minde,
that to vnderstand but the carnall sense of yt, ys rather hurtfull to edifica-
cion, then profitable. Peraduenture some will graunte that the olde Testa-
ment ys darke and hard, but the newe Testament (they will saie) ys easie
and plain: But that this likewise, ys not easie for euery man to vnderstande,
the chapter following shall declare?

THE THIRDE CHAPITER TO DECLARE

*the newe Testament not to be easie to be vnderstanded bringeth
diuerse obscure places of the same.*

THAT the newe Testament ys hard to be vnderstanded yt ys
sufficientlie proued in the first chapter. Neuerthelesse that
the Reader maie haue some experiēce of that, that by Autho-
ritie ys saied: I shall laie before hym certain places, whiche
shall enforce hym to confesse, that by his owne iudgement to
be true, whiche by the scriptures he hath allreadie heard taught and af-
firmed.

And first let him beginne with the Genealogie of Chryste described vnto
vs by two Euangelistes, Matthew, and Luke. And let them be compared to
gether, and triall made, whether yt be efaie to concile them or no.

Matthewe beginneth at the elders, as at Abraham, and so descendeth to
Chryste: Luke beginneth at Chryste and ascendeth yppe to the elders, euen
vnto Adā, and so to God. In the whiche Genealogie Luke saith that Chryst
was the supposed sonne of Ioseph, and that Ioseph was the sonne of Heli: Mat-
thewe saith that Iacob begatte Ioseph the husband of Mary, of whō was born
Iesus, whiche ys called Chryste. So that Luke saith: that Ioseph was the sonne
of Heli, and Matthew saith he was the sonne of Iacob. Which dysagrement
Iulianus Augustus, the Apostata, as saincte Hierō saith, objected vnto vs. Which
obiection al though it be solued by saincte Hierō: yet ther remaineth a great
difficultie howe these Genealogies shoulde be true, and both pertain to
Chryste: seing that from Ioseph, to Dauid ther ys none agreement betwixt thē,
as by comparing of the Euāgelistes together, ye shal easilie perceauē. Which
I saie not as that ther ys in dede no agreement or consonant trueth betwixt
thē: But that yt maie the rather appeare and be wel knowen, that the trueth
of the historie of the Gospell lieng hid, yt ys not easie for euery man to fin-
de oute the same.

*The Euan-
gelistes
Matthew,
and Luke
seem to va-
rie in the
genealogie
of Chryst.*

*Chrysostō.
in pri.
Marth.*

Chrylostom also findeth an other obscure place, for thus he saith: *Illud
quoque inter occulta numeratur, quomodo Elizabeth de Leuitica, existens tribu Maria co-
gnata dicatur.* That also ys to be enobred emonge the hid thinges, howe
that Elyfabeth being of the tribe of Leui, maye be called the cosine of Mary
Forasmuche as the lawe was, that men shoulde marrie within their owne
tribes

A tribes yt dothe, appeare that Elisabeth being married to *Zacharie*, she was of the same tribe. Likewise that *Ioseph* being of the tribe of *Iuda*, and marieng the virgen *Mary*, that she was of the same trybe. Whiche thinge ys declared by saincte Hierom and Chrysostom also in soluing this double: Why the Euangelistes do bring the ordre of the genealogie of Christ to *Ioseph*, seing that *Ioseph* was not the father of Christ in dede, but his putatiue or supposed father? To this they answere, that *Ioseph* and *Mary* being of one tribe, the Genealogie commeth right to Christe.

So then *Mary* being of the tribe of *Iuda*, and Elisabeth of the trybe of *Leui*, the doubte stādeth howe the virgen *Marie* shoulde be cousin to Elisabeth. And yet the Euangelist saincte Luke recitinge the woordes of the Angell, saith: *Et ecce Elisabeth cognata tua, & ipsa concepit filium in senectute sua.* And behold thy cousin Elisabeth she also hath conceaued a sonne in her olde age.

Luc. 1.

Also yt ys not withoute Doubte that ys saied of our master Chrysost (as the Euangelist saincte Marke reciteth) wher he speaking of the coming of

Marc. 13.

B the Sonne of man to the general iugement saith: *De die autē illa, & hora, nemo nouit, neq; Angeli in celo, neq; filius, nisi pater.* But of that daie and howre knoweth no mā, no not the Angells which are in heauē, neither the Sonne himself, saue the Father oneli. Whiche doubte ys liuelie opened ād sett furth by the holie father Chrysostom in the xlvij homelie vpon saincte Matthew, wher emong other godlie woordes as touchinge this matter he saith thus: *Quis hac unquā dicere potuit? Patrem filius optimē nouit, & eo prorsus pacto, quo pater filium: diem autem illum ignorat? Præterea, Spiritus dei profunda inuestigat: Filius uero nec tempus nouit? Sed quomodo quidem iudicare oporteat, non fugit eum, & archana singulorum clam eo non sunt, quod autem multo uilius est, id ignorat? Adhuc, quomodo is per quem omnia facta sunt, & sine quo factum est nihil diem illum ignorabit? Qui enim secula fecit, is profecto creauit & tempora, & diem produxit, quomodo igitur que ipse produxit, ignorat?*

Chrysost.
hom. 48.

Who coulde at any time (saith Chrysostom) saie thesethinges? The Sonne knoweth the Father verie well, and euē the verie same waye that the Father knoweth the Sonne, and dothe he not knowe that daie? Moreouer the Spirit of God searcheth the depe Botomes of the secretes of God, and dothe not the Sonne knowe the time? But howe he must Iudge the worlde, he ys not ignorante, and the secretes of all men are not hidden from hym: and ys he ignorante of that, that ys not so wourthie a thinge? Howe also dothe he by whom all thinges are made, and withoute whom nothing was made, not knowe that daie? he that made the worldes, he trulie created the tymes, and brought furthe the daie, howe thē doth he not knowe that, that he produced? Thus moche Chrysostome, wherby ye maie see what doubte ther ys in the text, Whiche yf yt shoulde be vnderstanded as yrlie, what error and heresie shoulde spring oute of yt?

Thus as many a man swimming aboute vpon the smoothe of the water seeth not the depe botome therof: So manie a man readinge the smoothe face of the Scripture, seeth not the depe doubtles of the same.

Algasia and *Hedibia* women bothe vertueouse, and studious by their studies perceaued many darke places in the scriptures, whiche they not taking vpō them rashlie to explicate, as perswading them selues that the scriptures were not easie and plain, sent from the fordest partes of Fraunce to saincte Hierom then being at *Bethleem*, the one of them twelue questions: The other eleuen questions, whiche all be of the newe Testament, as well of the gospels, as of the Epistles.

Hieron. ad
Alg. qn. 1.

Algasia moueth this doubte: whie saincte Iohn the Baptist being in pri-

son

C

Luc. 7.
Ioan. 1.

son sent hys disciples to Chryste asking him this questiō: Arte thowe he that shall come, or do we looke for an other? seing before he had appointed him with his singlar, saing of him. *Ecce agnus Dei, ecce qui tollit peccata mundi*. Beholde the lābe of god, beholde him that taketh awaie the sinnes of the worlde.

Matth. 3.

Yt augmēteth the doubte also, that Ihon had baptised Chryste, at which time he knowing him to be Chryst the verie Mefsias, did not onelie saie to Chryst, I haue nede to be Baptised of thee, and comest thowe to me? But also sawe the heauens open and the Spirite of God descending like a doue, and lighting vpō him, and heard also the voice from heauen saing: Thys ys my beloued Sonne, in whō I am wel pleased: howe then dothe he aske this, whether he be the Mefsias that shoulde come, or that they must looke for an other? Thys (as I suppose) maie well appeare to be a doubte to a simple reader, and not without consultation of learned men to be dissolued.

Ioan. 20.

Matth. 28

Hed. qu. 5.

Hieron. ad

Hedibis moueth this doubte emōg other in the gospell, Howe saincte Matthew saith, Mary Magdalen with the other Mary fell downe at the feete of Christ after his resurrection, and helde his feet: Seinge that saincte Iohn B saith, that Christ forbod her saing: Touche me not, For I haue not yet ascended to my Father. Yt semeth that one of theise must be vnttrue.

Marc. 16.

Ioan. 20.

An other doubte moche like vnto this ther ys betwixt saincte Iohn and saincte Marke. Saincte Marke saith: when the Sabboth was past, Mary Magdalen, and Mary Iacobi, and Salome, bought swete odoures, that they might come and anoynt Iesus. And early in the morning the first daie of the Sabboth, they came to the Sepulchre, when the Sunne was risen. Saincte Iohn saith: The first daie of the Sabboth came Mary Magdalen earlie in the morning when yt was yet darke. Yt ys not verie easie for an vnlearned reader to agree theise two.

Matth. 28

Ioan. 20.

Marc. 16.

In the storie of the resurrection of Chryste, ther be a great nombre of apparant contrarieties: as of the time of the resurrectiō: of the appearinge of the Angells in the Sepulchre: of their nombre: of their place: and soche other, whiche all generallie to enombre yt were to long.

Hieron. ad

Hed. q. 9.

Ioan. 20.

Act. 1.

The same *Hedibis* moueth also this doubte: whether that Chryste breathing on his Apostles (as saincte Iohn saith) and saing: Take ye the holie Goste, gaue them then the holie Goste: Seing that saincte Luke saith, immediatelie before his ascension, he promised that he wolde send them the holie Goste. Yf he gaue thē the holie Goste before his ascensio, yt appeareth that he wolde not, or neded not to send him to thē after his ascension.

Tus yt maie be seē that ther be obscure and darke places in the Gospell. To conclude ther be innumerable places hauing moche doubte, whiche saincte Austen with great labour and trauaill doth right learnedlie dissolue, making for that pourpose a great volume intituled, *De consensu Euangelistarum*, of the consent of the Euangelistes, whiche had ben vain and superfluous, yf the gospells were easie & plain for euery man to vnderstand.

What neded the commentaries of saincte Hierom. and of saincte Ambrose vpon the Euangelistes: The homelies of Chrysostom, and saincte Austen vpo the same: The expositions also of a great nombre of famous and learned men, whiche with great studie, labour, and trauaill haue made their workes, yf the scriptures be so plain and easie?

I haue brought but a fewe places of the Gospells to make a litle shewe, and to aduertise the reader, by these fewe to be circumspecte in medling. For the scriptures be a depth of a great profunditie. And now will I doo the like oute of the Epistles.

A

THE FOUORTH CHAPITER CON-

taineth certain harde places of the Epistles.



O beginne with the Epistle of saincte Paule to the Romans, which as yt ys first in the ordre of the epistles, so shall yt be here first spoken of, yt ys more easiether to finde obscure and darke places, loaden with difficulties and doubtes, then yt ys to finde easie and plain places. Ther ys disputed the matter of iustification, which howe harde a matter yt ys, yf ther were none other argument to proue yt, the controuersies that be therupon risen in this oure time, might suffice to declare yt.

In the epistle to the Romans be mo obscure than plain places.

And yet yt ys not easie for all men, that reade that same epistle, well to vnderstand this place of saincte Paule: *Arbitramur iustificari hominem per fidem, sine operibus legis.* We holde that a man ys iustified by faith, withoute the workes of the lawe: seinge sainct Iames in his epistle saith: What auaieth yt my brethre, though a man saie, he hath faith, yf he haue no works, can faith saue him? After he concludeth thus: Euen so faith, if yt haue no workes, yt ys dead in yt self.

Rom. 3.

Iaco. 2.

Again sainct Paule saith: We saie that faith was recknid to Abraham for righteounesse. And saincte Iames saith: Was not Abraham our Father iustified by workes?

Rom. 4.

Iaco. 2.

In that epistle also ys sett furthe the reiection of the Iewes, and the calling of the gentiles. In the discourse wherof sainct Paule saith thus, alleaging the Prophete Esaie for the callinge of the gētiles: I am fownde of the that sought me not, I am manifested vnto them, that asked not after me. But against Israel he saith: All daie long haue I stretched furthe my handes vnto a people, that beleueth not, but speaketh against me. And yet afterwarde he asketh thus: hath God cast awaie his people? He aunswereth: God forbidde: And yet he saith again in the same chapiter, speaking of the Iewes: Yf the casting awaie of them be the reconciling of the worlde, &c. Wherbie he sheweth that the Iewes be cast awaie.

Rom. 10.

In that same chapiter also he asketh this question: *Nunquid sic offenderunt, ut caderent?* Haue they so offended or stumbled, that they shoulde fall? He aunswereth: God forbidde. And yet within a fewe lynes after he saith: *Propter incredulitatem fracti sunt.* Bicause of vnbeleif they were broken of.

Theise matters require a clearer seight of vnderstanding, and heades of deper studie, and iudgemēt to decise the, then haue the comō sorte of readers, which oftentimes are most busie, thinking the selues to see, whe in dede they see nothing at all. God geue the grace and open their eies to see their owne ignorance, that they maye walke within their compasse, and not streign a boue their reache,

In the matter of predestinacion, wher vpon saincte Paule entreth depely to dispute, ther ys no sentence withoute difficultie. So that, as whic ther be a great nōbre of thinges a man staieth, not knowing which to take first: Euen so I, in this great multitude of difficulties, knowe not wher to beginne, or which to take first? But at the last I take one of the least which ys this: *Non est volentis, neque currentis, sed misericordie Dei.* Yt lyeth not in the will of man, nor the runninge of man, but in the mercie of God.

Rom. 9.

This sentence besydes manie other, hath this doubte: that sainct Paule in a chapiter before saith: *Velle adiacet mihi, perficere autē bonum non inuenio.* Will ys present with me, but I finde no means to that, which ys good.

Supra ca. 7

The same saincte Paule saith also: *Deus vult omnes homines saluos fieri, & ad*

1. Tim. 2

C ij

agnitionem

Rom. 9.

agnitionem veritatis venire? God will haue all men to be saued, and to come to the knowledge of the trueth. Yf God so will, and (as the same saincte Paule saith in an other place) *voluntati eius quis resistit?* Who can withstand his wil? Why then walke so manie in the broad waie to perdition? And whiche be ther so manie Infidells, that come not to the knowledge of the trueth? And so manie heretikes that forsake the trueth? And again: yf God will haue all men to be saued, how standeth the trueth of this scripture? *Multi vocati, pauci electi:* Manie be called, but fewe chosē. Yf God will haue all saued, then all must be chosen. For whome he will haue saued, him he choseth.

Hieron. ad

Alg. q. 9.

Algasia

moueth

great doub

tes to sainct

Hierom.

Sup. 8.

Algasia also moueth a doubte to saincte Hierom in the same chapter of the epistle of saincte Paule to the Romans. What (saeth she) meeneth saincte Paule by this saing: I haue wished my self to be cursed from Chryste for my kinsmen as pertaining to the flesh?

To the whiche sainct Hierom aunswering, openeth the questiō and saith: In very dede yt ys a great question, how the Apostle, who before had saied: who shall separate vs from the loue of God? shall tribulation? or anguysh? or persecution? or hungar? either perill? either swoorde? And again: I am sure that neither death, neither life, neither Angells, neither Rule, neither power, neither thinges present, neither thinges to come, neither height, neither lowght, neither any other creature shall be able to departe vs from the loue of God, whiche we haue in Chryste Iesus our Lorde. Nowe vnder an othe he saith: I saie the trueth in Chryste, and lie not, my conscience also bearing me witnesse by the holie Gost, that I haue great heauinesse by continuall sorowe in my heart. For I haue wished my self to be cursed from Chryste for my brethren my kinsmen after the flesh. Yf he be of so great loue to God, that neither for feare of death, neither for the hope of life, neither for persecution, hungar, nakednesse, perill, nor swoorde, he maye be separed from his loue: And if Angells also, and powers, and thinges present, and thinges to come, and all the strenght of the heauens, and if the heightes also, and the dephts, with the vniuersall creature shoulde come against him (whiche can nor be) yet wolde he not be separed from the loue of God, whiche he hath in Iesus Chryst: what ys this great mutacion or chaunge, yea rayther a wyldom neuer heard of before, that for the loue of Chryst he wolde not haue Chryst? And least peraduenture we shoulde not beleue him, he sweareth and confirmeth yt by Chryst, and calleth the holie Gost to witnes of hys conscience, that he hath no light, nor small, but great and incredible heauinesse, not sorowe that stingeth or vexeth for an howre, but that continuallie abideth in his heart. Whether tendeth this heauinesse? to what auaieth this incessant sorowe? He wisheth to be cursed, from Chryste and to perish, that other maie be saued. Thus moche saincte Hierom.

In the whiche woordes he openeth a great doubte that saincte Paule, who so feruentlie loued Chryst that nothing either in heauen, or in earthie, coulde separate him from Chryste, nowe semeth to wish for the loue he bare to the Iewes to be diuided from Chryst. Whiche might be an argument, that he loued the Iewes aboue Chryst.

Hieron. ad

Alg. qu. 7.

As this, after the sentence of saincte Hierom, ys a great doubte: So ys ther an other by the same *Algasia* moued vpon the same epistle to the Romans, In what sense (saith she) ys that to be taken, that saincte Paule writeth to the Romas: *Vix enim pro iusto quis moritur. Nā pro bono forsitan quis audeat mori.* For skarce will any man die for the righteous man. Peraduenture for a good man durst a man die.

This

- A** This sentence semeth so plain, and the natue sense therof so easie to be perceaued, that saincte Hierom saith for lacke of the true vnderstanding of yt, two horrible heresies being diuerse, and vnlike in sentence, but like in impietie and wickednesse, tooke here moche occasion.

Two contrarie heresies grownded vpon one scripture.

Marcion

Marcion by this maketh two Gods: one the iust God, and creatour of the Lawe, and the Prophetes: The other the good God, which ys the God of the Gospell, and the Apostles, whose Sonne ys Chryste. For the iust God (saith he) fewe or none haue died. But for the good God (whiche ys Chryst) ther haue been innumerable Martyrs.

Arrius the other heretike (saith saincte Hierom) contrariwise, calleth Chryst the iust God, and for his so saing allegeth scripture oute of the Psalmes, wher *Dauid* prophecieng of Chryst saied: Geue the king thy iudgements (to God) and thy righteousnes vnto the kinges Sonne. The good God he calleth the Father of heauen, of whom (saith he) Chryst him self saith: what callest thou me good? ther ys none good, but one God; the Father.

Arrius.

Psalm. 71.

Luc. 18.

- B** As theise heretikes for the obscuritie of this sentence of saincte Paule (for yt ys a darke maner of speache in dede, to saie: for a iust man scarce a man wil die: But for a good man, a man will peradventure die, as though ther were a great difference between the iust and the good mā) through theyr wicked rashnesse and headinesse, haue vpō yt maintained two notable, and abhominable heresies, manifestlie repugnant: So likewise haue some in this oure time, through their arrogant willfullnes vpon one sentence fownded two contrarie heresies, as moche repugnant as these. But leauing the further opening of this to a more conuenient place, I will proceade in that ys here appointed to the doen.

Amandus a preist writeth to saincte Hierom, desiring to be resolued in foure questions. Of the whiche one ys vpon the epistle of saincte Paule to the Corinthians, wher disputing of the resurrection, he cometh to this place: He must reign till he hath put al his enemies vnder his feet. The last enemy that shall be destroyed ys deathe. For he hath put all thinges vnder his feet. But when he saith all thinges are put vnder him, yt ys manifest that he ys excepted, whiche did put all thinges vnder him. When all thinges are subdued vnder him, then shall the Sonne also himself be subiect vnto him, that put all thinges vnder him, that God maie be all in all.

Amandus.

1. Cor. 15.

- C** Besides manie doubtles, whiche maie be moued vpon this scripture, this ys one verie notable for the mainteining of the Arrians heresie, wher he saith that when all thinges be subdued, then shall the Sonne himself also be subiecte vnto him, as though the Sonne of God in Godhead, were subiecte to God the Father. Whiche maner of saing, for somoche as the holie catholique faith confesserth that he ys equall to the Father, ys to be taken detestable heriticall. This proposition ys learnedlie handeled, and treacred of by saincte Hillarie in his eleuenth booke against the Arrians, and this doubtles ther dissolued. Yt were to tediousse, and all most vnpossible for me to rehearse all the darke places of the epistles. Therfor one, or two mo, and so an ende.

Hila. li. 11. de Trinita.

- D** To the Collosians Saincte Paule writeth thus: Nowe ioye I in my sufferinges for yowe, and fulfill that, whiche ys behind of the passions of Chryste in my flesh, for hys bodies sake, whiche ys the churche. In the which sentence, he semeth to make the passion of Chryste insufficient, in that he saith, that he fulfilleth that, that wanteth of the passions of Chryst.

Collof. 1.

Hebr. 6.

To the Hebrues he hath this sentence: For yt can not be, that they, which

were once lightened, and haue tasted of the heauenlie giste, and were become partakers of the holie Goste, and haue tasted of the goodwoorde of God, and of the promise of the worlde to come, yf they fall awaie, and as concerning themselues crucifie the Sōne of God a fresh, and make a mocke of him that they shoulde be renewed again by penance. And again in the same epistle he saith: For if we sinne wilfullie, after that we haue receaued the knowledge of the truthe, ther remaineth no more sacrifice for sinne, but a fearfull looking for iudgement, and violēt fire whiche shal deuour the Aduersaries.

Theise two sentences, yf they had no fauourablier interpretacion, thē they seem to beare in their grammaticall sense, all Chrystendome might wail and mourne, For the former sentence semeth to teache, that yf a Christian fall in to mortall sinne, after that he ys christened, and hath receaued the giftes of God therunto appertaining, that he can not be reconciled by penance, and so were all hope of mercie for the remission of sinnes clean taken awaie.

Nonatus Which thing one *Nonatus* by occasiō of this scripture vnderstāding yt in the sense, that yt semeth in the first face to haue, taught verie stoutelic, and so becam the Authour of a wofull, and wicked heresie. Against whiche *Athanasius*

Athanasius wrote an epistle to *Serapio*, wher he declareth that the same saincte Paule receaued the incestiouse Corinthian, and also the Galathians, that had erred in faith, to whom he saied: *O insensati Galata, quis vos fascinauit, non obedire veritati*: O insensate Galathians, who hath bewitched yowe, that ye shoulde not obey the treuth? And yet afterwarde he saied: *Filioli mei, quos iterum parituro, donec formetur in vobis Chrystus*. O my litle children, of whom I trauaill again in byrth vntil Chryste be fashyoned in yowe.

Galat. 3.
Ibid. 4.

The second sentence also semeth vtterlie to denie all means to atteign to gods mercie, after we haue wilfullie fallen to sinne, whiche sentence yf yt shoulde be vnderstanded as it sowndeth, desperaciō shoulde reign, and hope shoulde be abandoned.

What shall I saie for the vnderstanding of the scripturs by the common people vnlearned, when not onelie manie other learned men through their euell or wrong vnderstanding of them, haue swarued, and fallē into sundrie and diuerse heresies: But also saincte Hierom, and saincte Augustin, two lightes and pillars of the Christian orbe, haue dissented vpon the vnderstanding of a sayeng of saincte Paule to the Galathians, wher he saith: When Peter was comed to Antioche, I withstoode him openlie, bicause he was wourthie to be blamed. In the which their disagreement ther was nothing committed, that either charitie betwixt thē was empaired, or yet anie heresie obstinate lie defended: but rather the trueth learnedlie enquired and searched.

Galat. 2.

Wherfor, Reader, I saie vnto thee: *Noli aliū sapere, sed time*. Be not high minded but feare For arrogācie is mother of error. Put on therfore an hūble spirit, and in reading of the scriptures submitte thy self to the teaching of thy Mother the church. For the loulie bowing man maie easelie go withoute harme, wher the stowte high looker shall breake his browe. Be humble therfore and feare to trust thine owne iudgement in the exposition of the scriptures, and so will the Spirit of God rest vpon thee. For vpon whome (saith he) shall my Spirit rest, but vpon him that ys humble, and fearing my woordes?

Rom. 11.
Arrogācie mother of error.

Esay. 66.

The

A THE FIFT CHAPITRE DECLARING THE MIN-
des and Iudgements of the Fathers and doctours vpon the dif-
ficulcie of the Scriptures.



Ynedeth not to trauaill anye more in this matter, when (as I suppose) the Reader ys by this that ys allreadie saied, so perswaded, that he wil with hand and foote (as they saie) go with me, and ioin with me in one sentence, and minde. Yet that the arrogancie of the stoute ignorant and vnlearned, and the vntueth of the learned maie be confownded, and suffer their

wourthie shame: the Reader shall heare the iudgement of the famous le-
 arned Fathers, and doctours, as touching the difficultie, and obscuritie of the
 scriptures. Wherbie the impudencie of soche arrogant persons maie cler-
 lie and manifestlie be perceaued, and they, if they haue not (as the Prophet
 Hieremie in the voice of God saith of the people of Israell) gotten an whoo
 res forehead, and will not be ashamed, maye then in dede be ashamed.

Hierem 3.

Origen, a man both auncient, and famous in learning handeling this pla-
 ce of saincte Paule to the Galathians: *Vos in libertate vocati estis fratres.* Brethe-
 ren ye are called vnto libertie, saith thus: *Difficilis locus est et ita à nobis dis-*
rendus videtur. An hard place this ys, and thus vnto me yt semeth to be ex-
 pownded. And after along discourse in the exposition of the same texte,
 he saith thus: *Quamobrem spiritum scriptura, fructusq; queramus, qui non dicuntur*
esse manifesti. Multo quippe labore, et sudore, et digno cultu in scripturis fructus spiritus
inuenitur. Vnde arbitror Paulum, diligenter, et caute de scripturae sensibus dixisse carnali-
bus: Manifesta sunt opera carnis. De spiritualibus vero, non ut ibi posuisse; Manifestus est
fructus, sed ita: Fructus autem spiritus est charitas, gaudium, pax etc. Wherfore let us
 seke the Spirit of the scripture, and the fructs of the same, whiche are not
 saied to be manifest. For trulie the fruite of the Spirit ys fownde in the
 scriptures with moche labour, and swette, and wourthie trauaill. Wherfo-
 re I thinke Paule diligentlie and warelie of the carnall senses of the scriptu-
 res to haue saied; the workes of the flesh are manifest. But of the spirituall
 senses not to haue putte as in the other, The fruite of the Spirit ys manifest;
 but thus: The fruite of the Spirit ys charitie, ioye, peace, &c. Hitherto Ori-
 gen.

Galat. 3.

Orig. 19. li.

Storm.

C In the whiche saing, first by expresse and plain woordes, ye perceauce hym
 to saie of that place of saincte Paule ther alleaged, that yt ys an harde place.
 And afterwarde he concludeth of the wholl scripture, that the spirituall sen-
 ses, and vnderstandings therof are not manifest, but are to be sought with
 moche labour, swette, and wourthie trauaill. Whiche he proueth by saincte
 Paule.

*Scripture
must be stu-
died with
moche la-
bour.*

Nowe thinges that be easie, and plain are acquired and gotten with mo-
 che facilitie without Laboure, or with verie easie labour: hard thinges
 be not so gotten but contrarie wise. Wherfor by Origen yt maie be conclu-
 ded that forasmoche as the right senses, whiche he calleth the spirituall sense,
 or vnderstanding of the scripture, are to be gotten with moche labour, swet-
 te and wourthie trauaill, they be not easie, but rather hard.

D Sainct Hierom exhorting *Paulinus* to the studie of the scriptures as well
 by the examples of Ethnicks and Philosophers, as *Plato, Pithagoras, Apollonius,*
 and soche other, whiche for knowledge trauailed ouer seas and contries: as
 also by the examples of christians, as of Saint Paule, Timothie, Tyte and so-
 che other, maketh it not an easie matter, but rather teacheth howe moch dif-

Hieron. ad
Paulinū.

ficulcie ys therin. To the whiche pourpofe he faieeth: *Aperiebantur coeli Ezecchie- E*
li, qui populo peccatori clausi erant. Reuela (inquit Dauid) oculos meos, et considerabo mira-
bilia de lege tua. Lex enim spiritualis est, et reuelatione opus est ut intelligatur, ac reuelata
facie gloriam Dei contemlemur. Liber in Apocalypsi septem sigillis signatus ostenditur,
quem si dederis homini scienti literas ut legat, respondebit tibi; Non possum. Signatus est
enim. Quanti hodie putant se nosce literas, et tenent signatum librum, nec aperire possunt, nisi
ille reuerauerit, qui habet clauem Dauid, qui aperit, et nemo claudit: claudit, et nemo aperit?
In Actis Apostolorum sanctus Eunuchus, iud vir (sic enim eum scriptura cognominat) cum
legeret Esaiam, interrogatus à Philippo; Putasne intelligis que legis? Respondit; Quomodo
possum, nisi aliquis me docuerit? Ego (ut de me loquar interim) nec sanctior sum hoc Eu-
nuchus, nec studiosior, qui de Aethiopia, id est, de extremis mundi finibus venit ad templū,
reliquit aniam, et tantus amator legis diuinę; scientie fuit, ut etiam in vehiculo sacras li-
teras legeret, et tamen cum librum teneret, et verbum Domini cogitatione conciperet, lingua
volueret, labijs personaret, ignorabat eum, quem in libro nesciens venerabatur. Venit Phi-
lippos, ostendit ei Iesum, qui clausus latebat in litera. O mira doctoris virtus, eadem hora
credit Eunuchus, baptisatur, et sanctus factus est. The heauens were open to Eze- B
chiel, whiche to the sinfull people were shette. Dauid saith: Open thowe
mine eies, and I shall see the wonderfull thinges of thy lawe. The lawe ys
spirituall, and yt hath the nede of reuelacion, that yt maye be vnderstanded,
and that with open face, we maie beholde the glorie of God. The booke in
the Apocalips ys shewed signed, or fastened with seuē seales, whiche if thou
geue to a man hauing knowledge of letters, that he maye read it, he
will aunswer, I can not. For it ys sealed. Howe manie nowe a daies thinke
them selues learned? and do holde the booke sealed, neither yet can open
it, except he onlocke it, which shetteth, and noman openeth, openeth, and
no man shetteth. In the Actes of the Apostles the holie Eunuche, yea rai-
ther a man (for so the scripture doth call him) when he did reade Esaie the
Prophet, being asked of Philippe, Thinkest thou, thou vnderstandest, what
thow readest? he answered: howe can I, except some bodie shall teache me?
As for me (that I maie speake somthing of my self) I am neither more holie,
then this Eunuch, nor more studiouse, whiche came from Aethiope, that
ys from the furthest coastes of the worlde, vnto the Tēple. He left the Cour- G
te, and was so great a loue of the lawe, and godlie Science, that he wolde
euen in his Chariett read the holie scriptures. And yet when he helde the
booke, and conceaued in his minde the woord of God, when he spake it
with his tounge, and sowned it with his lipps, he knew not him whom
vnwitting he woorshipped in the booke. Philippe came, he shewed him Ie-
sus, who laie hidde in the letter. O great vertue of a teacher. The same ho-
wre the Eunuch beleued, he was baptised, and made faithfull, and holie,
Thus farre saincte Hierom.

Manie
nowe a dai-
es holde the
booke of
scripture
sealed.

In whose sentence marke well howe many scriptures this holie doctour
hath brought forth to declare, and proue, that the scriptures be obscure,
and therefore of necessitie require to haue some exercised and learned in
them, to open and declare them, as sainct Hierom declaring the cause whie,
allegeth these scriptures, whiche ye haue heard, and immediately addeth
and saieeth: *Hec à me breuiter perstricta sunt, ut intelligeres te in scripturis sanctis sine*
prenio, et monstrante semitam non posse ingredi. These thinges are breislie tou-
ched of me to the entent thow shouldest vnderstande, that withoute a
leader, and one shewing the path, thow canst not entre in to the scriptu-
res.

Not moche vnlike to this, declaring the obscuritie and hardnesse of the
olde

H

A olde Testament he writeth in his epistle to *Algasia*: *Quæstiuicula tue de Euangelio tantum, & de Apostolo propofita, indicant, te veterem scripturam aut non satis legere, aut non satis intelligere, quæ tantis obscuritatibus, & futurorum typis obnubilata est, ut omnis interpretatione egeat.* Thy questions propownded onelic out of the gospel and the Apostle, doo declare, that either thoue hauest not sufficientlie red the olde scripture, or ells doest not sufficientlie vnderstand yt. whiche ys enwrapped with so manie obscurities, and figures of thinges to come, that euery parte of yt had nede of interpretacon. Thus moche saincte Hierom.

Hieron. ad
Algasia

Saincte Basill teacheth that all the scriptures are not to be published, and made comon, for that some parte of them semeth to require a scilence or closenesse for their obscuritie. Wherefor he diuideth the scriptures into two sortes, or partis saieng: *Aliud est Dogma, aliud Predicatio. Dogmata silentur: Predicationes vero publicantur.* Silentij autem species est & obscuritas, qua vitur scriptura, ita dogmatum sententiam construens, ut ægrè assequi possis. The pointes of learning be one thing, and morall instruction ys an other. Pointes of learning, be kept close or secret: Morall instructions are published, and openlie taught. A kinde of scilence also ys the obscuritie, whiche the scripture vseth, so framing the meening of the secret pointes of learning, that a man maye hardlie atteign therto.

Basil. li. de
Sp. S. ca. 27

Saint Ambrose also in a fewe woordes saieth moche to this matter, calling the scripture of God the great sea, hauing in yt a depenesse withoute Botome of depe senses and vnderstādinges into the whiche manie flouddes doo entre.

Lib 7.
epist 44.

Chrysostom also vpon this text: *Væ vobis qui clauditis regnum celorum*, Wo be to yow whiche shett vppe the kingdom of heauen: saieth thus: *Regnum est beatitudo celestis. Ianua autem eius est scriptura, per quam intratur ad eam. Clauicularij autem sunt sacerdotes, quibus creditum est verbum docendi, et interpretandi scripturas. Clavis autem est verbum scientie scripturarum, per quam aperitur hominibus ianua veritatis. Adapertio autem est interpretatio vera. Videte, quia non dixit: Væ vobis qui non aperitis regnum celorum, sed qui clauditis. Ergo non sunt scriptura clausa, sed obscuræ quidem, ut cum labore inueniantur, non autem clausa ut nullo modo inueniantur. Propterea dicit Petrus in epistola sua de scripturarum obscuritate, quia non sicut voluit homo, locutus est spiritus: sed sicut voluit spiritus, ita locutus est homo. Ratio autem obscuritatis multiplex est: tamen satisfactionis causa dicimus duas. Obscurata est notitia veritatis, ne non tam utilis inueniatur, quam contemptibilis. Contemptibilis enim est, si ab illis intelligatur, à quibus nec amatur, nec custoditur.* The kingdom ys the heauenlie bleffe. The gates of yt ys the scripture, by the whiche we entre into yt. The keibearers are the preistes, vnto whom the woorde ys committed, to teache and interpret the scriptures. The keie ys the woorde of the knowledge of the scriptures, by the whiche the gate of trueth ys opened vnto men. The opening ys the true interpretacon. Marke ye that he did not saie: Wo be vnto yowe, that do not open the kingdom of heauen: but to yowe whiche do shette yt. Therefore the scriptures be not shett vppe, but obscure, that with labour they maye be fownd, but not shette vppe, that by no meanes they maie be fownd. Therfor Peter saieth in his epistle of the obscuritie of the scriptures: Not as man wolde, hathe the Spirit spoken, but as the Spirit wolde, so spake man. Ther be manie causes of the obscuritie of yt. But to satisfie I tell twain: The knowledge of the trueth ys obscured, least yt shoulde not be fownd as profitable, as contemptible, yf yt maie be vnderded of those, of whō yt ys neither loued, nor kept. Thus moche Chrysostō.

Matth. 23.
Chrysost.
in el. 44.
in Matih.

Preistes
are the keie
bearers of
the scri
ptures.

Who

Who also geueth an other cause of the obscuritie of the scriptures, whiche I referue to be declared in the next chapter, minding to heare the saieing of sainte Gregorie, forso moche as yt ys moche like, and agreable to the saieing of Chrysostome.

Gregorius
super
Ezech.
hom. 9.

Magna utilitatis est ipsa obscuritas eloquiorum Dei, quia exercet sensum, ut fatigatione dilatetur, & exercitatus capiat, quod capere non potest ociosus. Habet quoque adhuc maius aliud, quia si scriptura sacra intelligentia in cunctis esset aperta, vilesceret, quia in quibusdam locis obscurioribus tanta maiore dulcedine, inuenta reficit, quanto maiore labore fatigat animum, quassata. The obscuritie of the woordes of God (saieith sainte Gregorie) ys of great profit. For yt dothe exercise the vnderstandinge, that by wearinesse yt maie be stretched oute, and being exercised yt maie take that, that yt coule not take being idle. Yt hath yet an other greater thing. For yf the vnderstanding of the scriptures were in all thinges open and plain, yt shoulde waxe vile. The whiche vnderstanding in certain obscure places being fownde, dothe with so moche the more pleasure or swetenesse delight, as with the more labour, being sought yt wearyeth the minde. Thus moche sainte Gregorie.

Hieron ad
Paulin.
Fere doe
well vnder
stand the
epistles of
Peter
James, Io-
hann &c.

I might euen to wearinesse load the Reader, with saienings of the Fathers, testifieng the obscuritie of the scriptures. But for that I haue entred into this matter to vse yt but as a preparatiue to that, that ys here principally entended to be treated of, I will not tarie vpon yt, but heare the testimonie of sainte Hieron, as concerning the lesser epistles, called canonicall, I meen the epistles of James, Peter, Iohn, and Iude, of the whiche he saieith thus: *Iacobus, Petrus, Ioannes, & Iudas Apostoli septem epistolas ediderunt, tam mysticas quam succinctas, & breues pariter et longas. Breues in verbis, longas in sententijs, ut rarus sit qui in eorum lectione non cecidat.* The Apostles James, Peter, Iohn, and Iude, made seuen epistles, as mysticall, as succincte, and bothe short and long. Shorte in woordes, but long in Sentences. So as he ys a rare man, that in the reading of them doth not want seight of vnderstandinge. Thus moche sainte Hieron.

Heretic
through
arrogancie
hath al-
most ouer-
runne Chri-
stendom.

Ye haue nowe heard the censure and iudgement of diuerse famous Fathers, as touching the difficultie, and obscuritie of the scriptures, the contrarie wherof hath not onelie most fallsie, and shamfullie ben taught by Luther, as I haue saied, But also with like foolish arrogancie, hath ben pratled by his pettie disciples to the entrapping, and snaring of manie a simple Soule. For thei being perswaded that the scriptures were easie to be vnderstanded, proceeded with rash boldenesse to vnderstand euery scripture, as their phansie moued them, vsing the scriptures as simple children do the bells, phatasing them to sownd, euen as their phansie conceaueth, according to the common saieing: As the childe doth sing: So dothe the bell ring. By the whiche arrogant presumption heresie hath at this daie onerunne, yea almost ouerwhelmed a great parte of christendome. Whiche howe lamentable yt ys, the charitable christian heart feleth and perceyueth.

But nowe consider with me (gentle Reader) two thinges. Firste their arrogancie, and after their blindenesse. Their arrogancie ys to manifest, that wher the scriptures them selues (as yehaue heard) doo testifie, that they are obscure and hard: And sainte Peter by most plain woordes teacheth, that the epistles of sainte Paule be hard to be vnderstanded: the common consent and iudgement of the noblest learned men of Chrystes Church be agreable to the same, the experience also not onely of this our myserable time, but of diuerse other times, in the whiche heresies haue vexed the church

A church, whiche haue risen vpon the obscuritie of scriptures (as Isidore saith) doth proue yt, and conuince yt: yet these arrogant heretikes will auouche them to be easie and plain. Ys yt not more then impudent arrogancie, to stand against so manie true, substanciall and inuincible wittnesse? ys yt not wicked that saincte Peter saing that saincte Pauls epistles be hard, Luther, and his disciples, yea his verie petties, that can but read, and yet not that well, shall saie that they be easie and plain? Ys ther anie credite to be geue to theise wicked men in other matters, that so arrogantlie against all treuth teache this? Howe litle will they bassh in soome other matter, wher they maie through the darknesse and obscuritie of the scriptures, somewhat cloake and shadow their fallshood, whē in so manifest a matter as this ys they bassh neuer one whitte?

As touching their blindnesse, the ignorant, that through ignorance can nothing saie, dothe not more open his blindnesse then these men do theirs, in sainge that the scriptures be easie and plain. For as learning, witte and
B knowledge, moue question, Scruple, and doubt: So ignorante blindnesse doth perceauē nothing but plainesse, easinesse, and saistie.

The learned medleth with the scriptures, with feare, diligence and painfull studie: The ignorant with boldnesse negligence and slackenesse. wherbie yt cometh to passe, that ys commonlie saied: who ys bolder then blind biarde?

*Ignorance
as bolde, as
blinde.*

As then *Origen*, *Hierom*, *Ambrose*, *Augustin*, *Chrysostome*, and *Gregorie* through knowledge and learning holpen with grace did finde perceauē, and see the scriptures resperfed with manie difficulties and doubtēs: So Luther and his offspring, through blinde arrogancie destitute and void of grace see no other but that the scriptures be easie, and plain for euerie man to read and vnderstande, and findeth neither Scruple, ne doubt.

Wherefore, Reader, I wissh thee to be aduertised raiher to folowe *Origen* *Hierom*, and the other holie Fathers, and with them to perceauē that the scriptures be hard, and so with circumspection, and instruction of the learned to read, or ells contenting thy self to heare, to forbear reading, rather
C then to folowe the blinde, and so withoute mistrust walke in rough places, and ther stumbling fall into the ditche.

But here perchaunce ye will object and saie: why teache ye the scriptures to the hard, and therby diswade men from the reading of them: seing that *Chrysostom* in a nombre of places moste earnestlie exhorteth men to the reading of the scriptures, and doth not feare them with the obscuritie and difficultie therof?

An obiection.

I am not ignorante (gentle Reader) that *Chrysostom* doth so. Neither do I forgett that *Erasmus* being very earnest that the scriptures should be red of the common people, vseth for this pourpose, both the doying and authoritie of *Chrysostom*. Wherefore I shall first aunswer thee for *Chrysostom*, and after *Erasmus*.

*An answer.
suer.*

Although *Chrysostom* exhorteth yow to read, yet he maketh yow no warrantise of the easinesse of the scriptures, that ye maie vnderstand, interpret, and expownd them, and frame to your self a doctrine, soch one as
D shall like your phantasie. But (as all ready ye haue heard) he teacheth that the scriptures be hard and obscure. But ther be two causes why *Chrysostom* willed the people to read. One that he expownding the scriptures to his people, he thought it shoulde be commodiouse to them for the better vnderstanding of the scriptures, if they wolde read that scripture before they camme

Chrysost.
in psal. 90.

came to hym, whiche he wolde expōde vnto them. An other that they shoulde read them to folowe the. To these pourposes, and with this entent, with the remembrance also, that they be full of difficulties, and therefore circumspectlie to be red, it were tollerable they shoulde be red. But otherwise to folowe their phantasies, to be doctours and framers of a faith and doctrine to them selues, with the contempte of them, whom God hath called and placed to be teachers, that Chrysostom willet not as in the next chapter folowing, ye shall heare him saie.

Alfonsus

As for aunswer to Erasmus ther needeth no better to be made, the *Alfonsus* maketh. And yet first to saie to Erasmus, yt ys merueilouse that he, cōfessing the scripture to be hard, as he dothe in the argument of the epistle of saint hierom to *Paulinus*, and in the argument of the epistle of sainte Paule to the Romans, wher he dothe with soche maner of woordes set furth the difficultie of that epistle (and yet truely) that it wolde rather discourage a man from the reading of it, then otherwise moue or prouoke him to read: yt ys merueilouse (I saie,) that he wolde the cōmō, rude and vnlearned people shoulde read that, that he teacheth to be so hard. In the whiche for lacke of vnderstanding manie of them, either they spend their labour in vain, or ells vainly abuse the scriptures to error, and heresie, according to the vanitie of their minde. So that to confesse the scriptures to be hard, and withall to will them to be common to the rude people yt hath but litle shewe of reason. Yf they were easie and plain (as *Luther* falslie teacheth) yt might seme consonante to reason that the people might medle with them, for that, that for the easynesse therof they might wade through them.

Alfonsus aunswereth thus: that although saynte Chrysostom wolde the the people shoulde read the scriptures, as in that tyme, yt ys no good collection, that it aught to be so at this time. For oftentimes yt ys seen, that an order or a lawe taken & reputed to be good for the maners of the people, and condicion of the tyme, at one tyme, ys lefte and not put in execution at an other time. As in olde tyme yt was vsed to kepe night watches at the monumētes of holic Martyrs, the name wherof (whiche we call *Vigills*) yet remaneth. Vnto the hwich all maner of ages, men, women, bachelers, maidens, and children repaired and came. Whiche thing was so esteemed in the time of sainte Hierom, that when *Vigilantius* depraued yt, sainte Hierom wrote verie sharpelie against him for yt. And yet afterward (the maners of of the people so requiring) these *Vigills* were lefte. Why then dothe not Erasmus as well seke to haue these *Vigills* reuiued and restored, seing they were vsed in the tyme of sainte Hierom, and of Chrysostome as well as the other was?

In the time of sainte Augustin, children were communicated: but now yt ys not in vse.


The Apostles made an ordinaunce at Hierusalem that strangled and bloode, shoulde be forborne, and not eaten of, but yet yt ys not now in vse, for that the condicon of the tyme, and of the people ys otherwile,

Discipline and publike penance were in vse in the olde daies in the churche, but we be loth now to haue yt again in vse.

So, true yt ys that the people in the time of Chrysostom did read the scriptures, but yt foloweth not therfore that yt ys good and expedient that yt be so now. For the condicion of the time, and maners of the people be farre different. Whiche two oftentimes, as they do alter & chaunge, cause alteration

- A** cion of orders and lawes, as yt semeth to the rulers expedient. Yt ys the office of the people to heare, and learn, and so by that mean to knowe the lawe of their Lord God as the scriptures do testifie, and putting yt in practise, to vse due obedience toward God, and his officers, as the next chapter more at large shall declare.

THE SYXTE CHAPITER DECLARING HOWE
the people shall come to the vnderstanding of the scriptures.

- B**  Lmighty God, who in moste goodlie wise disposith all thinges, and ordeineth nothing in vain, hath thus appointed that the lawe shoulde be in the mouthe of ther preist, and that the people shoulde learne yt of him, as yt ys written: Yf ther ryse a matter to harde for thee in iudgemēt betwene bloode and bloode, betwē plee, and plee, betwē plague, and plague, and the matters come to strife within thy gates: Thē shalt thou rise, and get thee vpp vnto the place, which the Lorde thy God hath chosen, and come vnto the preistes the leuites, and vnto the iudge that shall be in those daies, and aske, and they shall shewe thee the sentence of iudgement. And thou must doo according to that whiche they of that place, which the Lorde had choosen, shewe thee. And thou shalt obserue to doe according to all that they enforme thee, according to the sentence of the Lawe, which they teache thee, and according to the iudgement which they tell thee, shalt thoue doo and bowe not frō that whiche they shewe thee, neither to the right hande neither to the lefte. And that man that will do presumptuouslie, and will not harken to the preist that standeth ther before the Lorde thy God to minstre, or vnto the iudge, that man shall die, and thou shalt put awaie euell from Israel. And all the people shall heare, and feare, and shall doo no more presumptuouslie.

Deuteron.

17

Matters of doubt must be referred to the preistes.

he that wil not heare the preist shall die.

- C** Accordinglie to this also allmightie God saith by his prophet Malachie. *Labia sacerdotis custodient scientiam, et legem requirunt ex ore eius, quia Angelus domini exercituum est.* The lippes of the preist shall kepe knowledge, and they shall require the lawe at his mouthe. For he ys the messenger of the Lorde of hostes.

Malac. 3.

And forsomuche as yt ys so, God willed the prophet *Aggeus*, to aske the the preistes the law, saing: *Interroga sacerdotes legē.* Aske the preistes the lawe. Vpon the which texte saith saincte Hierome: *Considera sacerdotis esse officij, de lege interroganti respondere. Si sacerdos est, sciat legem Domini: si ignorat legem, ipse se arguit non esse Domini sacerdotem. Sacerdotis est enim scire legem, et ad interrogationē respondere de lege.* Consider (saith saincte Hierō) that yt ys the office of a preist, to answer him, that asketh of the Lawe. Yf he be a preist, let him knowe the lawe of God: yf he be ignoraunte he argueth himself that he ys not the preist of God. For yt ys appertaining to a preist to knowe the lawe, and to answer vnto a question, oute of the lawe. Thus moche saincte Hierome.

Agge. 2.

Hieron. in

2. a. Agg.

Office of preistes ys to knowe, and expound the scripture.

- D** This ordre thus appointed in the olde lawe, so farre was yt from the minde of our Sauour Chryste to breake yt in the newe lawe, that although the preistes were of corrupte maners, and wicked life: Yet he willed their authoritie to be obeyed, and their office to be regarded. The Scribes and the Phariseis (saith he) sitte in Moyse seate. All therfore what soeuer they bidde yowe obserue, that obserue and doo: But doo not ye after their workes, for they saie, and doo not,

Authoritie ys to be obeyed wher corruption of life reigneth.

D

Whiche

*Hieron. in
Hggai. c. 2*

1. Tim. 3.

Tit. 1.

Whiche thing also saincte Hierom by expresse woordes teacheth to be con-
tinewed in the newe lawe, and that by saincte Paules ordre to *Timothee*, and
Titus, saing, *Et ne forsitan in veteri solum instrumento hac precepta videatur, loquitur et*
Apostolus ad Timotheum. Episcopum non solum irreprehensibile esse debere, et unius uxoris
virum, et sapientem, et pudicum, et ornatum, et hospitalem: sed etiam doctorem. Et ne casu hoc dixisse
videatur, ad Titum quoque super presbyteris (quos et Episcopos intelligi vult) ordinandis, ea-
dem cautela servatur. Propter hoc reliqui te Crete, ut quae residua erant corrigeres, et ordina-
res per civitates presbyteros, sicut ego precepi tibi: Si quis est irreprehensibilis, unius uxoris
vir, filios habens fideles, non in accusatione luxuria, vel insubiectionis. Oportet enim Episcopum
irreprehensibile esse, sicut Dei dispensatorem, non procacem, non iracundum, non vinolentum, non per-
cussorem, non turpis lucri cupidum, sed hospitalem, benignum, iustum, sanctum, continentem, habentem in do-
ctrina sermonem fidelem, ut possis cohortari in doctrina sana, et eos qui contradicunt arguere.
Sunt enim multi non subiecti, vaniloqui, et seductores, maxime qui de circumcisione sunt: qui
bus oportet imponere silentium. Hac prolixius posui, ut tam ex veteri, quam ex novo Testame-
to, sacerdotum esse officium noverimus, scire legem Dei, et respondere ad quae fuerint interrogati.

*Bishops and
prelates de-
scribed.*

And lest peraduēture (saith saincte Hierom) theise thinges maie seme to
be comaunded onelie in the olde Testament, the Apostle also speaketh to
Timothie that a Bishoppe shoulde not onelie be irreprehensible, and the hus-
band of one wife, and wise, sobre, discrete, and a keeper of hospitalitie: But also
a teacher. And lest peradventure he shoulde seme to have spoken this by
happe or chaunce, the same cautele ys obserued vnto Tite, for the ording of
preistes, whome also he wil to be vnderstanded Bishoppes. For this cause ha-
ue I leste thee at Crete, that thoue shouldest refourme the thinges, that are
vnperfecte, and shouldest ordein preistes in euerie citie, as I haue commaun-
ded thee. Yf anie be blamelesse, the husbände of one wife, hauing faithfull
children, whiche are not flaundered of riotte, neither are dissobedient. For a
Bishoppe must be blamelesse, as the Stewarde of God, not stobbourne, not
angrie, not geuen to moche wine, no fighter, not geuen to filthie lucre, but a
keeper of hospitalitie, one that loueth goodnesse, sobre, righteouse, godlie, tem-
perate, and soche as hath the true worde of doctrine, that he maie be able
also to exhorde by holsome learning, and to reprove them, that saie against
yt. For ther are manie vnrule, and talkers of vanitie, and deceiuours of min-
des, speciallie they that are of the circūcision, whose mouthes must be stoppt.
Theise thinges I haue sette furthe at length, that we might knowe as well
oute of the newe testament, as oute of the olde, that the office of the preistes
ys to knowe the lawe of God, and to aunswer to soche thinges as they be as-
ked of. Thus moche saincte Hierome.

*1. Cor. 12.
Gods ordre
in hys
Church.*

To this also maye be added, that saincte Paule saith to the Corinthians,
that god hath so ordered his Church, that he hath appointed some Apost-
les, some prophetes, some doctours and teachers.

All that ys hitherto alleaged, as well of the scriptures, as of saincte Hiero-
me teacheth and includeth thre thinges. The first ys the duetie, and office of
a preist: The seconde that the scriptures haue doubtes, and difficulties. The
thirde that the people must be taught them, and learn of the preistes.

*Duetie and
office of
preistes.*

Tit. 2.

As touchinge the first, the duetie of a preist ys to be learned in the lawe
of god, and godlie life also, To bothe whiche saincte Paule moueth *Titus*
in one sentence, ioininge them together, euen as they anght to be iointlie
in him that ys a preist. In all thinges (saith he) shewe thy self an ensample of
good workes, in the doctrine with honestie and grauitie, and with the hol-
some worde, whiche can not be rebuked, that he whiche withstandeth
maye be ashamed, hauing no euell thing to saie of yowe.

As

A As for the office of a preist, sainct Paule declareth yt to Timothee: I re-
stifie (saith he) before God, and before oure Lorde Iesu Chryst, preache
thowe the woorde, be feruent in season, and oute of season, improue rebuke,
exhorte, with all long suffringe and doctrine, doo the worke of an Euan-
gelist, fulfill thine office to the wttermoste.

2.Tim. 4.

As here the office and duetic of a preist ys breislie and truelie declared:
So wishe I that they maie as breislie and trulie be planted, and take good
roote in all that beare that office. For I write this with the greif of my heart
before God that yt greueth me to see the great lacke of these two partes in
those that take the office vpon them, of the whiche manie lacke bothe good
liuing and good learning. God take mercie vpon his people, and send them
faithfull pastours, whiche maye feede his shepe with the holsofne foode of
true doctrine, and example of godlie liuing, that God bothe in his pastours
and people maie be glorified.

B As cōcerning the second, that the scriptures haue doubttes and difficulties:
Yt appeareth by the expresse woorde of God, when he saith: Yf ther rise a
matter to hard for thee in iudgemēt, &c. Thow shalt get thee vppe to the prei-
stes the Leuites. But forsomoch as this matter ys allready sufficiētly treated
of and proued, yt ys enough here nowe to haue touched yt and so to passe
to the third: Which ys that the people must be taught, and learn the lawes of
god of the preistes. Which thīg ys so manifestly declared ad in so plain woor-
des opened in the scriptures alleaged, that I shal not nede to make any fur-
ther declaraciō therof: forasmuche as yt ys plainlie ther saied, that the doub-
tes of the people in the lawe of God must be dissolued bi the preistes, to who
se sentēce and iudgemēt they must in any wise stande, and not decline frō yt
neither on the right hand, nor on the left, and that on the paine of deathe.

Scriptures
ful of doubt-
res.Doubtes in
the lawe of
God must
be dissolued
by the prei-
stes.

In the which saing of God yt ys euident, howe moche God wolde that the
determinaciō of his church in the doubttes of his lawe should be esteemed ad
reuerēced, and his preistes in that respecte obeid. Which howe moche yt ys
nowe disdained and contēned, and gods ordre and cōmaūdemēt neglected,
his holie faith and religion infringed and violated, yt ys more with Sithes
and teares to be lamented, then beinge so manifest as yt ys, nedefull to be o-
pened and declared.

C Of whose mouth the people should learn the lawe, Almighty God by his
prophete Malachie telleth. Likewise that of the preistes the people should as-
ke the lawe, God by the Prophete Aggeus cōmaūndeth. Who should teach
the people, the newe Testamēt he also prescribeth, Appointing some Apost-
les, some Prophetes, some Doctours or teachers, who to theise offices are ap-
pointed to rule and instruct the people, *In ijs que ad Deū pertinet*, in those thin-
ges that appertain to God. But nowe al this ordre ys inuerted in manie pla-
ces. The people teache the preistes, and not the preistes the people. The peo-
ple dissolue the doubts of the lawe, the preistes not being asked for. The peo-
ple speake, the preistes holde their peace. The people make lawes in religion,
the preistes are cōpelled to obeie. The people take in hande the thinges that
appertain to God, the preistes are put to scilence.

People
must learn
of the prei-
stes.God his or-
dre inuer-
ted.

D A moch like state we finde in the time of Moyse emōge the children of
Israel in the time when Moyse was in the moūt with God. For they percei-
uing him to be lōg absent, and thinking that he wolde no more come, they
began to take the rule vpō theselues. And wheras Aarō before cōmaūded
and taught the religiō of the true God, nowe they taking the rule, and in-
uerting the ordre, cōmaūded Aaron, and taught him soche Religion as ly-
ked them, of a false God.

D ij When

Exod. 32.

When the people sawe (saith the booke of *Exodus*) that yt was long er E Moyses came downe oute of the Mountain, they gathered themselves together vnto Aaron, and said vnto him: Vppe make vs Gods to go before vs. For of this Moyses the felowe, that brought vs oute of the lande of Aegypte, we wote not what ys become.

Hereby maie yt be perceiued, what religion shall be, when the ordre that God appointed being broken, they will teache and commaunde, which in matters to godwarde, shoulde be taught and commaunded.

Plagues for
breaking
Gods ap-
pointed or-
dre in reli-
giō and my-
nisterie.

But with all yt ys to be remembred, that for this wickednes the wrathe of God waxed hote against the people, and notwithstanding that ther was immediatelic a greate slaughter of the people, aboute the nōbre of three thousand, and that Moyses made intercession to God for the people: Yet allmightie God in the ende said: Neuer the latter in the daie when I viset, I will viset their sinne vpon them, and the Lorde plagued the people bicause of the calfe whiche Aaron made.

Wherefore seinge that the moche like trangression ys committed emonge the Chrystian people, yt ys to be feared, that the wrathe of God will waxe hote against vs. But God graūte vs a Moyses, that by earnest intercessiō, maie yet mitigate the plague of God that shall come for this wickednesse.

Num. 16.

The plague, I feare me, will be fore vpon *Corah, Dathan, and Abiron*, and vpon the capitanes of the multitude, whiche be the great and famous mē in the congregacion, which haue gathered thē selues together against Moyses, and Aaron, and cā not contrēt thē selues with soche ordre, as God hath put in his Church, and which by hys pleasure hath so long continued: But yet they come to Moyses, and Aaron, and saie, ye make much to doo, seing all the multitude are holie, euery one of them, and the Lorde ys emonge them. While heaue ye your selues vppe aboute the Congregacion of the Lorde.

I must staie my hand, I shall ells be to tediousse to the reader in this matter, in the whiche I thought not to haue writtē the fourth parte of that that ys written, and for expedicion leaue vnto him to reade the stroy in the booke of *Nombres*, and so further to consider yt.

1. Reg. 3.

And wher ther be manie stories declaring the displeasures of God to haue commed vppon the people bicause they wolde not submitte them selues to the ordeinaunce of him, and his ministres, but wolde vsurpe vpon them both: Yet I will speake but of one, in the first booke of the kinges, which ys, that where God appointed *Samuel*, his beloued and holie Prophet to be the ruler of the people, they being a stiffnecked and disobedient people, to gods ordre so long before vsed, al the elders gathered themselves together, and came to *Samuel*, and said vnto him: Beholde thowe arte olde, and thy Sonnes walke not in thy waies, Nowe therfore make vs a king to iudge vs, as al other nacions haue.

1. Reg. 12.

See their phantasticall prouidence, and therwith their disobediēce. They take in hande to prouide for their common wealth, as though God coulde not prouide them as good a ruler after *Samuel*, as he did in prouiding of *Samuel*. And therfore (the ruler whiche God appointed reiected) make vs, saie they, a kinge. But what said Almightye God to *Samuel*? Heare the voice of the people, for they haue not cast thee away, but me, that I shoulde not reigne ouer them.

And after that they had a kinge, *Samuel*, to cause them to vnderstand, that their offence was great, said: I will call vnto the Lorde, and he shall send thunder, and rain, that ye maie perceaue and see howe that yower wickednesse

A nesse ys great, which ye haue doen in thee seight of the Lorde, in asking yowe a king. And they saied, Praye for vs thy seruantes vnto the Lorde thy God that we die not, for we haue sinned in asking vs a king.

As theise people offended for that they abidde not in the ordre that God appointed the: So oure people nowe a daies folowing the inuentiōs of their heades, and castinge awaie their rulers, which God hathe appointed, and takinge soche as God hath not appointed, reiectinge also the holie religiō and faith of God vniuersallie receaued, and framinge theselues a faith and Religiō newlie inuēted, and but priuately vsed, haue not onelie offended, but (as sainct Augustine saith) they haue shewed their great madnesse. *Si quid diuine scripturae praescribit auctoritas, non est dubitandum, quin ita facere debeamus, ut legimus. Similiter etiam si quid per orbem frequentat Ecclesia. Nam hoc quin ita faciendum sit disputare, insolentissima insania est.* Yf the authoritie of the scripture of God dothe prescribe anie thing, yt ys not to be doubted but that we aught to do as we read.

*Aug. ad.
Iannar.
Epla. 112.*

B Likewise what so euer the Church through the worlde dothe obserue for to dispute but that this aught so to be done, yt ys most arrogant or foolish madnesse.

As, I saie, oure people haue offended with the childre of Israel in theise and other before mencioned: So God graunte the to be cōtended with Gods ordre, and to repēt with the childre of Israell and saie: *peccauimus*, we haue offended, ad so their eies through mekenes opened, they maie mekelie se their ignoraunce, and acknowledging the same, maie iudge theselues more mete to heare then to speake, to learn then to teache, to obie then to rule, as the authoritie and exāples of the most famous fathers and men of Chrystes Church maie moue. Of whiche some shalbe shewed in the next chapter.

THE SEVENTH CHAPTER DECLARING THE

same by examples of the Fathers and auctorities of the Doctours of the Church.

Moyse, when his death drewe nere, willing that the great workers that God had wrought shoulde not by obliuio, be wiped oute of memorie, not onelie to the childre of Israel that the liued, but to al their posteritie, as wel their spiritual, as carnal childre, he gaue this rule: *Interroga patrem tuum, & annuntiabit tibi, maiores tuos & dicent tibi.* Aske thy father and he will shewe thee, thy Elders and they will tell thee.

Deut. 32.

Although Moyses had writte fve bookes, wherein he had most excellētye declared the mightie workes, and wondrous miracles of God: Yet he did not sende all the people onelie thither to learn, but he willed the to learn of their Elders, what were the great workes of God: Euē so nowe a daies all me maie not be sent to the scriptures to learn, but they must learn of their fathers, what be the goodlie workes of God contained in the Scriptures.

Yf ye aske all the holie auncient Fathers of whome they learned, they will aunswere, of their teachers, Fathers, and Elders.

The Apostles learned of our master Chryste, who were not in a soddein absolutelie, and perfectlie learned, but were three yeares and more in learning, although they learned of so noble a Schoolemaster, whom yt pleased so to vse his Scholers the holie Apostles, as therby to insinuate vnto the, that the knowledge of the scriptures ys not rashlie to be had, either with a daies hearinge, or with a yeares studieng, but yt ys (as Origen saith) with greates studie and praier to be gotten. *Non studiū solum nobis adhibendū est, ad discendas sacras literas, verum & supplicandū Domino, & diebus ac noctibus obsecrandū, ut veniat Agnus ex tribu Iuda, & ipse accipiet librum signatū, dignetur aperire.* Not onelie studie (saith O-

*Scripture
must be learned
of the
Fathers.
The Fathers
learned of their
elders.
The Apostles
learned of
Chryst.
Praier required to
understand
the scriptures.*

rigen) ys to be applied to learn the holie scriptures, but supplicacion must be made vnto our Lorde, and praier vsed daies and nightes, that the Lābe of the Tribe of Iuda maie come, and that he takinge the sealed booke, maie vouche saif to open yt. Thus moche Origen.

*Fathers of
the Church
learned of
their El-
ders.*

After this maner the holie disciples and fathers did learn of their Seniors as the histories do declare. So did Marke, Clemens, Linus, and Cletus learn of saincte Peter. So did Titus, Timotheus, Lucas, and Dionysius of saincte Paule. Ignatius, Polycarpus, and Papias of saincte Ihon. Of Papias, Tertulian. Of Pantenus Origen. Of Origen, Dionysius Alexandrinus. Of Tertulian, Cyprian. Of Didymus and Gregorie Nazianzen, saincte Hiero. Of Theophilus, saincte Cyrill. Of saincte Ambrose, sainct Augustin. Of saincte Augustin, Primasius, and Orosius. And so a great nōbre of other, which did not onelie with holie life, and deuoute praier applie their great and plainfull studie: but also trauailed manie and diuerse cōtries to seke famous and holie learned mē, of whome they might be instructed in the Scriptures.

*Eccles. hist.
li. ii. ca. 9.
Sainct Ba-
fill and Gre-
go. Nazia.
howe they
learned the
Scriptures.*

The Ecclesiastical historie declareth that two notable learned holie Fathers Basil, and Gregorie Nazianzen laic thirtene years in a Monasterie, in the studie of the Scriptures, and yet presumed not of their owne heades, but vsed the learned helpe and instructiō of their elders, whose learninge and authoritie, they diligentlie and obediētly folowed. The woordes of the historie be the se: *Gregorius cum se totum dei seruitio mancipasset, tantum de collega amore præsumpsit, ut sedente Basilio de doctoris cathedra deponeret, ac secū ad Monasteriū manu iniecta perduceret, ibique per annos (ut aiunt) tredecim, omnibus Græcorū seculariū libris remotis, solis diuina scripture voluminibus operā dabāt, eorumque intelligentiā, non ex propria præsumptione, sed ex maiorū scriptis, et autoritate sequebantur, quos et ipsos ex apostolica successione intelligendi regulā suscepisse, constabat.* Gregorie, when he had geuen and boūde himself wholly to the seruice of God, presumed so moche vpon the loue of his felowe, that he putte Basille sitting, from the chaire of a doctour or teacher, and taking him by the hande led him with him to the Monasterie, and ther by the space of thirtene yeares (as yt ys reported) all prophane or secular bookes of the Grecians remoued, they applied their diligēce and labour to the onelie bookes of Gods Scripture, and pouersued the vnderstāding of the same, not of their owne presumption, but by the writings and authoritie of their Elders, who also themselues (as yt was wel knowē) receaued the rule of vnderstanding by succession frō the Apostles. Thus moche the historie.

*Hier. ad
Domnion,
et Rogatian
Sainct Hiero-
m howe
he learned
the scriptu-
res.*

Saincte Hierome of himself saith: *Nobis cura fuit, cum eruditissimis Hebræorum hunc laborē subire, ut circumiremus Prouinciā, quam vniuersa ecclesie Christi sonāt. Fateor enim mi Domnion et Rogatiane charissimi, nunquam me in diuinis voluminibus proprijs viribus credidisse, nec habuisse opinionē meā, sed ea etiā, de quibus scire me arbitrabar, inter rogare me soliti.* Quantomais de ijs, de quibus anceps eram? This care had I, that with the best learned of the Hebrues I wolde go rownde aboute the Prouince, whiche all the churches of Chryste do speake of. For I acknowledge (my dearest beloued Domnion, and Rogatian) that I neuer trusted moche to my owne iudgement in the studie of gods bookes, neither haue I had my owne opinion, but I haue vsed to aske of other, yea euen those thinges, whiche I thought I did vnderstande, howe moche more those thinges of the whiche I was doubtfull. Thus moche saincte Hierom.

*Rashe rea-
ders, and
arrogant
teachers
maie be
abashed.*

By the which saiege, howe maie they bashe and be ashamed who hauing scant anie taste of learninge, take vpo the not onelie to reade the scriptures, but also to determin, to expownde, to aunswer, to dissolue, yea withoute all stoppe to wade through all matters of the scriptures? wher saincte Hierom a man of great learninge, and famous in knowledge, did not so farre presume

in

A in matters, that he did thinke himself to vnderstande, but he wolde cōsult, and learn the iudgement of his Elders beinge learned, and moche more wolde he so do in doubrefull matters.

Although in the time of Saincte Hierom manie did studie the scriptures, whiche if the people coule nowe reuerentlie and mekelie vse, taking no more vpon the, then becometh them, and as to their calling apperteineth, might be tollerated, but the arrogant abuse, then beginninge emōge the people, whiche nowe hath inuaded and troubled a great parte of the Church, that ys, that euerie man wolde be a teacher before he hath learned saincte Hierom coule not containe, but complain and exclaime vpon yt sainge:

Ad minores artes veniam, & quæ non tam lingua, quàm manu administrantur. Agricole, cernitarij fabri metallorum, lignorumque cafores, lanarij quoque & fullones, & ceteri, qui variam suppellectilem, & vilia opuscula fabricant, absque doctore non possunt esse quod cupiunt. Quod medicorum est, promittunt medici, tractant fabrilis fabri. Sola scripturarum ars est, quam sibi passim omnes vdicant. Scribimus indocti, doctique poemata passim. Hanc

B *garrula anus, hanc delirus senex, hanc sophista verborum, hanc vniuersi presumunt lacerare, docent antequam discant. Alij adducto supercilio grandia verba trutinantes, inter mulierculas de sacris literis philosophantur.* I wil come to the lower sciēces, and soche as are exercised, not so moche with tounge as with hande. Plowmē, Mafons, metall Smiths, Carpenters, Wollmen, fullers, and other whiche do make diuerse thinges of housholde, and vile workes, without a teacher they can not be that they wolde be. Phisitions promisse what to Phisitions apperteineth, Craftes men handle thinges to craftes men apperteininge. Yt ys onlie the science of the scripture, whiche all men euerie wher challenge, and take vpon them. Learned and vnlearned, we write Poētes workes euerie wher. This science of the scripture, the chattering olde wief, this science the olde dotinge man, this science the bablinge Sophistre, this science all men presume on, they teare yt, they teache yt before they can learn yt. Some with high looke and great pride weighing graue woordes, vter ther wisdō oute of the scriptures emongest womē. Thus moche sainct Hierome. Whose woordes if a man will applie to this our time, he shall perceauē them, in euerie parte to be trewe. And by theise woordes the Reader maie well perceauē howe moche yt misliked sainct Hierome, that all maner of people woulde be prattlers, bablers, manglers, and mincers of the scriptures, meddling, reasoninge, and disputinge of thinges they cā no skill of, and presuminge to teache before they haue learned. Whiche great abuse. I wolde to God it were yet no more in this our time, then yt was in sainct Hieroms time.

Note further (whiche ys the thinge that ys intended here to be spokē of) that willinge no man shoulde be his owne master and teacher in the vnderstanding of the scriptures, he bringeth furth for an example mechanickall artes, or handy craftes, whiche (he saith) be not perfectlie learned withoute a teacher, as though he shoulde therbie conclude, that the scriptures can moche lesse be learned, except the reader haue a teacher. He proueth the same also by the sciences liberall, for the obtaininge of whiche, manie philosophers haue trauailed diuerse and manie farre contries to heare famous men teache the same.

D Likewise in the same epistle when he had by diuerse scriptures protied the difficultie of the same, he assigneth the cause of his so doinge, as ys before shewed in the first chapter, by these woordes. *Hæc à me breuiter perstricta sunt, vt intelligeres te in scripturis sanctis, sine prauo & monstrante semitam non posse ingredi.* These thinges (saith he) are of me breifly touched, that thoue

D iij shouldst

Many presume to teach before they learn. Hieron. ad Prullinum.

Presumptione teachers.

No man maie be his owne teacher in the scriptures.

Ibidm.

shouldest vnderstande, that without a foreleader and a shewer, thoue canst not entre the path into the holie scriptures.

*Proclamer
chargeth
the Church
with an
vntreuth.*

Nowe wher this Proclamer wolde, that yt shoulde be proued by some auncient writers, that the laie people were forbidden to reade the woorde of God in their owne tounge, as though the Church had nowe forbidden them, and wolde therbie bring the Church in hatred with the people: I let him vnderstande that I neuer knewe anye soche prohibicion geuen to the laie people vniuersallie. For yf ther had ben any soche, ther shoulde not haue ben so manie learned laie men, bothe in this Realme, and in other, as ther haue ben, and be, whiche haue bothe red, and written of the scriptures in their natie tounge, and set their doinges abroad to the common reading of all people, as well before theise daies, as nowe, and were not reprehended for their so doinge, yf yt were well doen, I meen accordinge to the catholique faith. Wherefore I saie that he chargeth the Church in this point with an vntreuth,

*Misunder
standing
maketh
heresie
Hilarye.*

But this I saie that the Church hath feared the abuse of the scriptures, by soche of the laitie as be vnlearned, and therwith rashe, and therefore hath rebuked yt from time to time, as ye maie perceaue, saincte Hierom did in his time. And I wolde learn of the Aduersarie, whether yt be not better for the laie people to heare and learn, then to read and read with misunderstanding, forasmoeche as misunderstanding maketh heresie, and heresie condemnacon. *De intelligentia enim heresis, non de scriptura est, saith Hilarye.* Heresie riseth vpon the vnderstanding of the scripture, not vpon the scripture yt self.

*Scripture
is full of
hardnesse
and diuerse
senseis.*

Seing then, as yt ys proued, and yet more shall, that the scriptures be full of obscurities, ful of difficulties, and heardnes; seing also the scriptures haue manie senses, and in some places require Tropes and figures, in some none, in some place they beare one sense, in some other place they wil not beare the same: And the vnframed capacite of the vnlearned, can not therunto atteign: shall yt not be better for them, to learn the true vnderstanding of the scriptures by hearing, then by reading to fall into misunderstanding?

*knowledge
of misteris
is not com-
mon to all.
Hierō. pra
sa in Eze-
ch.*

Maruail not, Reader, at this that I saie. For the learned, yf they be rash fall into this daunger. For the *Arrians*, the *Macedonians*, the *Nestorians*, the *Eutichians*, the *Pelagians*, the *Lutherans*, the *Oecolampadians* (of the which secte this proclamer ys) were learned men, and yet folowing their owne arrogaut phantasie fell in to the misunderstanding of the scriptures, and by misunderstanding into heresie. Moche sooner the vnlearned maye thus fall.

Yt hathe ben vsed among most people of sundrie sortes, not to make the knowledge of their high thinges common of all to be handeled.

The Iewes were forbidden to read *Genesis* and the Balletts of Salamon, before they were thirtie yeares of age. Among the Romans, the Bookes of the Sibells were red but of certain selected, and speciall choosen men. Among the Philosophers, Morall philosophie, and speciallie Metaphisick, was not to be handeled of all men, but of soche as were thought mete for that studie. Howe moche more then ys the scripture of God, with reuerence and fear to be handeled of the chrystians: not that I wolde yt should not be knowen of all, as yt aught to be knowen, but that yt shoulde not be red of all, and therbie through misunderstanding God to be dishonoured, the scripture abused, and not onelie they that read but other also by them deceaued. And thus Reader I wish thee to perceaue the godlie meening

of

A of the Church, to see the shaunder of this proclamer against yt, and with all to vnderstand that the scriptures be hard. Whiche meenyng ys not to be imagined nowe to be in theise latter daies inuented (as this Proclamer semeth to charge the Church) but the weightie consideracion of this matter, that the people shoulde rather learn then read them selues, was not onelie in the latin church (as it appeareth by saint Hierom) but also in the greke church, as yt appeareth by Chrysostom. For he declaring the causes of the obscurities of the scriptures, and alleaging this for the first, saith:

Primum, quia voluit Deus alios esse doctores, alios discipulos. Si autem omnes omnia scirent, doctor necessarius non erat, & ideo esset verum ordo confusus. Nam ad eos quidē, quos voluit esse doctores, sic Deus dicit per Esaiam prophetam: Loquimini sacerdotes in cordibus populi. Ad eos autem, quos voluit discendo cognoscere mysteria veritatis, sic dicit in Cantico: Interroga patrem tuum & dicit tibi, presbyteros tuos, & annuntiabunt tibi. Et sicut sacerdotes, ne si omnem veritatem manifestauerint in populo, dabunt rationem in die Iudicii, sicut dicit Dominus ad Ezechielem: Ecce speculatorem te posui domui

*Chrysomel
44. in
Matth.
Esay. 40.
Deutr. 32.*

B Israel, si non dixeris impio vt a ijs suis prauis discedat, ipse quidem in peccatis suis morietur, animam autem eius de manu tua requiram: sic & populus nisi a sacerdotibus didicerit, & cognouerit veritatem, dabit rationem in die Iudicii. Sic enim dicit Sapientia ad populum: Et extendebam sermones meos, & non audiebatis. Ideo & ego in vestra perditione ridebo. Sicut enim paterfamilias cellarium aut vestiariū suū non habet cunctis expositum, sed alios habet in domo qui dant, alios autem qui accipiunt: sic & in domo Dei alij sunt qui docent, alij qui discunt. First because God wolde some shoulde be teachers, some learners. Yf all men should knowe all thinges, a teacher were not necessarie, and therfor shoulde the ordre of thinges be confounded. For vnto them, whome he wolde shoulde be doctours or teachers, God saith thus by Esaye the Prophete: Speake ye preistes in the heartes of the people. But vnto them whom he wolde to haue knowledge of the misteries of trueth by learning of other, he saith thus in the Canticle: Aske thy father and he shall tell thee, thy elders, and they shall shewe thee. And enen as the preistes, except they open all treuth to the people, they shall make an accompte in the daie of Iugement, as our Lorde saith to Ezechiell: Beholde I haue sett thee a watch man to the house of Israel. Yf thou faie not to the wicked, that he maie departe from his naughtie waies, he shall die in his sinnes, but I shall require his sowle at thy hande: So also the people except they learn of the prestes, and shall know the trueth, they shall make an accompte in the daie of iudgement. So saith Sapience vnto the peole: I did sette furth my wordes, and ye did not heare. Therfor shall I also laugh in your perdition. As the housholder dothe not make his storehouse or his wardrobbe common to all men, but he hath in his house some that deliuer, some that receaue: So in the howse of God, ther be some that teache, some that learn. Thus moche Chrysostome.

*why God
wolde the
scriptures
so be obscu
re.*

*The store
house of
God not co
mon to all.*

Whose saing I nede not to expownde yt ys so plain of yt self. Ye perceaue that he teacheth yowe, that God hath sette this ordre, that the preistes shoulde be teachers, and the people learners, and that for this cause God hath willed the scriptures shoulde be obscure. Whiche in the ende of his saing he comendeth vnto vs to be remembred by a goodlie Similitude that the housholder maketh not his storehouse, and wardrobbe comon to all but certain do deliuer, and other do receaue, no more the ys deliuered.

*Scripture
the store
house of
God.*

The Storehouse ys the scripture, wher in for the feading and cloathing of mans sowle, ys reposed great plentie of knowledge, whiche yet God haith

hath not made common to all men, to take at their owne pleasures. But he hath appointed officers to be keepers of this store, which be his preistes, to geue yt furthe to the people in due tyme, and in due maner and forme.

As all men haue not discrecion to vse plentie well, but some will wast yt, some will abuse yt, and turne yt to other vses then yt was made or appointed for & therefore they haue not accesse vnto yt: So all men hauing not grace, and discrecion to vse the plentie of Gods knowledge in the scriptures well, they wast yt, that ys they sett litle by yt, they do but bable and talke of yt, yt runneth aboute their lippes, as the meate doth aboute the childes mouthe, bosom, and cloathes, and ys wasted, but yt entreth not into their stomackes, I meen into their solues, ther to fede them, and make them lustie and fatte, that yt maie appeare in their faces, in their outwarde conuersacion, and godlie liuing. Theise be the verie wasters in dede, not wourthie to haue accesse to treasure houses, storehouses and places of plentie.

Some other likewise lacking grace and discrecion abuse thinges of plentie. As the father leauing to the Sonne great treasure for the maineinace of his liuing, and the mercifull releiuing of soche as haue nede, the sonne abuseth and absumeth the same, in mainteining of quarrells, Suites, contencions, and molestacions of his bretheren and other, for whiche cause better yt had ben that soche treasure had ben deliuered vnto him as he had neded yt, to helpe his necessitie, than he hauing the libertie of the wholl, wickedlie shoulde abuse yt: Euen so men withoute grace and discrecion hauinge libertie to come to the treasure of the scriptures, wher yt was geuen them to good vse, as to maintein the godlie life that they shoulde lead in Christ, and by counsell to relieue the, that haue nede of yt, they abuse yt to Scisme and Heresie, wherby cometh contencion, Sectes, and diuision, to the great molestacion of their christen bretheren. Wherfore were yt not better, that this treasure were deliuered vnto them, by soche as God hath appointed, and so to vse yt well, then hauing libertie of the wholl to abuse all? Howfocuer then this Proclamer, to winne the people by flatterie, wolde haue the scriptures common to all sortes, yet as to the auncient Fathers yt hath appeared the best waie, that yt shoulde be deliuered: So shall our miserable experience teach vs at the last, that yt ys the best waie?

Valdo

*Valdenses,
sine Paupe-
res de Lug-
duno.*

*Begradi
Turelupini*

Valdo, a man altogether vnlearned hauing a desire to come into this storehouse of God, caused certain bookes of the scripture to be translated, whiche he reading withoute vnderstanding, fell into diuerse heresies, and became an Authour of heresie, hauing many foloweing, as his Secte, which were called after his name *Valdenses*. and by an other name *Pauperes de Lugduno*, the poor men or people of Lions.

Oute of the same fountain of ignorance (saith *Alfonso*) sprang an other sorte of Heretikes called *Begradi Turelupini* men plainlie ignorant, and clere withoute all learning. All whiche mens errors proceeded of a peruerse sense, and wrong vnderstanding of the scriptures, whiche they through ignorance mixed with malice, framed to them selues according to their phanseys?

*Luther ad
Zuig. their
strange
doctrines
Luther. in
Assertio.*

Nowe Reader, hauing heard the mindes of the great learned and holie Fathers of the Church, as touchinge the difficultie of the scriptures, the reading also, and vnderstanding of the same, of whom also and at whose handes ye must learne the vnderstanding of them: what truth ys to be thought in *Luther*, and *Zuinglius*, whiche so plainlie to the contrarie, arrogantly affirme the scriptures to be easie and plain for all men to vnderstand

make

A make yt free for all men to read and expowde them, teache that not onelie men, but also womē maye openlie preache the woorde of God? And for the maintenance of the same most wickedlie auouche all chrysten men and women to be preistes: and to all theise mischeiuouse and wicked heresies adde this most pestilent heresie, that as well a childe and a woman absolue, as the Bishoppe:

O Lord how manifestlie repugnante be theise pestiferouse assertions vnto the scriptures? howe moche confounding and breaking the orde of the catholique Church? howe farre dissenting from all the holie Fathers? yea and in some of theise how moche dothe Luther dissent from him self.

Luther contrary to himself.

In one booke he teacheth (as ys saied before) that ther ys no difficultie in the scriptures, and boasting himself to be ignorant in no parte of them provoketh all men to bring him anie one place that he can not expownde. This ys one mete to be an Heresiarch in Satans Sinagog, that to gett him
B credite with his disciples extolleth him self with Luciferane pride accompanied with falshood and lieng, euen vnto the heauens.

lib. de sermo arbitrio. Luther's proud bragges and lies

But saincte Augustine endewed with an other Spirit and depreffing and making himself lowe, saith of himself thus: *Fateor me in scripturis Dei, plura nescire quam scire.* I acknowledge myself, not to knowe mo thinges in the scriptures of God, then to knowe. Thus saith saincte Augustin. And yt ys easie for all men to iudge, that betwixt theise two their ys no comparison, whether ye haue respecte to excellencie of learning, or sanctimony of lief.

But what trueth ys yn this saieng of Luther, his owne woordes in an other place shall be iudge, thus he saith: *Quocirca ingenuè me confiteri oportet, me ignorare, an legitimam habeam psalmorum intelligentiam.* wherfor I must frankly confesse, that I am ygnorant whether I haue the lawfull vnderstanding of the psalmes or no. And a litle after that he saith again: *Scio impudentissima temeritatis eum esse, qui audeat profiteri unum librum scripture, à se in omnibus partibus intellectum.* I knowe him to be (saith Luther) of most impudent

Luther, in praefatione super psalmos.

C rashnesse or foolish blodnesse, that dare saie that he vnderstandeth anie one booke of the scripture in all partes. Conferr theise two saienges with his other sentence before, and then iudge of the Spirit of the man. wolde ye not thinke them the sainges rather of two men, the one sobre, and the other drunke, or the one sobre, and the other stark madde? When I conferred him in his first saing with saincte Augustin yt semed to me that I hearde Goliath and Dauid, the condicions of the parties, so well resembled eche other.

Luther speaks of diuers felie, as though he were not one, but two diuers men.

Neuerthelesse howe wicked so euer his Spirit and doctrine ys. ther haue ben, and yet be to manie, that embrace and folowe the same. For haue not the people, vpon this persuation of the easinesse of the scriptures, taken a great boldnesse, to read and dispute of the highest and hardest matters of all the scriptures? Wil they not dispute, and determine in predestinacion? Ys yt not a common matter almost at euerie meting, that man hath no free will? Do not the Tauerns sownde of iustificacion? Are not Barbre Shoppes Schooles, teaching God to be cause of Sinne? doo not Innes and Alehouses

The peoples arrogant irreuerencie to diuine matters.

D swarme with disputers of the Sacramentes, Howe manie ther be, what ys the force of them, what ys the Sacrament of the Altare, what ys the worthinesse of yt, And what yt containeth? Do not the mouthes of women, boies, and Girles, breath oute most filthie stincking, and abhominable Blasphemie,

Hebr .5.

Blasphemie, against this blessed Sacrament and the ministration of the same **E**
in streetes, high waies and feldes? Ah Lord ys this the reuerence that aught
to be geuen to the holie scriptures, and to the high misteries of God? Be
theise matters mete foode for all kinde of people? Yfther be any strong
meat in all the scripturs this ys strong meat. And saincte Paule saith: *Per-*
fectorum est solidus cibus, eorum, qui pro ipsa consuetudine exercitatos habent sensus ad
discretionem boni et mali. Strong meat belongeth to them that be perfecte,
euen those, whiche by reason of vse, haue their wittes exercised to discern
bothe good and enell.

Grego. Na
Zian lib.1.
Theolog.

Agreable to Saint Paule, saith Gregorie Nazianzen. *Non cuiusvis Christi-*
ni est, de Deo differere, non aded res hec est vilis: neque eorum, qui humi serpentes terre-
nis studijs occupantur. Quoniam eorum tantum est, qui habito delectu, ad tantum minus
videntur idonei, quicq; contemplandi acumine ceteros antecellunt, qui iam ante corpus et
animam ab affectu purgant. Yt ys not appertaining to euery christian to rea-
son and dispute of God. This ys not so vile a matter: nether ys yt appertey-
ning to them, whiche creping vpon the grownde, are occupied in earthlie **F**
studies. For yt belongeth onelie to them, which beyng chosen, are perceau-
ued to be mete for so great an office, and whiche also in sharpenesse of per-
ceauing do excell other, whiche haue already poured both bodie and
soule from affection. Thus moche Gregorie.

Euerie chri-
stian maye
not reason
and dispute
of God.

Laie me ha-
ue vsurped
the office
of bishop pre-
aching and
ministering
of Sacramen-
tes.

In whiche sentence ye maie perceaue what difference in Iudgement
ther ys between theise destroyers of religion and order, and this holie aunci-
ent Father, for the meddling with matters appertaining to God. Yet the
wicked confounders haue not onelie wrought this mischeif, but they haue
also brought the people to soche contempte, that laie men haue in diuerse
famouse places, openlie preached, and not onely soche as haue folowed
studie, but plain Artificers, Bricklayers Shoomakers, Tanners, Stacionars,
Grossers, and soche like men all void of learning, but filled with pride and
arrogancie. Yet Luther desirous to haue all order broken, and nothing to
be doen in order, he geueth libertie also to women to preache. doo ye not
see a wonderfull confusion? And yet ther ys more. For yt ys knowen
that diuerse laie men haue ministered Sacramentes, aswell Baptisme as **G**
other, and haue not abashed to minstre them openlie in churches.

O Reader dothe yt not lothe thee to read these thinges, as yt greiue
me to write them? Time will not suffer me to go so farre in the reherfall of
these abhominacions, as greifwolde enforce me. And yet see how farre greif
hath drawen me, and as yt were by force and violence thrust me on, when I
wolde haue staid.

Paul. 26.
Luc. 6.
ibid. 10.
Act. 14.
1. Tim. 4.
Eccl. 5.
None maie
exercise the
office of a
preist but
he that ys
called.

But God open ther eyes to see in the scriptures, whiche they be so de-
sircouse to read, the plagues that God hath sent vpon them, that haue vsur-
ped the preistes office, being not called therunto, as theise doo, and that
they maie beholde the order that our Sauour Christ began in choosing his
Apostles, and disciples, and geuing them autoritie to execute their office: to
beholde also the imitation of the same in saincte Paule in the institution of
Bishoppes and preistes with his owne hande, and the order prescribed to
other to be circumspect before they did laie on their handes: And then
shall they perceaue, that not euery man for his owne phantasie maye intru-
de him self, but onelie soche as be called. **H**

A THE EIGHT CHAPITER EXHORTETH MEN

to heare, or to read the expositions of the scriptures, and not to
presume vpon their owne vnderstanding.

S *It omnis homo (saith sainct Iames) velox ad audiendum, tardus autem ad loquendum, et tardus ad iram.* Let euery mā be swifte to heare, but slow to speake, and slow to wrathe. This counsell truly ys verie good and profitable. For as in the man of manie woordes ther lacketh not of fence: So the (foole as the wise man saith) yf he holde his peace, he shalbe reputed wise, and to haue vnderstanding, when he shetteth his lipps. And whie, for he hath the propertie of a wise man. For as Salomon saith he ys wife and discreet that tempereth his woordes.

Iacob. 1.

Prou. 10.

Ibid. 17.

Ibid. 17.

As by scilence, ys shewed wisdom: So by hearing wisdom ys gotten. For (as Salomon saith) *Audiens sapiens, sapiētiōr erit.* & *intelligēs gubernacula possidebit.* By hearing the wise man shall come by more wisdom, and hauing vnder-

Ibidem,

Sup. 1.

B standing shall atteign to gouernment. Vpon the whiche place sainct Hierom hath a goodlie saieng. *Quōd autē ait, sapiētiōr cum audierit verbum, sapiētiōr effici: ostendit neminem in hac vita ita sapiētiōr fieri posse, cuius sapiētiā nequeat augeri, semperq; moris esse sapiētiū, vt dictis maiorū, aliquando etiam minorū auscultant, & quicquid in illis vtilitatis audierint, ad se replicent, suoq; in corde recondant.* Denique *audierit sapiens minor maiorem, regina Saba Salomonem, & sapiētiōr redijt.* Audierit Moyses *focerum, multo inferiorem sublimior, et sapiētiōr redditus est.* Audierunt discipuli *Christum, & spiritum sapiētiā percipere meruerunt.* Audierit Nicodemus, audierit Gamaliel, audierit discipulus eius, tunc Saulus, nunc Apostolus Paulus, sapiētiōr utique *verbum Euangelij, & sapiētiōr sunt facti.* Qui etiam Paulus cum ad tertium celum raptus audisset ea, quae non licet hominibus verba loqui, nihilominus ad terram reuersus aiebat: *Quia ex parte cognoscimus, & ex parte prophetamus.*

Hieron. in

ca. prim.

Prou.

Wheras he saith the wise man to be made wiser, when he heareth the woord, he sheweth that no man in this life can be made so wise, whose wisdom maie not be encreaced, And further he sheweth yt to be alwaie the manner of wisemen, to take hede to the sainges of their betters, and somtime also of their inferiours, that what profit so euer they finde in them; they maie repleie yt to themselues, and laie yt vppe in their heart. To be brief, the lesser wise heard the greater, the queen of Saba Salomon, and she retourned wyser, Moyses hearde his father in lawe, the higher the farre lower, and he was made the wiser. The disciples heard Chryst, and they receaued the Spirit of wisdom. Nichodemus heard, Gamaliel heard, Saulus being then his disciple, nowe the Apostle Paul heard, all these being wise men heard the woord of the gospell, and they were made wiser. The which Paul also when he was rapt into the third heauen, and had heard those woordes, which yt ys not lausfull for a man to speake, yet being retourned to the earth he saied: Oure knowledge ys vnperfect, and oure prophecies ys vnperfecte. Thus moche saincte Hierom.

The wise
man by hea-
ring maie
be wiser.

In the whiche sentence two thinges maie among other be noted: the one ys, that be ye neuer so wise, yet ye maie be wiser. Wherefore disdain not to learn either by hearing, or by reading. The other that all these, which S. Hierom bringeth in for example, contented them selues to heare, and by hearing came to more wisdom. Let not then the proude or arrogant, be singular in his owne conceit, for the superiour maie heare and learn of the inferiour, as here ye haue perceaued Moyses to doo of Ietro, his wifes Father.

Yf the we should hear and learn of al mē, moche more should we heare and

E

learn

learn of them, whome God hath appointed in his Church, to be pastours and teachers, whom of deutie we ought to heare, as being comended vnto vs by God and his Church, and preaching vnto vs nowe by their bookes, as sometime they did by their mouthes, whose holines and learning was soche, that they maie verie wel be take for the elders that Iesus Sirach speaketh of saing: *Ne despicias narrationē presbyterorū sapiētiā, & in prouerbijs eorū conuersare. Ab ipsis enim discēs sapiētiā & doctrinā intellectus, &c.* Despise not the sermons of soche elders, as haue vnderstādinge, but acquieint thy self with the wise sentēces of thē. For of them shalt thou learn wisdom, and the doctrine of vnderstāding.

2. Tim. 4.

But for asmuche as men maie appointe to thē selues soche elders, as they phantasie, as saincte Paule prophecying both of soche masters and disciples saith: The time shall come, when they shall not suffer holisome doctrine, but after their owne lustes shall they, whose eares doo yche, gett them an heape of teachers, and shall withdrawe their eares frō the trueth, and shal be turned to fables: yt ys expediēt that we learn of the wise what elders we shal folowe.

Ibid. 3.

Iesus Syrach teacheth vs to learn of soche elders, as had learned of their Fathers. *Ne te pretereat narratio seniorum, ipsi enim didicerūt a patribus suis, quoniā ab ipsis discēs intellectum, & in tēpore necessitatis dare responsum.* Go not from the doctrine of the elders, for they haue learned yt of their fathers. For of them thou shalt learn vnderstāding, so that thou maist make answer in the time of nede

Elders that
are to be
folowed.

In this godlie counfel ye perceaue the cause geuen, why ye shoulde learn of your elders, bicause (saith he) they haue learned of their Fathers. As who might saie, the learning that ys learned of the Fathers, ys no new inuēted doctrine, yt ys no straunge doctrine vnknowē to the cōgregacion, of the which S. Paule geueth yow admonitiō, saing. *Doctrinis varijs, et peregrinis nolite abducī. Optimū est enim gratia stabilire cor.* Be not caried awaie with diuerse and straunge doctrines, for yt ys a good thing that the heart be established with grace: But yt ys a doctrine tried and continued frō successiō to successiō, a doctrine that ys permanent, through all ages.

Straunge do
ctrines are
not to be
folowed.

Elders that
are not to
be folowed

Therfor go not frō that doctrine, neither chose yow anie other elders to learn of, but soche as haue learned of their fathers. Therfor chose not soche elders, as be inuētours of their owne doctrine, as the Lutherās chose Luther, who teaching that womē maie preache, teacheth an inuēted doctrine against the scripture. For S. Paule saith. *Mulieres in ecclesijs taceant, non enim permittitur eis loqui, &c.* Let your women kepe silence in the congregacion, for yt ys not permitted vnto them to speake, but to be vnder obedience, as saith the law. Yf they will learn anie thing let thē aske their husbandes at home. For yt ys a shame for women to speake in the congregacion.

1. Cor. 14.

In assert.
art. 6.

Ibid. ar. 31

Luthers
straunge
doctrine.

In libell. de
Baptismo.

Psal. 70.

Zuinglius
straunge
doctrine

In articulis
in fine.

Ioan. 3.

Luther taught that cōrictiō maketh a man a more sinner. And that the righteous man doth in euerie good worke, that he dothe, mortallie offende. Luther also taught that euery christian man ys a preist for the cōmon ministrie. These be straunge doctrines, bothe to the scriptures, and to oure elders, and therefore we maie not learn of him, for he hath not learned of the Fathers.

Zuinglius taught that original offēce ys no sinne. Yet Dauid in the psalme hūblie confesseth. *Eccē in iniquitatibus conceptus sum, et in peccatis concepit me mater mea.* Behold (saith he) I was conceaued in iniquitie, and in sinne hath my mother conceaued me. And saincte Paule saith: *Natura sumus filij irae.* of nature we be the children of wrathe or damnacion. Zuinglius taught also, that the children of christen men nede not to be Baptised, but yf they die withoute Baptisme, they shall be saved: yet Chryst saith: *Nisi quis renatus fuerit ex aqua et spiritu sancto, non potest introire in regnum Dei.* Except a man be born again

of the

A of the water, and the holic goste, he can not entre into the kingdō of God.

Of this man therefore maie ye not learn, neither doo ye heare him, for whie he hath not learned of the fathers. Whiche thinge most arrooantlie, *Luthers* *Luciferous* *pride.* euen Luther (like as yt becometh a Lucyferan) folowing his master Lucifer prowdelie protesteth not a fewe times, and saith, that he will not be taught of men but of God.

O deuellish and wicked saing. This ys a second Paule. The first Paule saith speaking of the gospell. *Neque ab homine accepi illud, neque didici, sed per reuelationem Iesu Christi.* Nether haue I receaued yt of man, nether learned yt, but by the reuelation of Iesus Chryst. The second Paule saith that he will not learn of man, but of God. But as ther ys a first Adam, and a seconde, the one earthlie, the other heauenlie: And as in the first Adam all doo die, and in the secōde all be reuiued. So our first Paule ys heauenlie: this second earthlie that first leadeth to saluation, This seconde to damnacion.

In lib. cōt. Canon.

1. Cor. 15.

Zuinglius wrote *de claritate verbi Dei*, of the clerenesse of the woorde of

Zuinglius *wrote a booke of the* *clerenesse* *of scripture*

B God, an whol booke, to the entent to make you suppose hard thinges to be easie, and so to passe through the not as the truth would lead yowe, which ys hard to finde, but as yowre phantasie should moue you, which ys at hāde, and that he might with like facilitie bringe yowe to errour, scisme, and here-sie, and so consequentlie to damnacion. Wherof he being soche a secōd Paule, ys the right minstre. Howe falselie that booke ys compiled, this that ys here saied dothe manifestlie declare, and inuincible proue.

What shoulde I trouble thee, Reader, with reherfall of the false doctrine of *Oecolapadius* of *Bullingerus*, of *Caluinus*, of *Bucer*, and of soche like? Who although they dissent among themselves in manie thinges: yet in manie they agree, and specialle in this, that they be all mortall enemies to the catholique Church.

Heretiques *dissent emōg* *themselves* *but conspire* *at agāst* *the Church* *Heretiques* *what Fa-* *thers they* *folowe.* *Math. 7.*

Of theise fathers hath this our Aduersarie learned his doctrine, of the which he ys a stowte maintainer as ye haue partlie heard. But maye we hope to drinke swere water, oute of a stinking puddle? Maie we gather (as our Sauiour Chryst saith) grapes of thornes, or figges of thistles? Maie we hope to learn the wholsom truth of him, who hath sucked the lothsom poyson of

C Heresie, of Luther and Zuinglius, of whose detestable doctrines ye haue heard, of many their wicked assertions, a fewe reherfed, that by them ye maie iudge of the rest.

He that foloweth soche doctors and buildeth vpon soche sandes, forsaketh the strong rocke: he also leaueth the fountaine of the water of life, and puddleth in the fowle puddles which they haue digged, whiche can not holde water. Wherfor as they be not to be folowed: no more ys this Aduersarie, being certain, that none of the all haue taught the doctrine that they learned of holie catholike Fathers, but of soche fathers as be of the nōbre of the elders, and teachers that saincte Peter spake of, whiche shoulde come among vs. *Fuerunt in populo Pseudoprophetæ sicut et in vobis erunt magistri mendaces, qui introducent sceleris perditionis, etc.* Ther were false Prophetes in the people, as emōg yow ther shal be false teachers or lieng masters, which shall bring in damnable sectes euen denieng the Lorde, that hath bought the, and shal bring vpon the selfs swifte dānation. Wherfor couer the not as elders mete to learn of, lest ye be of the nōbre of the, that saincte Peter immediatlie speaketh of: And manie (saith he)

Heretiques *whie they* *are not to* *be folow.*

2. Pet. 2.

D shal folow their dānable waies, bi whō the waie of truth shal be blasphemed. Of theise folowers ther be some, that folowing the arrogancie of their masters, wil asseble cōpanies in corners, and being rude and illiterate, not brought vpp in the studie of sciēce, but onelie in trade of worldlie craftes wil take vpon the to teache before they learn as S. Hierō saith.

Corner tea- *chers.*

E ij And

And this among other ys lamentable, that me will sett so lide by the faith of their Lord God: so lide by the doctrine of Gods Church: so lide finallie by their owne sowles, that they will hassard all these vpon the credite of soche an ignorate vppestarte, who neuer learned of his Fathers, neither knewe what the Fathers had taught.

Ephes. 4. But be not so light (o Brethren) be not so light, haue a more staie in you, be not so easilie caried awaie fro your Lord God, to your destruction. Yf ye haue comitted your selfs to soche light masters, open nowe your eyes, ad be holde howe ye haue ben deceaued. And to exhorte you with saincte Pauls woordes, fro hencefurth be no more babes, wauering, and caried aboute with euerie winde of doctrine, by the wilinesse of me, through craftinesse, wherwith they laie in wait for yowe, to deceaue yowe. But folow the trueth in charitie, and in all thinges growe in him which ys the head, euen Chryste.

Teachers meet to be beloued. Prou. 1.

Hier. ibid.

And this shall yowe the better do yf ye wil well regard the counsel of Salomon, who saith thus to euerie one of yowe: *Andi fili mi disciplinam patris tui, et ne dimittas legem matris tue.* My Sonne heare thy fathers doctrine, and forsake not the lawe of thy Mother. Vpon the which text sainct Hierom saith thus: *Notandum, quod ita nos disciplinam patris audire precipit, et legem quoque matris nullo modo dimittamus, quia non sufficit ut quis se Deum diligere, et eius preceptis obtemperare dicat, si unitatem Ecclesie fraternam charitate non sequatur.* Yt ys to be noted, that he commaundeth vs so to heare the doctrine of the father, that we also by no means forsake the lawe of the Mother. For yt sufficeth not that anie ma shall saie that he loveth God, and obeyeth his commaundementes, yf with brotherlie charitie he folowe not the vnitie of the Church.

Howe to know good teachers.

Note well, Reader, this note of saincte Hierom, and by this learne to knowe bothe when your teacher ys good, and when his learninge ys good, yf your teacher remain in the vnitie of the Church, and his learninge swarue not from the same, nor teache dissention from that, that in yt ys taught, then ys your teacher, and his learninge soche, as ye maie withoute dainger accept. Yf otherwise, flee yt, as from a serpent.

Strange doctrines

And yf ye wold learn or being learned wolde be resolued in doubtes (as ys before said) seke not onelie soche as be onelie learned, but seke soche as being best learned, haue learned of their Fathers, and abiding in the same do so embrace the doctrine of their Fathers, that they in no poincte forsake the lawe of their mother the Church, as by this Aduersary ye are taught to doo. For yf all chrestendom maie be called the Church, the teacheth he yow to forsake the lawe of your mother the Church. For wher ys this doctrine of his professed through oute the Church, and not rather the contrarie? Before these fewe yeares, where was yt taught in all the Christian worlde, that Chrystes bodie ys not in the Sacrament? that yt ys not to be offred for the quick and the dead? that yt ought not to be reserued for the commoditie of the sick? that yt ought not to be honoured? that soules departed are not to be praied for? that we maie not make requestes to Sainctes to praie for vs? ad manie soche other.

Teachers not meet to be beloued.

Seing the he forsaketh the lawe of his mother, though he pretende to haue learned of the Fathers: yet ys he not to be folowed, bicause he hath not bothe the theise two, that ys, bothe the learning of his father, and also the lawe of his mother. For they onelie are to be folowed, that haue both theise. Thus shall ye finde the holie Fathers to haue doen, as first for exaple saincte Hiero, a ma not of the comon sorte of learned me, but an excellēt, and singular ma, who neither hauinge affiance in his owne iudgement, notwithstanding his great

A great learning neither seeking obscure teachers, but most famous, reporteth this of himself: *Non ab adolescentia aut legere nunquam, aut doctos viros ea, quae nesciebam, interrogare cessavi, & meipsum tantum (ut plerique) habui magistrum. Denique nuper ob hanc vel maxime causam, Alexandria perrexi, ut viderem Didymum, & ab eo in scripturis omnibus, quae habebam dubia, sciscitarem.* I have not from my youth ceased at any time, either to read, or else to aske of learned men, soche thinges as I knewe not. Nether haue I had or vsed my selfe (as manie do) as master to my self. But of late euē speciallie for this cause I wēt to Alexandria, that I might se *Didymus*, ad that I might aske of him, soche doubtēs as I had in all the scriptures. Thus sainct Hierom:

Hieron in Prohemio Epist. ad Eph. ad Paul. & Enstō. Saincte Hierom howe he learned the scriptures.

In the which reporte ye do heare (howe cleresoeuer *Luther* and *Zuinglius* make the scriptures) that saincte Hierō fownde doubtēs therin, and for dissolution of the trauailed to Alexandria to *Didymus*. In which facte also yt maie be learned that yf sainct Hierō so notable a mā, sought a famous mā to learn him, yt maie well befeme other so to doo. Did not *Damasus* being Bishoppe of Rome send to saincte Hierō to be answered in certain doubtēs, and declined not to learn of him? Did not saincte Augustino go to Millen to saincte Ambrose to heare him, and to learn of him? Howe many that were learned worte to sainct Augustin to be taught of him in diuerse matters of scripture? Yt wolde well fill an wholl volume to nōbre vppe those that haue trauailed cōtries, to heare and learn of good holie learned men, and that haue written to other for the like. And therefore to conclude this matter, I will no more but bringe in the saieng of sainct Clement the holie Martyr, and disciple of saincte Peter the Apostle, and then enter into the matter, which principallie I haue in pourpose to treacte of.

Damasus learned of S. Hierom. S. Augustin of S. Amb. Many learned of S. Aug.

Saincte Clement in his fiste epistle writeth thus: *Relatus est nobis, quod quidā in vestris partibus cōmorantes, aduersantur sanis doctrinis, & prout eis videtur, & non secū dū traditiones patrū, sed secū dū suū sensum docere videntur. Multas enim quidā (ut audimus) vestrarū partium, secū dū ingenū hominū, ex ijs quae legunt verisimilitudines capiunt. Et ideo diligenter obseruandū est, ut lex Dei cum legitur, non secū dū propriā intelligentiā legatur, vel doceatur. Sunt enim multa verba in diuinis scripturis, quae possunt trahi ad eū sensum, quem sibi vnusquisque sponte praesumpsit. Sed fieri non oportet. Non enim sensū, quē extrinsecus adulteretis, alienū & extraneū debetis querere, aut quoquo modo ipsū ex scripturarū autoritate confirmare, sed ex ipsis scripturis sensum capere veritatis. Et ideo oportet ab eo intelligentiā discere scripturarum; qui à maioribus secū dū veritatem sibi traditam seruaui, ut & ipse possit ea, quae rectē suscepit, competenter asserere.*

Clement epist. 5.

C Yt ys reported vnto vs, that some duelling in your partes, are aduersaires to wholsom doctrines, and are perceaued to teache euē as yt liketh theselues, ad not according to the traditiōs of the Fathers, but according to their own vnderstanding. Some of your countries (as we haue heard) take many likelihoo des of those thinges, that they do read, according to the witte of men. And therefore yt ys diligentlie to be looked vnto, that the lawe of God whē yt ys red, be not red or taught according to mens owne vnderstanding. For ther be manie woordes in the scriptures of God, which maie be drawn to that vnderstanding, that euery mā at his own pleasure hath chosen. But it maie not so be doen. For ye ought not to seke an vnderstanding diuerse and straunge, which ye maie adulterate, or by any maner of means by autoritie of the scriptures in the outwarde face to confirme, but of the scriptures themselues to take the true vnderstanding. And therefore ye must learn the vnderstanding of the scriptures of him, who kepeth yt according to the trueth deliuerid vnto him from his elders, that he maie also agreable teache, that he hath well receaued. Thus farre Sainct Clement:

Scripture maie be drawn to diuerse senses.

To take and embrace this ordre, I meen, to mistrust our owne iudgemētes, **E** and therfore to heare our Fathers, and vpon their iudgemētes, not vpon our own phantasies, to staie our selues in the true vnderstanding of the scriptures, I haue yf my iudgement faill me not geuen thee (gentle Reader) god occasion. For first to remoue and disproue the false saing of Luther and Zuinglius, who haue taught that the scriptures be easie and plain to be vnderstanded (wherunto this proclamer willing the scriptures to be common, semeth to agree, and consent, I haue proued by diuerse and sondrie places, yea and by whol booke of the olde Testament, that the same ys verie harde, and full of difficulties not able to be dissolued, but by a mā wel exercised in the reading and knowledge of the same. And the like haue I doen of the gospels.

As for the epistles of saincte Paule, yt ys proued by the inuincible testimonie of saincte Peter, that they be harde, and be depraued of manie to their own damnaciō. And that this might fullie appeare to thee I haue at large opened and proued the same, not onelie by the saing and iudgements of the best and most auncient fathers of Chrystes Church, as of saincte Clement, Hierom, **F** Chrysostome and other: but also by their maner of atteigning to the vnderstanding of the scriptures for that they be hard. Whiche their maner I haue also declared by their owne testimonie.

The difficultie of the scriptures thus proued, cōtrarie to the sainges of Luther and Zuinlius, I haue proceeded to declare by the scriptures first, and after by the famous learned Fathers, howe we shall come to the vnderstanding thereof. Wher yt ys made manifest that we must atteign therunto by the teaching of the preistes, which God hath appointed to be pastours and teachers, and Fathers of the people, to feede the, to teache the, and to bring the vpper in God. And yet maie we not learn of euery one that taketh vpon him the name of a pastour, teacher or Father, but of soche as teache the lawe of our heauēlie Father, and therewithall forgetteth not the lawe of our mother the holie church. These two proprietie he must haue iointlie, for the one withoute the other sufficeth not in a teacher, as by saincte Hierom yt ys declared. Who also (as saincte Clement teacheth) must be soche one as teacheth the vnderstanding of the scriptures according to the trueth that he hath receaued and learned of his elders. **G**

According to which counsell I minding to searche the vnderstanding of certain scriptures which be in controuersie, I will repair to them that be the elders of Christes Church, whiche I terme his Parliament house, and to learn of them the true vnderstanding of those scriptures. I wish therfore the reader, to submitte his iudgement vnto them, as I will doo, and all affection sett aparte, to learn of them, we ought to learn of, who, I doubte not, will so well and clerely open to vs the trueth of that matter, that we seke, that except we will not see, we shall perceauē yt.

The holie spirit of God geue vs the gifte of vnderstanding, and an humble and docible heart to receaue and embrace his trueth.

THE NINGHT CHAPITER DECLARING

that oure redemption was preannounced by promisses, figures, and prophecies, and what the promisses be, and to whome they were made.



Almightie God beholding the miserable ruine of man, and mercifullie intending the repaire of the same, by his prouident wisdom, *que disponit omnia suauiter*, which disposeth all thinges lovinglie, according to his foreknowledge, whiche was from euer, declared vnto man the mean, howe by whom, and when hys laps **H**

*Teachers
meets to be
followed.*

Sap. 8.

A laps or fall shoulde be restored, assuring hym of hys redemption, euen by the woorde of hys owne mouthe, that wher man through hys fall had experience of the sore burden of Gods iustice, he might also haue a taste and hope of his mercie, and beholdinge the goodlie contēperament of bothe in God, might frame also in him self a right temperatūre of feare and loue, fearing for iustice, and louing for mercie, and therby in good ordre of spirituall melodie, yoifullie singe with the Prophete Dauid: *Misericordiam et iudiciū cantabo tibi Domine.* Mercie and iudgement will I sing to thee, o Lord. For *Misericors Dominus et iustus.* Oure Lord ys mercifull and righteouse.

Psal. 102.

Thus I saie Man hauing in practise that God ys a God of iustice, lest he shoulde be ouerwhelmed and depressed with desperacion for lacke of mercie, Before the ful sentence of Gods iustice was pronouced, assurāce of mercie was made, that mā being nowe pressed with the one, should be releued with the other. *Inimicitias ponam inter te, et inter mulierem, et semē tuū & semē illius: ipsa conteret caput tuum.* I will put enemitie (said allmightie God to the Serpēt)

Assurāce
of mercie
promised
to man be-
fore full
sentence of
iustice was
pronoun-
ced.

B betwen thee, and the woman, betwen thie seed and her seed, the same shal tread downe thine head. By the whiche woordes assuredlie our first Parentes conceaued a firme hope of a Messias, of a Redemer, and of a Sauour to come of the seed of a woman, that as the Enemie the Deuell had craftelie supplāted, and therbie ouerthrowē mā: So he by noble victorie wrought on the crosse, and accepted and approued by the iustice of God, shoulde debel the enemie the deuell and take the spoill from him, whiche was manknde.

Gen. 3.

And as our righteouse, and neuer the lesse our mercifull Lord God had signified this gladde tidings of Redēption to oure first Parentes, that they might vnderstand the mercie of God, and therby conceaue and haue hope and comforth: Euen so likewise did he to our Fathers the holie Patriarkes, and other our elders notifie the same by diuerse means, as by promisses, figures, and prophecies. Of the whiche three I shall by Gods helpe seuerallie speake. And first as the order leadeth, I will treacte of promisses.

To our Father Abraham God declared the gladde tidings of our Redemption by promisse, saing thus: *In semine tuo benedicentur omnes nationes terre.*

Gen. 22.

C In thy seede shall all the nacions of the earth be blessed. Who was this seede, by whom al nacions shoulde be blessed, and howe they shoulde atteign vnto yt, saincte Paule to the Galathians by the teaching of the holie Goste, declareth saieg: To Abrahā and his seed were the promisses made. He saiethe not, in thie seedes, as to manie: but yn thy seed as of one which ys Christe:

Promisse
made to
Abrahā.

As saincte Paule here by the instruction of the holie Goste, expowndeth this promise to be made of Christe: So doubte ye not but the same holie Spiritie, had breathed the like breath into the holie Patriarke Abrahā, wherbie he vnderstood, that Christ after the flesh shoulde descend from him, and that this blessing shoulde by him happen to all nacions. For all nacions shall atteign to this blessing, that beleue with faithfull Abraham (as saincte Paule declareth in the same chapter: The scripture (saiethe he) seing before hand that God wolde iustifie the heathen through faith, shewed before hande glad tidings to Abraham, saing: In thee shall all nacions be blessed. So then they whiche be of faith are blessed with faithfull Abraham.

Galat. 3.

D In the whiche declaracion we maie learn, that the promesse was made to Abraham: the fullfillinge of the said promise shoulde be doen by Christe, who ys that oneseed: the receauers of this promise are the faithfull,

Ibid. 3.

To kinge Dauid also he opened the same by promise saiege: *De fructu ventris tui ponam super sedem tuam.* Of the fructe of thy bodie, shall I seete vppē

E iij vpon

1 Reg. 7.

vpon thy seat. whiche woordes of the psalme, are a reherfall of the promise made to king Dauid in the second booke of the kinges, wher yt ys written thus: I will sett vppe thy seed, whiche shall proceade of thy bodie, and will stablish his kingdom, he shall builde an house for my name, and I will stablish the seat of his kingdom for euer.

Gen. 49.

Whiche promise although the Iewes wolde haue to be vnderstanded and performed in Salomon: yet yt can not so be, for that these woordes *I will stablish the seat of his kingdom for euer* can not be verified in Salomon, whose worldlie kingdom ys finished, and vtterly extingnished, and was so before the coming of Christe, according to the prophecie of the holy Patriarke Iacob, who prophecied thus: *Non auferetur sceptrum de Iuda, & dux de femore eius, donec veniat qui mittendus est: & ipse erit expectatio gentium.* The scepter shall not be taken from Iuda, and the lawegeuer from betwixt his feet, vntill he come that shall be sent, and he yt shal be, whom the gentiles shall looke for.

Christ ys
the seed
Promised
to Dauid
and not
Salomon.
Rom. 1.

Esay 9.

By whiche prophecie yt ys manifest, that at the coming of Christe, the kingdom of the Iewes shoulde cease, wherby yt ys consequent, that the promise of God made to Dauid, tendeth not to Salomō and his Successiō, whose kingdom must haue an ende, as the prophecie of Iacob signified: But yt respecteth Christe, who lineallie descended from Dauid. *Qui factus est ei ex femine Dauid secundum carnem*, whiche was borne to him of the seed of Dauid after the flesh as saint Paule saith, whose kingdom ys euerlasting accordinge to the prophecie: *Super solium Dauid, et super regnum eius sedebit, & confirmet et corroboret illud in iudicio et iustitia, amodo et usque in sempiternū.* He shall sitte vpon the seat of Dauid, and in his kingdome to sett vppe the same, and to establish yt with equitie and righteonsuelfe from hence furth for euer more.

That this ys to be vnderstanded onely of Christe, the rest of the sentence goinge immediatelie before dothe make yt so plain, that all men of iudgement must nedes confesse, that yt can not admitte any other vnderstanding. For thus the prophete ordereth the woll sentēce: Vnto vs a childe ys born, and vnto vs a Sonne ys geuen, vpon his shoulder dothe the kingdom lie, and heys called by his owne name, wouderfull, the geuer of counsell, the mightie God, the euerlasting father, the prince of peace, he shall make none ende to encrease the kingdom, and peace. And shall sitte vpon the seat of Dauid, and in his kingdō, to sette vppe the same, and to stablish yt with equitie and righteonsuelfe from hencefurth for euer more.

1 Cor. 1.

Mar. vi.

Psal. 18.

Who ys he that ys achilde born to vs, that ys or maye be called the mightie God, and the euerlasting Father, but our Messias, our Sauour Christe, God and man? who ys the Sonne geuen to vs, that shall sitte vpon the seat of Dauid, for euer more, making no ende to encrease his kingdom, and stablish yt with equitie and righteonsuelfe for euer more, but Iesus Christe, our verie Messias, the verie naturall Sonne of our heauenlie Father, which ys geuen to vs to be our Redemption, iustificacion, and sanctification? Who geuing his commission to the Apostles, to preache his Gospell appointed them no termes, limittes or bowndes, neither did he make anie difference of creatures or people, but *Ite, (saied he) in vniuersum mundum, et predicate Euangelium omni creature.* Go ye through oute all the worlde, and preache the Gospell to all creatures. whiche thing they so doinge, *In omnem terram exiit sonus eorum, et in fines orbis terre verba eorum.* Their sound ys gon into all londes, and their woordes into the endes of the worlde.

His

A His kingdom ys wonderfullie encreaced, so that the prophetic of Malachie ys fulfilled: *Ab ortu solis usque ad occasum magnum est nomen meum in gentibus, et in omni loco sacrificatur, et offertur nomini meo oblatio munda.* From the rising of the Sunne vnto the goinge downe of the same my name ys great emonge the gentiles, yea in euerie place ys ther sacrifice doen, and a clean meat offering offerd vppe vnto my name.

Malai. i

Yt ys to be noted that the Prophete saith: To the name of God in euerie place shall sacrifice be doen, whiche maner of doing of sacrifice, being met of the Sacrifice of Christes Church so to be doē eueriewher, well declareth the great encrease of Christes kingdom. Whiche must nedes so be, For *Dominabitur à mari usque ad mare, et à flumine usque ad terminos orbis terrarum.* His dominion shall be from the one sea to the other, and from the flood vnto the woorldes ende. They that dwell in the wildernes shall knele before him, his enemies shall lick the dust. The kinges of Tharces, and of the Iles shall geue presenttes, and the kinges of Arabie and Saba shall bring giftes. All kinges shall fall downe before him, all nacions shall do him seruice.

Psal. 71.

B Here *Iacobus de Valentia* expounding the dominion of Christe, whiche shall be from one sea to an other, saith that yt ys from the Sea Mediterranean vnto bothe he Ocean Seas, and vnto the Southe, and so yt comprehendeth all Affrike, and vnto the north Sea, and so yt comprehendeth all Europe: And he shall haue dominion from the flood *Nilus* and *Tanays*, vnto the endes of the worlde that be toward the East, whiche comprehendeth all Asia, and so his dominion ys ouer all the worlde. For being ouer these three partes, all whiche three receaued Christes faith, and submitted them selues to his holie religion, in to the whiche three partes the wholl worlde ys diuided, yt maie well be saied, that hys dominion, ys ouer all the worlde.

Iacobus de Valentia.

Christe then alone and no pure earthlie kinge ys he, that ys promised to Dauid, to sitt vpon his seat for euer, and to dilate his kingdom, so that ther shall be none ende of the encrease of yt

Christ, not Salomon promised to Dauid. Act. 13.

C That in this promise made vnto Dauid was ment Christe, saincte Paule, also in the Actes of the Apostles declareth. *Inueni Dauid filium Iesse virum secundum cor meum, qui faciet omnes voluntates meas. Huius ex semine Deus secundum promissionem educit Israël saluatorem Iesum.* I haue fownde (saith almighty God) Dauid the Sonne of Iesse, a man after my owne heart, which shall fulfill all my will. Of this mans seed (saith saincte Paule) hath God, according as he had promised brought furth to Israël a Sauour Iesus. By which woordes saincte Paule teacheth plainlie that Iesus our Sauoure, was promised to comne of Dauid.

And for that the promise was made both to Abraham and to Dauid (as yt ys declared) that Messias shoulde descend from them both: Therefore the Euangelist saincte Matthew describing the Genealogie of oure Sauour Christe after the flesh, beginneth the same at Abraham and Dauid, calling Christ the Sonne of Dauid and Abraham, saing: *Liber generationis Iesu Christi, filij Dauid, filij Abraham.* The booke of the generacion of Iesus Christ the Sonne of Dauid, the Sonne of Abraham.

D And to conclude, two prophetes of the newe Testament, namelie the most excellent Prophetisse the virgen Marie, the mother of that promised seed Christe, and Zacharias the Father of Iohn the Baptist, do testifie this also. She saith: *Suscepit Israël puerum suum, etc.* He hath holpen his seruant Israël in remembrance of his mercie, enen as he promised to owre Farhers, Abraham

Luc. 1.

Abraham and his seed for euer. The other saith : *Et erexit cornu salutis nobis, in domo David &c.* And he hath raised vpp an horn of saluacion to vs in the house of his seruannt Dauid, Euen as he promised by the mouthe of his holie Prophetes, whiche were sence the worlde began.

In the whiche prophecies we maie perceaue, that the holie Goste did strike an vniforme sownde in these two instrumentes sownding that the promisses made to Abraham and Dauid, and spoken by the Prophetes sence the worlde began, were nowe fullfilled in that, that Christ the Sauioure of the worlde was conceaued and incarnate in the wombe of the immaculate virgen Mary, by whom the blessing promised, shoulde come to all the nacions of the earth, as nowe we haue seen profourmed.

THE TENTH CHAPITER TO VCHETH THE FL

gures of Christes Incarnation, passion, Resurrection, and Ascension.



S vnto these two noble Fathers before spoken of, God by manifest promise opened the ioyfull coming of our Sauioure into flesh: So to other did he describe, and painte by figures, all the misterie of our Redemption to be wrought, doen, and perfected, by the same oure Sauiour. wherby their faith in Christe to come was moche nourished, and they by hope of redemption in Gods mercy moche comforted.

Iudic. 13.

*Figures of
Chrysts in
carnation.*

Vnto the wife of Manoah, the Angell of God appeared and saied : *Ecce sterilis es, concipies, & paries filium.* Beholde as yet thou arte barren, or hast had no childe before. Thowe shalt conceaue, and bring furth a Sonne. This was a figure of the Salutacō of the Angell to the virgē the mother of Christe *Ecce* (saied the Angell to the virgen) *concepies & paries filium*. Beholde thowe shalt conceaue and bring furth a Sonne.

Obserue and note the conformitie, and likenesse of both messages. Wherin note by whom the messages were doen, to whom they were doen, and what maner of persons they were doen, vnto by whom the thing promised shoulde be perfourmed, of what force value and wourthinesse the thinges promised be, And then shall ye perceaue, howe liuelie the figure (for that part that yt ys a figure) painteth and setteth furthe the thing that ys figured.

*Figures be
not in one
vie point
comparable
to the thin
ges figura-
sed.*

Note also that I saie, that a figure for that parte that yt ys a figure, dothe paint and sett furth the rthing figured, For enery storie contening a figure, ys not a figure for the wholl storie, neither the persons of the figure, are in al pointes to be likened, compared, or assembled to the thinge figured. As for example.

Gen. 38.

*Ioseph and
Chryst co-
pared toge-
ther.*

Ioseph being solde of his bretheren for money, was a figure of Christe solde by Iudas to the Iewes for moncie. In the whiche figure application maye not so be made, that the person, who ys the figure, shall expresse or aunsiwere the thing figured in all pointes and euery condicion : or that the person, who ys the figure, shal counteruail the wourthinesse of the person figured. For Ioseph the person in this figure was a pure man: Christe the person figured God and man. Ioseph subiecte vnto sinne : Christ free from sinne. Ioseph solde not to die, but to be saued from death : Christe solde not to be saued from death, but to die. wherfore Ioseph in these partes and cōsideracōs, ys not a figure of Christ, but in this parte, that as Ioseph being innocent, his bretheren conspired against him : So Christ being innocent,

Iudas

A Iudas with the phariseies conspired against him. Ioseph was solde of his bretheren : Christe of Iudas his elect Apostle, and brother. Ioseph was called the Sauour of the worlde : Christe was called, and ys the Sauoure of the worlde. *Vocabis nomen eius Iesum : ipse enim saluum faciet populum suum à peccatis eorum*, Thowe shalt call his name Iesus, saith the Angell. For he shall saue his people from their sinnes. In these poinctes Ioseph ysa figure of Christe.

Math. 1.

So the Mother of Sampson, and Sampson himself being the persons of the figure, maie not aunswere the persons figured in all partes. For the mother of Sampson conceived by man : The mother of Christe withoute man. Sampson a sinfull man : Christe void of sinne. Therfor let vs consider the figure in that parte that yt ys a figure, and first by whome the message of the conception of those children was doen.

B The conception of Sampson was declared by an Angell : The conceptio of Christe likewise by an Angell. The Angell saied to the mother of Sampson: *Ecce concipies & paries filium*. Beholde thou shalt conceive, and bring furthe a Sonne : The Angell to the virgen saied, *Ecce concipies & paries filium*. Beholde thou shalt conceive, and bring furth a Sonne. The Mother of Sampson was alone when the Angell appeared to her : The mother of Christe was alone, when the Angell saluted her.

Sampsons conception and Chrystes compared together.

Secondlie, consider what maner of persons they were, to whome these messages were sent. Yt ys to be supposed that the mother of Sampson was in Gods fauour, to whome he did vouchesaif to sende his Angell with a message moche desired : Yt ys to be beleued that the mother of Christe was certenlie in Gods fauoure, who sanctified her in her mothers wombe, and appointed her to be the mother of his owne Sonne, and certified her ther of by the Angell. The mother of Sampson had neuer childe before : The mother of Christe had neuer childe before.

Mother of Sampson compared with the mother of Chryst. Bernardus epist. 174.

C Nowe thirdlie. Let vs cōsider by whom the thinges promised, that ys the conception of these children shoulde be perfourmed. The mother of Sampson being barren, wher the ordre of nature coulde not cause her to conceive, conceived by Gods disposition helping nature : The mother of Christe beinge a virgen, and not knowing man, coulde not by the course of nature conceive, but conceived by the power of God, and operacon of the holie Goste. *Spiritus sanctus superueniet in te, & virtus altissimi obumbrabit tibi*. The holie Goste shall come vpon thee, and the power of the highest shall overshadow thee.

Luc. 1.

Fourthlie and last, let vs searche of what wourthinesse these children promised were. Sampson was an a Nazarite vnto God from his youthe : Christ most acceptable to God from his youthe. Sampson began to deliuer the children of Israel oute of the handes of the Philistines tirannouslie reigning ouer them : Christ began to deliuer the people oute of the handes of the Deuell tirannoustie reigninge ouer them. Thus beholding and weighing, howe goodlie the ordre of the conception of Christ aunswereth the ordre and maner of the conception of Sampson, we maie well perceauce the one did prefigure the other.

Sampson and Chryst compared together.

D As the conception of our Sauoure Christe was thus prefigured : So was his passio and deathe also. Abraham haping but his onelie begottē Sonne and best beloued Isaac, yet at the commaundement of God, willing to slaye him, and offer him, he was a figure of the mercifull will of God the Father, who hauing but his onelie begotten, and beloued Sonne Iesus Christe

Gen. 22.

Isaac a figure
of Christ
Philp. 2.

Nū. 21. ca.
Joan. 3.

Christe, was willing that he shoulde suffer death and be offred for vs.

Isaac bearing the woodde to the place of Sacrifice, and obedient to his fathers will, ther to be slain and offred, was a figure of Christe bearing the woodde of his crosse to the place wher he shoulde suffer, and being obedient to his Fathers will did suffer death, euen the deathe vpon the crosse.

In whiche facte he did not onelie fullfill the Scriptures, but also aunswereth the figures, whiche prefigured that this his death shoulde be the saluacio of them, that shoulde beleue in him. Whiche figure ys the setting vppe of the Brasen Serpent mencioned in the booke of Nombres. Of the whiche figure he himself maketh mencion in the Gospell, applieng yt to him self, saing : *Sicut Moyses exaltauit serpentem in deserto, ita exaltari oportet filium hominis, ut omnis qui credit in ipsum, non pereat, sed habeat vitam eternam*. As Moyse lifted vppe the serpent in the wildernesse : Euen so must the Sonne of man be lifted vppe, that who soeuer beleueth in him maie not perish but haue eternall life.

Hebr. 9.

As God opened the misterie of our redemption by these and soche other like figures to the Fathers in their owe persons: So did he the like by sundrie and manifolde figures in ceremonies and sacrifices of the lawe of Moyses. What was the wholl preisthood of Aroñ, with all the sacrifices ther to appertaining, but a prefiguration of the sacrifice doen by our Sauour Christe vpon the Altar of the crosse? Wherof saint Paule being not ignorant, doth at large treat in his epistle to the Hebrues, not onelie conferring and comparing the thing figured to the figure : but also therby prouing the excellencie, wourthinesse, value and force of Christes sacrifice, confirmeth and establissheth the placing and continuance of the newe Testament so set fur the by the same newe sacrifice to endure for euer. In the ninth chapter he teacheth that the olde lawe had ordinaunces, and seruings of God and describeth the ordre of the tabernacle, and the ordre also of thinges therin contained in a brief maner, of whiche he saith, he can not speake particularlie.

And after that he had in a like compendionse sorte, touched the maner of sacrifices doen as well in the first Tabernacle, as in the second, into the whiche the high preist alone entred once euery year, and that not with oute blood whiche thinges were figures of better thinges to come, as ther he saith, that the holie Goste by these thinges signified, that the waie of holie thinges was not yet opened, he descendeth to the thinges signified and figured.

But Christ (saith he) being an high preist of good thinges to come, came by a greater, and a more perfect tabernacle, not made with handes, that ys to saie, not of this buildinge, neither by the bloode of goates, and calues, but by his owne blood he entred once into the holie place, and fownde eternall redemption. In the which saing yt ys woorthie to be noted, howe wonderfullie well he adapted the thinges figured to the figures, and therwith declareth the excellencie of them, aboue theise.

Chrysost in
p. ad Heb.

In whiche applicacion this we maie learn, that the high preist of the lawe figured Christe our high preist. The tabernacle by which he entred into the holie place, figured the tabernacle of Christes bodie, by whiche he entred into the holie place. The blood wherwith the preist entred, figured the blood of Christe. The entring and sacrificing of the high preist once in the year, figured the sacrificing of Christ, and his entringe into the holy place of heauen once for all. The cleinsing and purifing of the people by vertue

of

A of the sacrifice of the high preist whiche (as saincte Paule saith) purified the ynclean as touching the purifieng of the flesh, figured the clensing and purifieng of the consciences of the beleuers, from dead workes, and all filthinesse of sinne For *Lauit nos à peccatis nostris in sanguine suo.* he hath washed vs from our sinnes in his bloode (saith saincte Ihon)

Арсен. 1.

As the death and blood shedding of kiddes and calves, and soche other, ad the sacrifices doen by the, did figure the passiō, and bloodshedding of Christ ad the holic sacrifice offred by him (for he was *sacerdos & victima*, both preist and sacrifice) by the whiche the belueing people in Chryst to come, were instructed, that the Sauour of the woorld should die for the sinnes of the same: So by figures also were they taught, that he should rise again the third daie: As by that figure which Chryst applieth to him self for that purpose in the Gospell: *Sicut enim Ionas fuit in ventre ceti tribus diebus & tribus noctibus: sic erit filius hominis in corde terre, &c.* As Ionas (saieth he) was three daies and three nightes in the whalls bellie: So shal the Sonne of man be thre daies, ad three nightes in the heart of the earth.

March 13

B nightes in the heart of the earth.
Which figure liuelie declareth not onelie that Chryst shoulde be three
nightes in the earth, as Ionas was in the belly of the whall: But that as Ionas
the third daie cã oute of the whalls bellie aliue: So Chryst the third daie
shoulde rise oute of the earth aliue. Whiche thing to be verified, and so
doen in Chryst all the Euangelistes do testifie.

As his buryall, and abode in the graue, and his resurrection was figured by Ionas: So was his Ascension by the takinge vppe of Elias in a chariott of fyre into heauen. Elias went to heauen by the powre of God: Chryst ascended into heauen by the power of his Godhead.

Tediouſnes that ſhould moche offend the Reader, moueth me to ſtiae to bring in anie mo figures of Chryſte, at this preſent to this pourpoſe. Wherefore I will ceaſſe at this time any farther to proceed therein, and treat of the like matter by prophecies, which ys the third waie, by which God vsed in ſundrie times and ages, to reueill the miſterie of our redemption.

THE ELEVENTH CHAPTER DECLARETH

C by the Prophetes of what line Meſſias ſhould come, with his conception,
birth, paſſion, and deathe.



N the shewing ad opening of the prophecies I wil obserue this
ordre before vsd. First, to set furthe of what line Mefsias shall
come. Secondlie, of his conception and birth, Thirddie, of his pas
sio and death. Fourthlie, of his resurrectiō, and last of his ascēsiō.

As concerning the first: As God promised that the same Messias, Sauour of the worlde should be of the seede of Abraham, and of the fruite of the bodie of Dauid: So long after their times, by his prophet Esaiæ he manifestedlie speak the same. *Egredietur virga de radice Iesse, et flos de radice eius affodietur.* Ther shal come a rodde oute of the kindred of Iesse, and a blossome, or flowre shal flowrish oute of his roote. Who ys the roote, the rodde, and the flower, S. Ambrose expouñdeth, saing. *Radix familiae Iudeorum: virga, Maria: flos Mariae Christus est, qui factorum mundanae collusionis aboleuit, et odorem vite aeternae infudit.* The roote ys the familie, of the Iewes: The rod ys Marie. The flower of Marie ys Christ, who hath take awaie the stinke, and hath powred in, the odoure of euerlasting life.

Prophecies
of the line
and stock
of Christ.

Esay. 11.

Ambr. de
Benedict
Patriarch.
ca. 4.

D That Christ ys that flower, that the Prophete speaketh of, the scriptures al
so, that do ther immediatlie folowe, do euidentlie proue. Whiche to auoid
prolixitie, and in consideration that I writte not to Iewes, but to Christé mé
I leaue to induce, referring the Reader to the place of the Prophet, which he

F *For more information, contact:* **maie**

maie easlie peruse, supposing yt sufficiēt to shew how Gods woordes ad his trueth ys constante, vnifourme, and permanente in all ages, and howe agreeable his woordes spoken by his prophete ys to his promisse made to Abraham, and Dauid as before ys mencioned.

Prophecies
of the concep-
tion of Christ
Esay. 7.

Nowe therfor let vs proceed to weigh other prophecies, howe they will aunswer the figures. And first the prophecies of the conception. What the figure was ye haue heard. The Prophet Esaie being taught of God thus saied: *Ecce virgo concipiet, & pariet filiū.* Behold a virgē shal cōceauē, and beare a Sōne. As the person of the figure, for that, that nature failed, cōceaued ad brought furth a childe by Gods power: So a virgen, wher nature hath not her ordre to conceaue, hath besides nature, and against the ordre of nature, conceaued by Gods power.

Matth. 1.

And this prophecies of Esaie doth wel opē ad declare the former prophecies. He saied a Rod shal come furth of the kinred of Iesse, ad a flower shal florish oute of his roote. *Virga virgo est.* The rodde ys the virgē, the florishing flower ys the Sōne of the virgē. What maner of Sōne yt ys, the Prophete immediateliē declareth: *Et vocabitur nomē eius Emmanuel.* And his name shall be called Emanuel. What Emanuel ys the Euāgelist declareth: *Quod interpretatur nobiscum Deus,* which, yfa mā interprete, ys as moche to saie, as God with vs. Whiche interpretaciō geueth vs to vnderstād, that the Sōne of this virgē ys the verie Mesiās God and man, who was God with vs: For *In terris visus est, & cum hominibus cōuersatus est.* He was seen in the earth and was cōuersant with mē, or dwelt with men. So thē wher the prophete saied: A rodde shall bring furth a flower, nowe by plain woordes he saith: A virgen shall bring furth a Sonne called Emanuel.

Barnab. 3.

Matth. 1.

And that this was fulfilled as yt was prefigured and prophecied, the Euāgelist testifieth: *Cū esset desponsata mater Iesu Maria Ioseph, antequam cōueniret, inuenta est in utero habēs de spiritu sancto.* Whē Marie the mother of Iesus was maried to Ioseph, before they came to dwel together, she was founde with child by the holie Goste.

Ibidem.

That she cōceaued by the holie Goste, the Angel testified to Ioseph: *Ioseph fili David, noli timere accipere Mariā coniugē tuā. Quod enim in ea nātū est, de spiritu sancto est.* Ioseph the sōne of Dauid (saith the Angel) feare not to take vnto thee Marie thy wief. For that, that ys cōceaued in her, cometh of the holie Goste. And to cōclude thus the Euāgelist saith: *Hoc autē totū factū est, ut adimpleretur quod dictū est à Domino per Prophetā dicentē: Ecce virgo concipiet, & pariet filiū, & vocabitur nomē eius Emmanuel.* Al this was doē that yt might be fulfilled which was spokē of oure Lord by the Prophete: saing: Beholde a maide shal be with child, ad shal bring furth a sonne, And they shal cal his name Emanuel. In this processe yt ys easie to be perceaued, how the prophecies aunswereth the figure, ad the Euāgelist aunswereth both figure, ad prophecies, certifieng vs that to be fulfilled ad doē in facte, that thei promised, the one in figure the other in woord.

Esay. 7.

Christ's pas-
sion and all
notable par-
tes therof
conferred
to the pro-
phesies.
Ioan. 3.
Esaie. 53.
Prophecies
of Christes
passion.

We haue heard of Chrystes cōminge into flesh by his cōception ad birth: Now let vs proceed to speake of the third, which ys his passiō ad death. And for etrie therinto, first let vs search by the prophecies wherfor he cā into flesh. Chryste himself saith: *Veni filius hominis quærere, et saluū facere quod perierat.* The Sōne of mā came to seke, ad saue that, that had perished. But by what meanes was yt his pleasure to saue that, that had perished? The Prophet declareth, saing: *Ipse autē vulneratus est propter iniquitates nostras, attritus est propter scelera nostra. Disciplina pacis nostra super eū, et linōre eius sanati sumus.* He was wounded for our offences, ad smittē for our wickednes. For the chaste femēt of our peace was laied vpon him, and with his stripes are we healed. By what means did he co

A me to his passion? and howe came he into the hâdes of his enemies? By the treason of one of his Apostles, who(as by the figure was prefigured) solde him to the Iewes, as the Brethren of Ioseph solde him to the Ismaelites.

But that prolixitie maie be auoided, and yet so notable a matter not omitted, as wherbie the faithfull maie take occasion to reioice in the sowndenesse of their faith, and therein glorifie God, I will by the helpe of God, passe through the storie of the Passiō, as yt ys written of the Euangelistes, comparinge euery notable parte of yt with the prophecies, wherby shall appeare, that the faith of the chrystians, beleuing Chryst to haue died for the sinnes of the woorlde, and by that death to haue wrought the redemption of the same, ys a sure, substantial, and a grownded faith, fownded vpon the vnmoueable trueth of Gods woorde.

As yt was by his foreknowledge, by his holie prophetes liuelie and plain lie spoken, howe, and by what means Mefsias should woorke the saluaciō of mā: Euē so plainly and liuelie hath our Mefsias wrought and doen the same in facte, that was before spoken in woorde, as by this brief comparison enswewing yt shall appeare.

B And to beginne, the howre of the passiō of our Lorde drawing nere, which he right wel knewe: *Sciens Iesus quia venit hora eius, vt transcat ex hoc mundo ad Patrem*, Iesus knowing that his howre was cōmed, that he should departe oute of this worlde to the father, he prepared him, and willinglie went to Hierusalem. *Appropinquante hora passionis, appropinquare voluit loco passionis.* The howre of his passion drawing nere, he wolde also drawe nere to the place of his passion. And therefore(as S. Matthew saith) he going vppe to Hierusalem, tooke the xii. disciples aside in the waie, and saied to them. Beholde we go vppe to Hierusalem, and the Sonne of man shall be betraied vnto the chief preistes, and vnto the Scribes, and they shall condemne him to death and shall deliuer him to the gentiles to be mocked, to be scourged, and to be crucified, and the thirde daie he shall rise again.

By the which his saing and doing yt appeareth, that he willinglie went to suffer his passion. Which yet at the instant of the same, when Iudas with his companie came to the garden, wher he and his disciples were, he did more plainlie shewe in effecte. For(as S. Iohn saith) *Sciens Iesus omnia que ventura erant, processit, et dixit eis.* Iesus knowing all thinges that shoulde come on him, wente furth and saied, whome seke ye? They saied: Iesus of Nazareth. Iesus saith to them: I am he. As soen as he saied vnto them: I am he, they wēt backward ad sel to the grownd. Wherbie yt ys manifest both in that, that he came to mete them, and also in that, at his meting with the, with his onelie woorde he threwe the on the grownd, that he with like power might haue eschaped their hâdes, yf yt had not ben his will to haue suffred. In further argument wherof also, when Peter drewe his sworde, and cutte of the eare of Malchus, Iesus saied vnto him: Putte vppe thy sworde into the sheath. Shall I not drinke of the cuppe which my Father hath geuen me? And(as S. Matthew testifieth) saied further to Peter: Thinkest thoue that I can not now praie to my Father, and he shall geue me by and by more then twelue legiōs of Angels? But howe then shall the scriptures be fulfilled? for thus must yt be.

D By all whiche processe, yt dothe most euidentlie appeare, that willinglie he suffred his passion. So did God by his Prophet foresaie that he shoulde doo. *Oblatus est, quia voluit.* He was offred vppe bicause he wolde.

Iudas betraied him with a kisse: *Iudas osculo filium hominis tradis* Iudas be traieft thoue the Sonne of man with a kisse? The prophecie saied lōg before

F ij that

Iohn. 13.

Gregor.

Math. 20

Iohn. 18.

Ibid.

Zach. 16.

Esay. 53.

Psal. 40.

that yt shoulde so be. *Etis panis meus in quo speravi, qui edebat panes meos, magnificavit super me supplantationem.* My owne familiar frende, whom I trusted, which did also eate of my bread, hath laied great wait for me.

Iohn. 13.

That this prophecie was spoken of Iudas, Chryste him self ys wittnesse, who speakinge of Iudas in the Gospell allegeth this same scripture: *Qui manducat mecum panem, senabit contra me calcaneum suum.* He that eateth bread with me, shall lifte vpp his heele against me.

Math. 26

To proceed in the story of the passion, when the Iewes laied handes vpon him, and apprehended him, *Discipuli omnes relicto eo superunt.* All his disciples fledde and forsooke him. Whiche thing allmightie God had spoken by hys Prophet *Zacharie*, that so yt shoulde come to passe: *Percutiam pastorem, & dispergentur oves gregis.* I will smite the sheaperd, and the shepe of the flocke shall be scatered. That this prophecie ys thus to be vnderstanded. Chryste ys wittnesse, who in the Gospell of sainte Marke, applieth yt to the same purpose.

Zach. 14.

In the house of Caiphaz they entreated our Saujour very cuell. For emongest other thinges: *Expuerunt in faciem eius.* They did spitte in his face. Of the whiche the Prophete *Elaie* spake, as though yt had ben doen to hys own person: *Faciem non auerti ab increpantibus & conspuentibus in me.* I turned not my face from shame and spitting on me.

Mat. 26

Esa. 50.

That in the morninge the cheif preistes and the elders of the people had a counsell against Iesus to putte him to deathe, yt was not ouerpasse with-oute prophecie. For the Prophete *Dauid* speaketh thus of yt in the person of Chryste: *Circumdederunt me caues multi, concilium malignantium obsecut me.* Manie dogges compassed me rownde aboute, the counsell of the wicked laied siege against me.

Mat. 21.

Psal. 21.

When Iudas (as yt foloweth in the storie) seing Chryste condemned, brought the monie again, sainge: I haue offended betrayeng an innocent bloode, and that the cheif preistes wolde not putte these siluer plates into the tresurie, bicause yt was the price of blood, but tooke counsell, and bought with them a potters feilde to burie straungers: the Euangelist himself affirmeth the prophecie therby to be fulfilled, saing. Then was that fulfilled, whiche was spoken of by the Prophete *Hieremie* sainge: And they tooke thir-
G tie siluer peices, the price of him that was valued, whom they bought of the children of Israell, and gane them for the potters feilde.

Mat. 27

These woordes be not fownde in Hieremie after the translation of the Bibles that now be comonly vsed: yet this prophecie maie well be alleaged oute of Hieremie. For sainte Hierom saith, that he hath red a booke of Hieremie in the Hebrue tongue, in the whiche this sentence ys contained woord for woorde.

Zach. 11

But emoge the prophetes that we haue in vse nowe, *Zacharie* hath yt most plainlie, wher we read yt thus: Yf ye thinke yt good bring hether my price: Yf no, then leaue. So they weighed down thirte siluer peices, the value that I was priced at. And the Lorde said vnto me: Cast yt vnto the potter, a good lie price for me to be valued at of them. And I tooke the thirte siluer peices and cast them vnto the potter. Thus moche *Zacharie*.

Mat. 27

In whose woordes ye perceaue the price of him that was sold, which was thirte siluer plates, for the whiche summe our saujour was sold. Ye perceau-
H ue further more what was doen with those thirte plates. In the prophecie they were cast to the potter. And the cheif preistes cast the likewise to the potter, for they bought a potters feilde with the, to burie straungers in. Thus maie
ye se

A ye se how agreable thinges doen in the Gospell, be with the prophetic, and how liuelie and well the one aunswereth the other.

Pilate hearing that Iesus was a man of Galilie, which belonged to the iurisdiction of Herode, he sent him to Herode, before whom the high preistes and Scribes accused him straitlie. But Herode with his men of warre, when they had despised him, they sent him again cloathed in a white garment, vnto Pilate, Whereby the prophetic was fulfilled which saied. *Quare fremuerunt gentes, & populi meditati sunt inania? Astiterunt reges terre, & principes conuenerunt in unum, aduersus Dominum, et aduersus Christum eius.* Whie do the heathē so furiously rage together, and why dothe the people ymagen vain thinges? The kinges of the earthe stand vppe, and the rulers take counsell together against the Lorde, and against hys enointed.

Psal. 2.

Thar this prophetic of Dauid was here fulfilled, the holie Goste by the holie multitude testifieth in the actes of the Apostles, which in their praier to God praied thus: *Dominé, tu es qui fecisti celum et terram, etc.* Lorde thou arte God, which hast made heauē and earthe, the Sea ād all that in the ys. Which in the holie Gost by the mouth of thy seruāūt Dauid our father hauest saied: why did the heathē rage, and the people ymagen vain thinges? The Kinges of the earth stooode vppe, and the rulers came together against the Lorde, ād against his enointed. And of trueth against thy holie childe Iesus, whom thou hauest enointed, both Herode, and also Ponce Pilate with the gentiles ād the people of Israell gathered the selfs together in this Citie, to doo what soeuer thy hādes, and thy counseil determined before to be doen. Thus ye se not onelie the Gospel aunswereth the prophetic, but also by mē full of the holie Goste, yt ys so taken, vnderstāded, and applied.

Act. 4.

To proceed in the storie. When Chryst was before Herode, who questioned with him manie woordes, he aunswered nothing, as S. Luke testifieth: So being before Pilate, when he was accused of the cheif preistes and elders, as S. Mathew wittnesseth, he aunswered nothinge. And whē Pilate also saied to him, doest thoue not heare how manie wittnesses they laye against thee? And he aunswered him neuer one worde, insomuche as the deputie merueiled greatlie. Wherebie was fulfilled the prophetic which saith. *Tanquam ouis ad occisionē ducetur, et tanquam agnus corā tondente se obmutescet, et non aperiet os suū.* He shall be led as a shepe to be slain, yet shall he be as still as a lambe, before the sherer, and not open his mouth.

Luc. 23.

Math. 27.

Esay. 53.

C This ys the prophetic which the Chāberlain of queen Candace, did read sitting in his chariet, retourning frō Hierusalē. To whose chariet the Spirit of God cōmaunded Philippe to ioin himself, who hearing him reading this place, asked him: vnderstandest thou what thoue readest? &c. And Philippe went yppe into the chariet, and began at the same scripture, and preached vnto him Iesus. By the which yt ys manifest that this scripture or prophetic ys to be vnderstanded of our Sauoure Chryst Iesus.

Act. 8.

When Pilate (as yt foloweth in the storie) saie in iudgemēt, and asked the people, what he shoulde doo with Iesus, which was called Chryste, They all saied: Let him be crucified. Whē Pilate saied: what hath he doen? They cried the more, let him be crucified. Whē Pilate called for water, and washed his handes, saing: I am innocent, of the blood of this iust person, their fiercenesse, and crueltie was so great, that they cried: His blood be vpon vs, and on owre children. Which their lionlike crueltie and fiercenesse was foreseen by God, and spokē by the Prophete in the psalm: *Aperuerūt super me os suū sicut leo impies et rugiēs.* They haue opened their mouth vpo me, as yt were a rāping, ād

Math. 27.

D roaringe Lion.

Whē Pilate sawe their importunitie, he willing to cōtēt the people, let Barabas loose vnto thē, and whē he had scourged Iesus, deliuered him to be crucified. Accordinlie saith the Prophete: *Corpus meū dedi percutientibus, et genas meas vellentibus*. I offered my backe to the smiters, and my chekes to the nippers.

Which prophecie dothe not onelie declare the scourginges that Chryste shoulde sustein in his bodie, but also the buffettes and blowes, that he suffered on the face in the house of the high preist, and of other ministres, as the Euangelist doth declare.

Then Iudas seing that Chryst was condemned, he hanged him self, fullfilling the prophecie whiche saith: *Fiant dies eius pauci, et episcopatum eius accipiat aliter*. Let his daies be fewe, and let an other take hys office.

That this was prophecied of Iudas saincte Peter dothe testifie, saing: Ye men and bretheren, this scripture must nedes haue ben fullfilled, whiche the holie Gost through the mouthe of Dauid spake before of Iudas, whiche was guide of them that tooke Iesus, &c. And when he was hanged he brust in sundre, and his bowels gushhed oute. For yt ys writtē in the booke of psalms. *Fiat Commotio, &c.*

After all theise persecutions, when Chryst was deliuered to the soldiers to be crucified, they led him into the common haul, wher they entreated him like a most vile man, putting on him a purple Robe, and plectinge a Crowne of thornes vpon his head, and a rede in his hand, and they on their knees, saing: Haill king of Iewes.

Wherin was verified the prophecie of Esaie, spoken in the person of the Iewes: We haue recknid him so vile, that we haue turned our faces frō him: yea he was despised, and therfor we regarded him not. So that our Sauour might verie well saie, at that same time, with his owne mouthe, that the Prophet Dauid spake before by the spirit of prophecie in the person of Chryste: *Ego sum vermis, et non homo, opprobriū hominū, et abiectio plebis*. I am a woorme and no man, a verie scornē of men, and the outcast of the people.

Those cruell handlinges of him doen, yet most cruellie to his vnspeakable pain, percinge hys most blessed, and swete handes and feete, they crucified him, in this also fullfilling the scripture prophecieng that yt should so be, and speaking yt in the person of Chryste, who suffered yt: *Foderunt manus meas, et pedes meos, et dinumerauerunt omnia ossa mea*. They perced my handes, and my feet. I maie tell al my bones. What prophecies coulde more liuelie expresse this parte of Chrystes passion, then this dothe?

But I shall haste me to other speaking as plainlie as this. And to folow the ordre after the narration of saincte Luke, they crucified with him two euell doers, one on hys right hand, the other on hys left, fullfilling the prophecie which saith: *Et cum iniquis reputatus est*. And he was reputed with the wicked. Whiche prophecie S. Marke applieth to this pourpōse, sainge yt here to be fullfilled.

When he was thus crucified, they parted his garment, and cast lottes for yt. The prophecie agreable saith: *Diriserunt sibi vestimenta mea, et super vestem meam miserunt sortem*. They parted my garments amōg them, and vpon my vesture they cast lottes, That this prophecie ys fullfilled by this facie, S. Matthew ys wittnesse, who saith: They parted hys garmentes, and cast lottes, that yt might be fullfilled which was spoken by the Prophet, &c.

When this was doen they passed by, reuiling him, and wagging their heades. Accordinlie was yt prophecied and spoken in the person of Chryste. *Omnes videntes me deriserunt me, locuti sunt labijs, et mouerunt caput*. All that did

A did see me, laught me to skorne, they spake with their lipps, and wagged their heades.

Likewise the high priestes with the Scribes and the elders mocked him, and saied: He saued other, himself he can not saue. He trusted in God, let him deliuer him now: yf he wil haue him. Nowe beholde if the prophecie haue not almoſte euen the ſame woordes: *Sperauit in Domino, eripiat eum, ſaluſ faciat eum, quoniam uult eum.* He trusted in God that he wolde deliuer him. let him deliuer him, if he will haue him.

Mat. 27.

Psal. 21.

All theſe their wicked mockes, and cruell tormentes not with ſtandinge, hanging vpon the croſſe he praied for them to his Father, ſainge: *Pater dimitte illis, non enim ſciunt quid faciunt.* Father forgeue them, for they knowe not what they doo. Herin alſo he fullfilled the prophecie, whiche ſaied of him, *Pro tranſgreſſoribus orauit.* He made interceſſion for miſdoers. And when the ſixt howre was commed, darkneſſe aroſe ouer all the earth vntill the niningth howre (as ſaincte Marke writeth) Ieſus cried with a loude voice ſainge:

Luc. 23.

Eſay. 53.

B *Eloy Eloy Lemaſabathani*, whiche ys if one interprete. My God my God, why haueſt thou forſaken me? In the whiche crie, Chriſt ſpake the verie woordes of the prophecie: *Deus, Deus meus respice in me, quare me dereliquiſti?* My God, my God, looke vpon me, why haueſt thou forſaken me? When he had thus cried, one ranne, and filled a ſponge with vineagre, and put yt vppō a Reed, and gaue him to drinke. Saincte Matthew ſaith, that they gaue him vineagre mingled with gall, which fullie aunſwereth the prophecie which ſaith: *Dederunt in ſcam meam ſel, & in ſui mea potauerunt me aceto.* They gaue me gall to eate, and when I was thirſtie, they gaue me vineagre to drinke. Saincte Iohū concludinge here the wholl ſtorie of the paſſion ſaith thus. *Postea ſciens Ieſus quia omnia conſummata ſunt.* After theſe thinges Ieſus knowing, that all thinges were now perſourmed, that the ſcripture might be fullfilled he ſaied: I thirſt. Ther ſtoode a veſſell by full of vineagre. Therefore they filled a ſponge with vineagre, and wounde yt aboute with Iſope and put yt to his mouth. As ſoone as Ieſus receaued the vineagre he ſaied: Yt ys finiſhed: and bowed downe his head, and gaue vppe the Goſte:

Mar. 15.

Psal. 22.

Mar. 15.

Math. 27.

Psal. 68.

Ioan. 19.


C In this woord, *Conſummatum eſt*, yt ys finiſhed, Chriſte, who ſaied, that all muſt nedes be fullfilled, which was written of him in the Lawe of Moïſes, and in the prophetes, and in the Pſalmes, perceauing that all thoſe that ſpake of his incarnacion, conuerſation, and paſſion (the ende of whiche paſſion was inſtante) were fullfilled in him, and by him, ſignified to vs the ende of the ſame. whiche ende was that all thinges be doen in dede, as theſe bookes foreſpake by woorde in figures and prophecies. Nowe the ende of theſe bookes being commed, and therefore well finiſhed, as one that had doen his worke appoyncted at his own pleaſure, he gaue himſelf to reſt, and yielded vppe his moſt bleſſed Spirit.

Ioan. 19.

Luc. 24.

THE TWELVETH CHAPTER BRIEFLIE TOV-

cheth a prophecie or ſigne of Chriſts Reſurrection and Aſcenſion.

D  Owe (gentle Reader) thoue haueſt heard the goodlie ſtorie of the paſſion of our Sauour Ieſus Chriſte, not according to the woorthineſſe of ſoche a matter treated of, and handled, but for the avoiding of tediousnes breiſſie, and as yt were in a tranſcourſe ouerrunne. Wherin yet yf you well note the conference and applicacion of the ſtorie of the Goſpell to the prophecies, and

weigh well, howe the one aunswereth the other, yt will occasion yowe (as I suppose) to honour God in his prouident wisdom, and foreknowledge, and to reuerence his holie mysteries in the scriptures also, teaching vs the same.

Nowe to perfourme my promise, I will bringe furth a prophecie or two of his Resurrection, and ascension, and so end this matter.

*Prophecies
of Christes
resurrect.
and ascensio*

1. Cor. 15.

Psal. 15.

As the storie of the Gospell hath sufficientlie witnessed that Christe our Sauour gaue vppe the gost vppon the crosse, and ther (to declare himselfe a mortall man) died: So doth yt testifie vnto vs, that he was buried, and that the third daie he rose again, and that (as saint Paule saith) accordinge to the Scriptures. And for asmuche as the Gospell was not perchance then written, or receaued as of autoritie to proue that article to vnbeleuing men: yt ys to be supposed, that sainte Paule ment the Scriptures of the Prophetes, whiche did prophecie the resurrection of Christe. of the whiche matter we read thus in the psalme: I haue sett God allwaies before me, for he ys on my right hand. therfor I shall not fall. wherfore my hearte was gladde, and my tounge reioiced, my flesh also shall rest in hope. for whie? Thowe shalt not, leaue my soule in Hell, nether shalt thowe suffer thy holie one to see corruption.

Acts. 2.

That this prophecie speaketh of the resurrection of Christe, sainte Peter in the first sermon that he made, after he hadde receaued the holie Goste, whiche was enen the same daie of Pentecost, dothe alleage the same scripture by the teaching of the same holie Spirit to proue the resurrection of Christe, wher he saith thus: Ye men of Israell heare these woordes. Iesus of Nazareth a man approued of God among yowe with miracles, wonders, and signes, which God did by him in the midst of yowe (as ye your selues knowe) him haue ye taken by the handes of vnrighteous persons, after he was deliuered by the deterrminate counsell, and foreknowledge of God, and haue crucified and slain him, whom God hath rayfed vppe, and loosed the sorowes of death, bycause yt was vnpossible that he shoulde be holden of yt. For Dauid speaketh of him before hand: I sawe God allwaies before me &c. as ys before alleaged.

And proceeding in this matter, noteth the speciall pointes of this Prophecie, that doo proue the resurrection of Christe and saith: Therefore seing he was a Prophete (speking of Dauid) and knewe that God had sworn with an othe to him, that Christe (as concerninge the flesh) shoulde come of the fruite of his loines, and shoulde sitte on his seat, he knowing this before spake of the resurrection of Christe, that his soule shoulde not be leste in hell, neither his flesh shoulde see corruption. This Iesus hath God raised vppe wherof all we are witnesses.

In the whiche wholl sentence and saing of sainte Peter two thinges are to this purpose to be noted. First, that before the allegation of the prophete Dauid he saith thus, speaking of Christe whom God hath raised vppe, and loosed the sorowes of death. Yf ye aske the holie Apostle, the cause whie God hath raised him from death, he aunswereth: Bicause yt was vnpossible that he shoulde be holden of yt. Yf ye proceed to aske him why yt was vnpossible, he aunswereth: For Dauid speaketh of him. Wherin he noteth the immutabilitie of God, and the certentie of his worde. As who should saie, forsomoch as God hath spoken by his Prophete Dauid that he wolde raise vppe Christe again, yt ys vnpossible but he must be raised, and therefore he was raised.

The

- A The second thing to be noted in the Apostle ys, that he noteth, as yt were with his finger, the verie speciall woordes of the prophecie of Dauid, that forespake the resurrection of Christe, where the Apostle speking of Dauid, saied: He knowing of this before spake of the resurrection of Christe, that his soule shoulde not be left in Hell, nether his flesh shoulde see corruption.

This sentence ys yt, that plainlie proueth the resurrection. Wherefore the Apostle, to conferre the fullfilling of the prophecie to the prophecie yt self, concludeth the sentence thus: This Iesus hath God raised vppe, wherof we all are witnesses. Albeit the learned Fathers alleage other places also: yet for so moche as I haste to the matter principallie intended, I will staie my hande in this matter, Mindinge with like expedicion to finish the rest that remaineth to be doen by my promesse, that ys onelie to declare the ascension of Christ by prophecie, as I haue doen by figure.

- B Of the Ascension of our Sauour Christe the Prophete Dauid also in the psalme dothe Prophecie thus: *Ascendisti in altum, cepisti captiuitatem, accepisti dona in hominibus*. Thow arte gon vppe on high, thowe hauest led captiuitie captiue, and receaued giftes for men. That the Prophete did in this sentence speake and prophecie of the ascension of Christe, saincte Paule ys wittnesse; who alleaging this prophecie proceedeth vpon yt thus *Vnicuique nostrum data est gratia secundum mensuram donationis Christi. Propter quod dicit: Ascendes in altum, captiuam duxit captiuitatem, dedit dona hominibus, &c.* vnto euerie one of vs ys geuen grace, according to the measure of the gifte of Christe. wherfore he saith: when he went vppe on high, he led captiuitie captiue and gaue giftes vnto men. That he ascended, what meeneth yt, but that he also descended first into the lowest partes of the earth? He that descended ys enen the same also that ascended vppe aboue all heauens, to fullfill all thinges.

*Psal. 67.
Prophecie
of the Ascē
sion.*

Ephes. 4:

By the whiche woordes, that saincte Paule taketh the sainge of Dauid to be a prophecie of Christes Ascencion, yt ys more manifest, then yt needeth anie further probacion of me or anie other man.

- C But this scruple perchaunce maie moue a diligente reader, that the Psalme saith: Thowe arte gon vppe on high, thowe hauest led captiuitie captiue, and receaued giftes for men, or emonge men: *Accepisti dona in hominibus*: And the Apostle saith: *Dedit dona hominibus*. He hath geuen giftes to men. betwixte geuinge and receauing ther ys a great difference.

This doubte doth saincte Augustine dissolue, writting in this wise: *Sed cum Propheta dixerit, Accepisti dona in hominibus: Apostolus maluit dicere, Dedit dona hominibus, ut ex utroque felices verbo, uno Prophetico, Apostolico altero, (quia in utroque est diuini sermonis autoritas) sensus plenissimus redderetur. Verūque enim verum est, & quia dedit hominibus, et quia accepit in hominibus. Dedit hominibus, tanquā caput membris suis: accepit in hominibus, idem ipse tanque in membris suis, propter quod membra sua clamauit de caelo, Saule, Saule, quid me persequeris?* But when the Prophete hath saied: Thowe hauest receaued giftes in men, or emonge men: the Apostle hath chosē to saie: Thow hauest geuen giftes to men, that oute of both sainges, the one of the Prophete, the other of the Apostle (by cause that in bothe ys the autoritie of Gods woord) a most full and perfecte sense

*Aug. l. 15
de Trinit.*

- D might be geuen. For both be true, bothe that he gaue giftes vnto men, and also receaued giftes in men. He gaue giftes vnto men, as the head to the membres, the self same also receaued giftes in his membres, for the whiche his membres he cried from heauen: Saul, Saul, why doest thowe persecute

re me? Thus moche saint Augustin.

Holie Gost
Schoolmas-
ter of all
trueth.

Albeit the Scriptures be copious and plentiful of Prophecies as well of this matter as of other, all teaching vs one trueth, though they be vttered by diuerse organs, or instrumentes of the holie Goste, forbicause the holie Goste the Schoolemaster of all trueth ys but one: Yet I will not molest the Reader with the reherfall of anie mo, well knowing, that the trueth ys as perfecte, as sure, and as substantial in one sentece of the holy Goste, as in twenti: Neuertheless he that ys desierous to read mo prophecies of this matter I referre him to the xlvj. psalme, to the lxiiij. chapter of Easie, and to the second of Micheas, as the holie learned fathers haue taught me.

Luc. 22.

Thus (praise be to God) I haue through his helpe profourmed that, that I intended: namely, declared that the misteries of our Redemptiō were by diuerse meanes, that ys to saie, by promisses, figures, and prophecies reueiled vnto the Fathers by Allmightie God, and that in diuerse ages, and times, as in the time of the lawe of Nature, in the time of the lawe of Moyses, All whiche promisses, figures, and prophecies, promised, figured and prophesied soche thinges, as by our Sauour Christe, were fulfilled, accomplished, and ended. whiche so beinge they haue their ende, according as Christ him self saied: *Etenim quæ de me scripta sunt, finem habent.* For the thinges, whiche are written of me, haue an ende.

THE THIRTENE CHAPITER HOW THAT MELCHI

sedech was a figure of Christe bothe in preisthood, and sacrifice.



Nowe to approche to the matter in this first booke principallie intended: Wheras Allmightie God, did paint, open, and shewe the misterie of our Redemption, by promisses, figures, and prophecies in the olde testament to the great comforth of the, that liued in that testament, whiche Redemption ys alredie wrought, doen and perfected: Euen so hath he by figures, and prophecies, shadowed, and spoken before of thinges that shal be doen in the new Testament, as a perpetuall memoriall of the same redemption, to the great and spirituall comforth of them that liue vnder the newe testament. whiche memoriall ys now in the Church of Christendom, vsed and continued. For as by his bloodshedding vpon the Crosse, he did the verie thing in dede, that the legall Sacrifices did prefigure, & shadowe in the olde testament: So by the same blood he (as beinge the thing yt self, and the verie light causing ge figure to ceasse, and the shadow to be remoued) abolished the olde Testament, and established and confirmed a newe Testament, not to remayn for a season, as the other was appointed to do, when Moises saied: *Hic sanguis Testamenti, quod mandauit ad vos Deus.* This ys the bloode of the Testament, whiche God hath made with yowe: But a newe euerlasting Testament, according as sainte Paule saith.

Exod. 24.

Hebr. 9.

Hebr. 13.

Eternum
Testamentū

Hebr. 3.

This euerlasting Testament hath accordinglie an euerlasting preist, and an euerlasting sacrifice. The euerlasting preist ys our Sauour Christe, as wittnesseth sainte Paule: *Nec Christus semetipsum glorificauit, vt pontifex fieret, sed qui dixit ad eum: Filius meus es tu, ego hodie genui te. Quemadmodum & in alio loco dicit: Tu es sacerdos in æternum secundum ordinem Melchisedech.* Neither did Christe glorifie him self, to be made the high preist, but he that saied vnto him: Thowe arte my Sonne, this daie haue I begottē thee, As he saith also in an other place: Thowe arte a preist for euer after the order of Melchisedech.

The

A The euerlasting sacrifice ys the verie bodie and bloode of the same our Sauour Iesus Christe. whiche as he, according to the ordre of his preisthood, did sacrifice in his last Supper vnder the formes of bread and wine: So did he geue auctoritie and comendement to the Apostles and ministres of his Church to do the same saing: *Hoc facite in meam comemorationē*. This do ye in the remembrance of me.

*Christes
bodie and
blood an e-
uerlasting
sacrifice.
Luc. 22.*

The continuance of the doing of this thing in the remembrance of him, saint Paule declareth saing: *Donec venias*. vntill he come, vnderstande to the general iudgement. wherbie yt doth appeare that this sacrifice, and preisthood, shall continewe vnto the worldes ende.

1. Cor. 11.

These be the thinges, whiche I saied before, that God had shewed, by figures, and prophecies. Whiche figures and prophecies, being doen and past, and ment of these thinges, must as necessarelie be fullfilled, as the other before mencioned figures, and prophecies were fullfilled of the Author, and Institutour of them.

B The figures and prophecies before mencioned were of thinges, whiche as touchinge the acte (not the vertue, efficacie, and merite, which haue none ende) were ended in Christe. As his incarnation ys doen and ended, his passion, resurrection, and ascension be doen, and ended in acte, not in vertue, efficacie, and merite.

But the newe Testament, wherin the vertue, efficacie, and merites of these actes be continued, and applied, ys begonne and confirmed in Christes bloode. The preisthood also of the same, whiche he ordeined in that newe lawe or Testament. For a newe lawe must nedes haue a newe preisthood, and a newe preisthood must haue a newe lawe, as sainte Paule maketh this argument of necessitie, that *Translatō sacerdotio, necesse est vt legis translatio fiat*. The preisthood being taken awaie, the lawe must nedes be taken awaie. For lawe and preisthood go together. And with a newe preisthood cometh a newe sacrifice. For the diuersitie of preisthood standeth in the diuersitie of sacrifice. These three shall endure, and remain, as the figures and prophecies of the same shall manifestlie declare, and proue.

*A newe la-
we a newe
preisthood
Heb. 7.*

*A newe
preisthood
a newe sa-
crifice.*

C Of these thinges ther be figures in the lawe of nature, and in the lawe of Moyse. In the lawe of nature, albeit that Seth, Noe, and other holie men, did offer sacrifices vnto God: yet were they not figures of this Sacrifice, vsed now in Christes church, but rather of Christes Sacrifice offered vpon the Crosse after the maner of Aaron. For the whiche cause sainte Iohn saith, heys *Agnus, qui occisus est ab origine mundi*. the Lambe that was slain from the beginning of the worlde, Both for that he was figured in the sacrifices doen to God from the beginnig of the worlde, & also that he gane vertue to all soche sacrifices.

Apoca. 13.

But the first that figureth bothe the preisthood and sacrifice of the newe lawe, ys *Melchisedech*, of whome we read thus: And *Melchisedech*, king of Salem brought furth bread and wine (for he was the preist of the most high God) and blessed him saing: Blessed be Abraham vnto the high God, possessour of heauen and earth. And blessed be the high God whiche hath deliuered thine enemies into thy handes. And Abraham gaue him tithes of all.

Heb. 6.

Ch. 7.

*Christ and
Melchise-
dech cōpa-
red togethe*

D To proue this *Melchisedech* to be the verie figure of Christe, we can haue no better argument, then the applicacion which S. Paule maketh by the holie Goste, in the epistle to the Hebrues, wher in the ende of the sixte chapter he saith thus: Wher the forerunner ys for vs entred, euen Iesus, that ys made

made

made an high preist for euer, after the ordre of *Melchisedech*. And then yt followeth in the beginning of the next chapter: This *Melchisedech* king of Sale, who being preist of the most high God, mette Abraham, as he returned again from the slaughter of the kinges, and blessed him, to whom also Abraham gaue tithes of all thinges, first ys called by interpretation king of righteousnesse, after king of Salem, that ys to saie, king of peace, without Father, without mother withoute kinred, And hath neither beginning of daies, neither ende of life, but yslkened to the Sonne of God, and continueth a preist for euer.

In the whiche sentence sainte Paule first reciteth the storie, and after doth interprete the woordes, and applie the same to Christe, as the figure to the thing figured.

First (saith he) ys he called the king of righteousnes, wher in sainte Paule dothe interprete the name of *Melchisedech*. For as the learned in the tounes saie, *Melec*, doth signifie kinge, and *Sedech* righteousnesse, and so sainte Paule by the name of *Melchisedech* calleth him king of righteousnesse. After, king of Salem. Salem by interpretatiō ys peace. And therefore sainte Paule saith king of Salem, that ys to saie, of peace.

*Hierom. in
Esay. 41.*

Yet ther was a Cittie in dede called Salem, of the whiche *Melchisedech* (as the Hebrues do saie) being the eldest Sonne of Noë, whome the scripture otherwise calleth Sem, was the verie king. In the whiche (as sainte Hierom dothe testifie) ther remain the ruines of his palace, which doth testifie what a goodlie thinge yt was.

Whiche *Melchisedech* notwithstanding that he was a king, he was also a preist. For (as sainte Hierom doth also saie) the eldest or first born sonnes in the lawe of nature were preistes. And therefore yt dothe appeare that he was an eldest Sonne.

Sainte Paule goeth on, and saith, that he was withoute father, and withoute mother: By the whiche, sainte Paule meeneth not, that he had no father, nor mother, but that the Scripture maketh no mencio of his father, nor mother.

Likewise ys that to be vnderstanded whiche foloweth, wher he saith: that *Melchisedech* was withoute kin, hauing neither beginning of daies nor yet endinge. In dede he had bothe, but the Scripture maketh no mencion of them. But all these thinges doth sainte Paule inferre to declare howe liuely *Melchisedech* as a figure of Christe, doth expresse him.

Esay. 11.

As First, wher *Melchisedech* ys called king of righteousnesse, he figureth Christe verie well. For Christe ys that righteouse kinge, who according to the saing of the Prophete Esaie: *Non secundum visionem oculorum indicabit, neque secundum auditum aurium arguet, sed indicabit in iustitia pauperes &c.* He shall not geue sentence after the thing, that shal be brought before his eies, neither reprove a matter at the first hearinge, but with righteousnes shall he iudge the poor. And again the Prophete saith: He shall sitte vpon the scat of Dauid, and in his kingdom, to sett vppethe same, and to establish yt with equitie and righteousnes, for the whiche cause (as the Prophete saith) *ocabunt eum, Dominus iustus noster*. They shall call his name, owre righteouse Lord.

Id. 9.

Joan. 5.

2. Cor. 5.

And wourthilie ys he so called. For dailie dothe he righteouslie, for that that *Pater omne iudicium dedit Filio*. The Father hath geuen all iudgement to the Sonne. Before whome, *Omnes nos manifestari oportet, ut referat unusquisque prout gessit in corpore, siue bonum, siue malum*. We must all appeare, that enery man

A man maie receaue the workes of his bodie, according to that he hath doen, be yt good or euell. At the whiche time : *Procedent, qui bona fecerunt, in resurrectionem uitae, qui vero mala egerunt, in resurrectionem iudicii*. They shall come furth that haue don good, vnto the resurrection of life, and they that haue doen euell vnto the resurrection of damnacion.

Thus maie ye perceaue that *Melchisedech* being called the king of righteousness, figureth well Christ our righteous king.

He ys called also, *Rex Salem*, king of peace, wherein he doth wonderous well figure Christe, who of the Prophet ys called : *Princeps pacis, cuius regnum multiplicabitur, & pacis non erit finis*. The prince of peace, whose kingdom shall be multiplied, and there shall be no ende of peace. Wherefore the Angells at his birth sange : *Et in terra pax hominibus bonae voluntatis*. And in earth peace vnto men of a good will. For (as sainte Paule saith) *Annuncianit pacem ijs, qui longe erant, & pacem ijs qui prope*. He preached peace to those that were a farre of, and to them that were nigh. For

B why? *Ipsa est pax nostra*, he ys our peace.

In this then howe well *Melchisedech* figureth Christe, though no admonicion were geuen, the thing will shewe yt self, and howe well Christe answereth *Melchisedech*.

In this also that he saith *Melchisedech* to be withoute father and withoute mother, he ys also a right figure of Christ. For as *Melchisedech* ys not fownde in the Scriptures to haue anie naturall father in the earthe : Nomore hath Christe in very dede anie naturall father in the earthe. And as *Melchisedech* hath no mother, So Christe proprely hath no naturall mother, calling a naturall mother, a woman that conceaueth by naturall course and ordre. For a woman that conceaueth aboue nature, and bringeth furth a child aboue nature, ys also a mother aboue nature. And being a mother aboue nature, properly ys no mother naturall. For that ys naturall that ys contained within the copassie of nature. And thus in this respect he had no naturall mother. Yet maie she be called a naturall mother, for that she imparted to him her naturall fleshe, and her naturall bloode to the worke of his incarnation. Whereby

C also he in that respecte that he had naturall fleshe, and naturall blood of man, was and ys a naturall man.

Melchisedech also (saith saint Paule) was without kynred : wherein he ys also likened to Christ, who although as touching his fleshe, he hath a genealogie, as Matthew and Luke declare, Yet as concerning his Godhead the Prophete saith : *Generationem eius quis enarrabit*? Who can declare, or nombre hys generation? As who shoulde saie, No man can declare, howe God the Father begatte God the Sonne. Yt ys inexplicable. And after thys maner Christe trulie answereth his figure *Melchisedech*, for that in the Godhead he hath no kinne.

Melchisedech, hath neither beginning of daies, nor ende of life : So Christe, as God, hath neither beginning nor endinge. For he saith : *Ego sum alpha & omega, primus & nouissimus, principium & finis*. I am alpha and omega, the first and the last, the beginning and the endinge. And sainte Paule : *Iesus Christus heri et hodie ipse et in secula*. Iesus Christe ys yesterdaie, and to daie, and the same continueth for euer.

D When saint Paule had enombred all these thinges to declare therbie that *Melchisedech* was a figure of Christe, he saith : *Assimilatus est filio Dei*. He ys likened to the Sonne of God. Which ys as moche to saie, as he ys the figure of Christ the Sonne of God.

Augu. de
Gen. ad li-
teram.

Of the which matter sainde Augustin speaketh vpon the same place: *Locus diligenti consideratione dignissimus. Cum enim per Melchisedech, in quo huius rei future figura precesserat, discerneret sacerdotium Christi, à sacerdotio Leui, vide de ergo (inquit) qualis hic est, cui et decimam partem Abraham dedit de primitiis, Patriarcha.* A place most woorthie diligent consideration. For when by Melchisedech, in whom the figure of the thing to come went before, he wolde discern the preisthood of Chryst, from the preisthoode of Leui, See therfore (saith he) what maner of man this ys, vnto whom Abraham the Patriarke gaue the tithes of his first fruites.

But forsome as here ys no controuersie, but that *Melchisedech* ys a figure of Chryst, and of Chrysts preisthood, I will not trauaill here, nor hinder the reader with allegacion of manie doctours, vntill we come to the handling of the Prophecie, whiche shall aunswer the figure according to the ordre, which I haue vsed in other figures heretofore brought furthe, for the declaracion and setting furthe of other misteries of Chryst. But I shall go on to bringe in an other figure of the lawe of nature.

THE FORTENE CHAPITER DECLARETH,

after the minde of Chrysostom, that Iob was a figure of Chryste, for the desire his seruantes had to eate his flesh.

IN Iob we do reade, that the men of his owne houtholde should saie: *Quis det de carnibus eius, ut saturemur?* Who shall geue vs of his flesh, that we maie be fylled or satisfied? or as the common translation ys, Who shall let vs haue our bellies full of hys flesh?



Iob. 31.
Desire of
the eating
of the flesh
of Iob ap-
plied to the
desire to
eate Chry-
stes flesh.

As they that were of the houtholde of Iob, for the great loue they bare vnto him, wolde euen haue eaten of his flesh: So they that be of the houtholde of Chryste, for the loue they beare to him, wolde eate of hys flesh.

The desire of the eating of the flesh of Chryste, Chrysostome applieth to the desire of those that were of the houtholde of Iob, whiche desired to eate the flesh of Iob, as a thinge figuringe or signifieng the eatinge of Christes flesh, thus saith he: *Vt autem non solum per dilectionem sed re ipsa in carnem illam conuertamur, per cibum id efficitur, quem nobis largitus est. Cum enim suum in nos amorem indicare vellet, per corpus suum se nobis commiscuit, et in unum nobiscum redegit, ut corpus cum capite uniretur. Hoc enim amantissimum maxime est. Hoc Iob significabat de seruis, à quibus maxime amabatur, qui suum amorem pra se ferentes dicebant: Quis daret nobis, ut eius carnibus impleremur? Quod Christus fecit, ut maiori nos charitate astringeret, et suum in nos ostenderet desiderium, non se tantum videri permittens desiderantibus, sed et tangi, et manducari, et dentes carni suae infigi, et desiderio sui omnes impleri. Ab illa igitur mensa tanquam leones ignem spirantes surgamus, Diabolo formidolosi, et caput nostrum intelligamus, et quam in nos pra se tulit charitatem. Parentes saepenumero liberos suos alijs alendos dederunt: ego autem mea carne alo, me ipsi exhibeo, omnibus fauco, omnibus optimam de futuris spem praebere. Qui in hac vitata se nobis exhibet, multo magis in futura. Vester ego frater esse volui, et communicam carnem propter vos, et sanguinem, ei per quem vobis coniunctus sum, ea rursum vobis exhibui.*

Chryso. in 6
Ioan. omel.
45.

Chryst and
we ioined
vnto maner
of waies.

That we should be turned into that flesh (speaking of the flesh of Chryste) not by loue onelie, but in verie dede, *yt ys doen by the meat whiche he hath graunted vs.* For when he wolde shewe his loue to vs, he mixed himself with vs by hys bodie, and made himself one with vs, that the head might be vnited with the bodie. This did Iob signifie by his seruantes, of whom he was greatlie beloued, whiche declaring their loue, did saie:

Who

A Who will geue vs of his flesh that we maie be filled: The which thing Christ did, that with a more greater charitie and loue he might bind vs to him, and also that he might shewe his desyre that he had to vs, he doth not onelie suffer him self to be seen of these that desire him, but also to be touched, and eaten; and their teeth to be fastned in his flesh, and them all to be filled with the desyre of him. Let vs therefore rise from that table as lions breathing out fyre, being fearfull to the Deuell, and let vs consider our head, and what charitie he hath declared vnto vs. Parentes oftentimes haue deliuered their children vnto other to be fedde. But I do feade with my *owne flesh*. Vnto these I exhibit and geue my self. I loue and fauour all, I geue a good hope to all of thinges to come. He that thus exhibiteth and geueth himself to vs in this life, moche more he will geue himself to vs in the life to come. I wolde be your brother, And I tooke flesh and bloode with yowe, for your sakes. And by what thinges I was ioined to yow, the same again I geue to yowe. Thus moche Chrysostome.

Christ geueth himself to be touched, and eaten in the Sacrament.

B In the which sentence, that thinges woorthie of note be not with to moche negligence ouerpasse, yt ys to be obserued, that this learned Father (besyde the declaracion of the ardent loue of Christe toward vs, for the which he did vouchsaif to geue vs *his verie flesh to eate*, to the entet we should be turned into yt, as the seruantes of Iob, who for ther great loue vnto him, desired to eate his flesh, that they might be all one with hym, whiche verie well signified the mutuall loue of Chryst and hys seruantes, He for loue geuing his flesh to be eaten, and they desiering through loue to eate the same) in the beginning of the sentence also saieth, that to the entent we shoulde be ioined to Chryste, not onelie by loue, but by the thing yt self in verie dede, that ys hrought to passe by the meat which he hath graunted vs.

We be ioined to Christ. two waies.

In the which woordes yt ys verie euident that we are ioined to Chryste two maner of waies, that ys by loue, and by the thing yt self. Which in other termes ys called spirituallie, and reallie. Spirituallie we are ioined to Chryste by charitie and faith, and therby incorporated to hys mysticall bodie: Reallie or substanciallie we are ioined to him, when by eating hys verie substanciall flesh in the Sacrament, *the substance of oure flesh ys turned into the substance of his flesh*, and therby so ioined to him, as we are made one flesh with him, of the which we will speake more at large, whē we shal come to the sentence of S. Hilary.

Oure flesh ys turned into the flesh of Christ by receipt of the Sacrament.

Here by the waie note that Chrystes flesh ys not digested in our bodies after the maner of naturall digestion of other meates, and so passeth through the bodie accordinglie, as the Stercoranites of our tyme haue blasphemed. But as the meate ys celestially, and yet substanciall, and not nowe proprelie terrestriall, being a glorified bodie and flesh: So yt draweth vs vppewarde to yt, conuerting and turning vs into yt, according to the nature of a celestially thing, and not terrestriallie depressing vs to the earthward.

Chrystes flesh ys not digested in vs as other meates.

But principallie to the cheif entent and pourpose of the thinge that this part of the sentence moueth vs to note, Marke that, where the Sacramentaries of our time wolde haue none other receauing of Chrystes bodie, but onelie a spirituall receauing: this holie Father teacheth vs, the faithe of Chrystes Church in his time, whiche was before anye controuersie or heresie was ryfen aboute the Sacrament, that we be ioined to Chryste

Stercoranites of our time.

not onelie spirituallie by loue (which maie be and ys doen withoute the receipt of meate) But we are also ioined to Chryste, *reipsa*, that ys, by the thing yt self, or in verie deed, by the receipt of a certain meate. And therfor he saith: *Id efficitur per cibum, quem nobis largitus est*, This ioining of vs to Chryst in verie dede, ys brought to passe by the meate, whiche he hath graunted vs.

Christ ys
ioined to vs
corporallie
by oure re-
ceipt of hys
bodie in the
Sacrament

What the meate ys he openeth mediatelie when he saith: that he might declare his loue towarde vs. *Per corpus suum se nobis commiscuit*. He hath myn- gled him self to, or with vs by his bodie. So his bodie then ys the meate, wher- bie, when we receaue yt, we are in verie deed ioined to Chryste.

That this was his minde he liuelie declareth, applieng the storie of Iob, as a thing signifieng this matter, in the whiche the seruantes of Iob desired in verie dede, to eate his verie flesh, reallie, and substanciallie, and not spiritual lie onelie.

Christ ge-
ueth vs the
same flesh
by which
he was ioi-
ned to vs.

Whiche thinge yet more manifestlie he openeth in the ende of the sen- tence, speaking in the person of Chryste and sainge: I wolde be your brother, and for your sakes, I did take flesh and bloode with yowe, And the same thin ges (that ys to saie flesh and bloode) by the which I was ioined to yowe, I gaue to yowe again.

Note that Chryste geueth vs those thinges in the sacramēt by the which he was ioined to vs. He was ioined to vs by verie substancial flesh and blood, wherfore he geueth vs verie substancial flesh and bloode. Yf he shoulde geue him self to vs onelie spirituallie, then he should not geue vs those thinges, by the whiche he was ioined to vs. For Christes flesh and blood spirituallie, and his flesh and blood substanciallie or reallie, be as farre different as flesh and spirite.

Chryst in 10
1. Cor. 9-
mel. 24.

Albeit this Authour hath declared that, that was spoken by me as concer ning the eating of the flesh of Chryste figured by Iob, and, therto added o- ther sentences most euidentlie declaring the veritie of Chrystes bodie and blood in the Sacramēt: Yet, that ye maie perceaue in him bothe constancie, and consonancie, in vuttering the substāciall pointes of our faith, I shall bring in one other place of the same, wher he handleth the same place of Iob to the pourpose before mencioned. *Medio draconis ventre rupto atq; discerpto, ex adytis clarissimus euasit, & radios non ad hoc vsque cælum, sed ad ipsum supernum thronum dimisit. Illuc namque ipsum extulit, quod nobis etiam exhibuit, & vt teneremus, et mā ducereamus, quod maximum dilectionis signum est. Quos enim amamus, nonnunquā etiam morsu petimus. Quare Iob, vt seruorū in se amorē ostenderet, dicebat illos nimio in se amore dixisse: Quis det de carnibus eius vt saturemur? Ita & Christus suam carnē dedit nobis, vt ea saturemur. Quo uos in plurimum sui amorē allexit.* The beallie of the dragon being brast, and torne in the middle, frō the darke place he came furth most bright and clere, and sent oute his beames, not vnto this heauē, but vnto the verie high Throne. Thyther hath he caried vppe that, which also he hath ge- uen vnto vs, that we shoulde holde and eate yt, which ys the greatest token of loue. For whome we loue, oftentimes we desire to byte. Therfor Iob, that he might declare the loue of his seruantes towards him, saied, that they for the exceeding loue, that they bare towards him, haue oftentimes saied: Who will geue vs of his flesh, that we maie be filled? *Euen so Christ hath geuen vs hys flesh, that we might be fylled withal*, wherbie he hath allured vs vnto his great loue.

In the which sentēce (gentle Reader) thou seist and perceauest fyrst, howe Chryfostome reherfeth the storie of Iob, and secondlie, how he applieth yt vnto

A vnto Chryst, saing: *Euen so Chryst hath geuen vs his flesh to holde, and to eate. The which his applicacion doth verifie my saing, that Iob was in this behalf a figure that Christes flesh shoulde be eaten, and that not spirituallie onelie, but reallie and substanciallie, which Chrysostome signifieth by this woorde (Ita, euen so) as who should saie: As the very substanciall flesh of Iob was desired to be eaten: Euen so Chryst hath geuen vs his verie substanciall flesh to be eaten.*

Thus am I not onelie moued to vnderstand Chrysostō for the cause now mencioned: But I am therunto compelled by that, that in him immediatelie foloweth: *Ad eum igitur cum seruiore accedamus, & dilectione quā vehementissima, ne grauius subeamus supplicium. Quanto enim maius beneficium accepimus, tanto magis punimur, quando eo indigni apparebimus.* Let vs therefore come vnto him with seruēt desire, and moſte vehement loue, leſte we suffer more greuouse punishment. For the more great benefet we haue receaued, the more shall we be punished, yf we be fownde vnwoorthie of yt. And he addeth: *Hoc corpus in præſepi reueriti ſunt Magi, &c.* This bodie did the wiſe men reuerence or honour in the maunger. Wherby he declareth what bodie of Chryſt he moueth vs to come vnto, here in this his conclusion. Wherbie alſo we maie vnderſtande, what fleſh of Chryſt he ment in the former ſentence, by the applicacion of the figure to the thing figured. But this maie ſuffice for the figures in the law of nature.

Chryſt. ibi.

THE FIFTENE CHAPITER DECLARETH BY

(ſcripturs, that the eating of the Paſchall lambe was a figure of the eating of Chryſt our Paſchall Lambe.

N Owethat I haue ſpoken of ſoche ſcriptures, as declare ſoche things to haue ben doen in the law of nature, which by other ſcriptures, and holie Fathers, are applied and taken, as figures of Chryſtes preiſthood and myſterie: I will go forwarde to the figures in the time of the lawe of Moyses, of the which I will ſpeake and tract of ſoure, which be figures of this myſterie. Which be: The Paſchall Lambe, Manna, The Shewbread, and the Stone flowing oute water.

Four figures of the Sacrament to be treated of.

C Of the fyrſt, that ys of the Paſchall Lābe we read thus: In the tenth daie of this moneth euery mā ſhall take vnto him a lambe, accordinge to their houſes and families, &c. And let the lambe of yours be withoute blemiſh, a male of a yeare olde, which ye ſhall take oute from emonge the Shepe, and ye ſhall kepe him vntill the xiiij. daie of the ſame moneth. And euery man of the multitude of the children of Iſraell ſhall kill him at euen. And they ſhall take the bloode, and ſtrike yt on the two ſyde poſtes, and on the vpper doer poſte, euen in the houſes wher they ſhall eate hym. And they ſhall eate the fleſh that ſame night roſted with fyre, and with vnleauened bread, and with ſowre herbes they ſhall eate yt. See that ye eate not therof rawe, nor ſoddē in water, but roſted with fyre, the head, feet and purtenaūce therof.

Exod. 12.

D In this declaracion of the maner, of eating the Paſchall Lambe, ther be two principall partes. The one ys of the killinge of yt: The other of the eatinge of yt.

Two notable things in the olde Paſchall lā be.

The condicion and maner of the lambe, and the killing of the ſame, ſignifieth the condicion of Chryſte, and the crucifyeng of hym. And albeir that other beaſtes being taken to be ſacrificed, as oxe, cowe, calf,

G iij and

Christ and
the Pas-
shall labe
compared
together.

Christ mo-
re often cal-
led a Labe
then by na-
me of any
other beast

Joan. 1.

Esa. 53.

Apoca. 7.

Apocal.

Luc. 22.

and kilde, did figure the passion of Chryste: Yet none of these doth so liue- E
lie, and expressedlie figure Chryste and hys death, as the lambe dothe. For
the lambe was but younge: Chryst was but younge. The lambe was with-
oute blemish: Chryste was withoute sinne. The lambe was taken from e-
monge the shepe: Chryste from emonge hys Apostles. By the offeringe
of that lambe, the people of Israell were deliuered from the seruitute of
Aegypte: By the offeringe of Chryst the people are deliuered from the serui-
tude of the deuell and sinne. Their daile sacrifice was a lambe: Owre daile
sacrifice ys Chryste. And for this consideracion Chryst ys more oftenty-
mes called a lambe in the scripture, then by the name of other beastes, which
were sacrificed, and figured Chryst the euerlasting sacrifice.

Wherefore saincte Ihon the Baptist applieng the figure of the lambe, as
a thing most specialle and fullie figuring Chryste, pointed him, with his
syngar, sainge: *Ecce Agnus Dei, ecce qui tollis peccata mundi*. Beholde the
Lambe of God, beholde him that taketh awaie the sinnes of the
woorde. F

The Prophet also calleth him a lambe: *Tanquam ovis ad occisionem duc-*
tus, et tanquam agnus coram tondente se obmutescit. He shall be led awaie
like a shepe to be slain, and as a lambe before the sherer shall he holde hys
peace?

For like consideracion sainct Ihon being instructed by the reuela-
cion of the holie Gost, dothe so call him after he had fulfilled the figure by
suffring of his passion. I beheld (saith he) and lo, a great multitude,
whiche no man coulde nombre of all nacions, people, and tounge stood
before the seat, and before the Lambe, cloathed in long white garmentes,
and palmes in their handes. And they cried with a Loude voice, sainge:
Saluacion be ascribed vnto him, that sitteth on the Seate of our lorde God,
and vnto the lambe which Lambe ys Chryste.

Of whome again he saith by plain woordes: I beheld and lo, in the
middest of the seate, and of the foure beastes, and in the midst of the elders
stode a lambe, as though he hadde ben killed. And when he had taken the
booke, the foure beastes, and the xxiiiij. elders fell down before the labe, and G
with instrumentes sang a newe songe, saing: Thow arte woorthie to take the
booke, and open the scales therof. For thou was killed and hauest redeemed
vs with thy bloode.

But forasmoche as this parte of the figure, namely the passion of Christe,
ys allreadie treated of, and of this ther ys no controuersie: I shall diuert me
to speake of the other parte of the figure, which ys of the eatinge of the lam-
be. Whiche figureth the eatinge of our Paschall lambe, in the institucion of
the newe pasouer. And of yt also, nowe so frequented and vsed in the
churche of the same Lambe our Sauour Christe, and that by his comman-
dement, whervpon standeth nowe the controuersie.

In this matter to make a comparifon: As the lambe killed, was a figure of
Christe verelie killed: So the same lambe being verelie eaten, ys a figure of
Christ verelie eaten. As the Lambe was eaten reallie and substanciallie: So ys
Christe eaten reallie and substanciallie.

That the eating of this lambe was a figure of the eating of Christ our
lambe in his last Supper, Christ himself doth wittnesse, who speaking of the
verie Paschall Lambe saied: *Desiderio desideravi hoc Pascha manducare vobiscum*
antequam patiar I haue Inwardlie desired to eate this Pasouer with yowe
before that I suffer. H

This

- A This was not spoken of the olde pasouer, whiche he had eaten with them before, but of the newe, whiche was figured by yr, whiche he entred immediatelie to institute, to answere the figure and to fullfill the Scripturs.

Therefore saincte Paule considering bothe the principall partes of the figure the lambe, that he must be bothe offred in sacrifice, and also eaten, applieth them bothe vnto Christe, and ioineth the together, sainge: *Pascha nostru immolatus est Christus, itaque epulemur.* Christe our pasouer ys offered vppe for vs (behold here the sacrifice) Therefore lett vs eate (note here the eating of Christ) For as the lambe that was offred for the passouer, was also eaten: So Christ (as saincte Paule saith) was also offred vppe for our passouer, therfor let vs eate. The same lambe that was offred for the figure was eaten: The same Christe that was offred to answer the figure, was and ys eaten.

- B And for further probacion of his matter, note that in good thinges, the thing figured ys better, then the thing, that ys the figure. And cōtrarie wyse the figure in euell thinges ys better, then the thing figured. Or more proprelie and trulie to saie: In euell thinges the thing figured ys woorse then the thing, whiche ys the figure. As for example first of this latter, that we maie with the other proceed.

King Pharaο tyrannouslie reigning ouer the children of Israell. ys a figure of the Deuell tyrannouslie reigning ouer sinfull men, and with holdinge them from the due seruice of God. The seruitude, that the children of Israell were in, ys a figure of the seruitude of sinne that man was in.

The bretheren of Ioseph conspiring the sale of him, were a figure of Iudas, and the Iewes conspiring the like matter against Christe.

In the whiche, as in other of like sorte, ye maie note and preceauē, that Pharo being the figure of the deuell, and the seruitude of Egipte, being the figure of the seruitude of sinne, And the bretheren of Ioseph being the figure of Iudas and the Iewes, the thinges figured are woorse, then the figures. For the Deuell the thing figured, ys woorse, then Pharaο the figure. The seruitude of sinne being the thing figured, ys woorse then the seruitude of Egipte being the figure. Iudas and the Iewes conspiring against our Sauour Christe being the thinges figured, are woorse, then the bretheren of Ioseph being the figure. So shall ye finde in all other figures of the olde lawe of thinges that be not good, that the thing figured ys allwaies woorse, then the thing that ys the figure.

- C But as for good thinges, the thing figured ys better, then the thing that ys the figure. As for example: Abraham ys a figure of God the Father, Isaac a figure of Christ Gods sonne: God the Father and Christ his sonne, the thinges figured, are withoute comparison better, then the thinges that be the figures.

The rodde of Aaron, and the blossomme of the same, are figures of the virgen Marie, and Christ the blossomme of the same. The Brasen Serpent vpon the pole ys a figure of Christe vpon the crosse. Ionas in the beallie of the whall, a figure of Christe in the heart of the earth: In euerie of these, the thinges figured be better, then the thing that ys the figure, as by comparison ye maie perceauē.

- D Nowe then to the pourpose: As the Paschall Lambe beind offered was a figure of Christe offered: So the lambe eaten, ys a figure of Christ by vs eatē. Wherefore as Christe offered being the thing figured, ys better then the lambe offered being the figure: So of consequence must the passeouer figured

August in Psal 77. Figures in good thinges not so good, as the thinges figured: Figures in euell thinges not so euell.

Passouer of the Christi and more excellent then the Passouer of the Jewes.

being eaten, be better then the passouer, the figure whiche was eaten. Yf E the passeouer, which ys nowe eaten, be but a peice of bread, a bare signe, or figure (as the Sacramentaries do affirme) then the Paschall lambe ys the figure of a peice of bread, which bread in special things hath no similitude, to answer the figure, as all things figured doo. And so also shall not the thing figured in the newe Testament, be better, then the figure, whiche ys in the olde testament, whiche maie not be.

But that the Reader, that hath ben seduced and drawn from the catholique faith, conceaue no sinistre opinion of me, and thinke that I go aboute to deceaue him with rules of mine owne inuencion, as thinges feigned besides the Scriptures: Let the same vnderstande, that this rule: that thinges figured be better, then the figures, as ys aboue declared, ys not the dreame of mine own head, but a substantiall trueth grownded vpon the sure foundation of Gods woorde. I meen vpon the cheif argument of Saincte Pauls epistle to the Hebrues. For what dothe saincte Paule in that epistle trauaill F therin conteyned, doo farre excell *Melchisedech*, Moises, and the olde Testament, and all the ceremonies and sacrifices of the same.

Heb. 1.

As first, in the first chapter he declareth the excellencie of the newe Testament aboue the olde, for that yt was geuen by Christe the Sonne of God, by whome God spake to vs, who excelleth Angels, Fathers, and Prophetes, by the whiche God spake in the olde Testament as ther he proueth.

Ibid. 7.

Thē after he declareth Christe to be a preist, after the ordre of *Melchisedech*. But he proueth him to be farre more excellent, then *Melchisedech*.

Ibid. 8.

This doen he descendeth to the preist of the olde lawe, and comparinge the officie of Christe to the office of the preist of the lawe, and teaching yt to be vnperfecte, proueth the office of Christe by all meanes to be preferred.

Ibid. 9.

Then he maketh mencion in a brief reherfall of the religion, and high seruice of Gost among the Iewes, teaching, that they hadde a fore Tabernacle, and what thinges ther were within conteined. And also a seconde Tabernacle, whiche was called. *Sanctum sanctorū*, and what was therin conteined, with their Ceremonies, seruices, and Sacrifices doen in eche of those. G

Which doē, he cōpareth the high preist to the high preist, Tabernacle to tabernacle, Sacrifice to Sacrifice, blood to blood, effecte of blood to effect of blood, clensing ād purifieng, to clensing, ād purifieng holy place, to holie place, and allwaies according to his principall entēt, and argument, proueth all the figured things of the newe Testament, to be farre better then their figures in the olde Testament. And finalie, to conclude and knitte vppe all the wholl disputation of the olde Testament withe one woorde, he saith: *Vmbra habens Lex futurorum bonorum, non ipsam imaginem rerum &c.* The Lawe hathe but a shadow of good thinges to cōme, and not the veric fashon of the thinges them selues.

Heb. 10.

The olde lawe had but the shadowes: the newe lawe hath the verie thinges

In the whiche woordes, as yt were in a brief, he describeth the condicion and state of bothe lawes, whiche ys, that the olde lawe hathe the figures of good thinges, and the newe lawe hath the good thinges them selues.

By the whiche processe yt ys not onelic euident, and proued, that the thinges figured be better, then the figure: But also by this last conclusion of saincte Paule yt ys improued, that the thinges of the newe Testament should be but bare figures. But they are in dede the good thinges (as he dothe H

A doth terme the) and the verie thinges of the figures and shadowes, whiche haue gon before in the olde Testament,

Wherbie also I maie conclude, that the Sacrament of Christes bodie and blood (being according to Christes institution consecrated to be offred and receaued in the memoriall of Christes passion and death: being also as *Dionysius Areopagita* in his ecclesiasticall Hierarchie saith, *Omnium sacramentorum consummatissimum et augustissimum*, of all Sacramentes most perfecte, and noblest, withoute the whiche no ministracion almost shoulde be doen, but that this diuine Sacrament should ende yt) ys not a bare figure, as the Paschall labe, being the figure of this, was: but ys the verie good thing in dede, that ys, the verie bodie and bloode of owre immaculate Paschall Labe of the newe Testament figured by that Paschall Lambe of the olde Testament. For els the figure shoulde not be a figure of a good thing (as saincte Paule saith) but the figure shoulde be the figure of a bare figure, whiche ys inconuenient, and against saincte Paule, and against the worthinesse of the newe Testamente, and the excellencie of the same, whiche in a great parte consisteth in the Sacramentes, whiche haue the verie thinges, and trueth of the figures and Shadowes of the olde Testament.

And albeit, I haue (as yt semeth to me, and so, I truste, yt appeareth to anie right christian reader) sufficientlie proued by the Scriptures, that the Paschall Lambe eaten, was a figure of owre Paschall Lambe Christe eatē in the Sacrament: yet lest anie man malicioustie maie cauille, saing that I haue vsed the Scriptures at my owne pleasure, and wrested them to my owne phantasie, and perchaunce that some weake man maie be better satisfied, I will resort to the Parliament house of Christes Church, and learn of them whiche ys the verie trueth determined and enacted, approued, and receaued ther.

THE SIXTENE CHAPITER TEACHETH THIS

matter by Tertullian and Ischius.

C Nd first for the applicacion of the figure of the Paschall Lambe to the thing figured: I will conferre with Tertullian a man of great learninge. Who also ys so anncient, that he ys of some accompted the eldest writer of the latin church. He was verie neare to the time of the Apostles, aboute the 166. yeare after Christ. Whome saincte Cyprian so highlie esteemed, that no daie passed, in the whiche Tertullian was not in his hande, and some parte of him redde.

This man being a noble man of Christes Parliament house, can certifie vs, what was enacted and receaued as a trueth through oute all the house of Christe in his tyme. Therefore we will heare what he saith in this matter. He did write against one Marcion an heretike, and in that booke he saith thus: *Professus itaque se concupiscentia concupiscere edere Pascha ut suum (indignū enim ut quid alienum concupisceret Deus) acceptum panem, et distributum discipulis corpus suū illum fecit.* Therefore when he had openlie saied, that with desire he had desired to eate the passouer as his own passouer (for yt was vnnete that God should desire anie straung thing) he made that bread, that he did take and distribute to his disciples, his bodie.

D Remembre (gentle Reader) what ys before saied, that the Paschall Labe of the olde lawe, as touching that, that he was offred, was a figure of the oblatiō

Dionys. Eccl. Hierarch. Part. 3.

Tertul. l. 4. cons. Marcion.

see page clxxix. 8.

oblation of our Lambe Christ, whiche ys withoute all controuersie: But whether the eating of the lambe reallie, and substanciallie did figure, that Christe our Paschall Lambe shoulde be eaten reallie, and substanciallie in the Sacrament, ys the verie controuersie. Wherin what this auncient man of Christes Parliament house hath saied, yowe haue heard.

In the whiche his saing yf yowe haue noted, yowe maye preceauce, that he maketh mencio of two passouers: One that was not proprelie his, which he did not so earnestlie desire to eate: An other that was proprelie his owne, whiche he did earnestlie desire to eate. Wherbie he toucheth the the figuratiue Passouer, and the true passouer. What the true Passouer ys, he plainlie declareth when he saith: The bread that he did take, and distribute to his disciples, *he made his bodie.*

*Hereticks
barke
against the
trueth as
dogges do
against the
Moone.*

I can not contain but to breake, oute to declare, that I do not a litle wonder to see the obstinate blindnesse of the enemies of Gods trueth, that hearing and seing so manifest, so plain, and so cleare a sentence, spoken and vttered withoute anie confuse, or obscure termes, breissie knitte, and compacte, withoute anie long ambages, hearing will not heare, and seing will not see, but wilfullie will be blinde, and not vnderstande, and yet maliciouslie barke against the clear light, whiche they can not extinguish. As the dogges doo against the Moone, whiche they can not vanquish. But lett the brakas long as they list, *Veritas Domini manet in eternum.* The trueth of our Lorde abideth for euer. To the whiche God geue them grace to turne.

Psalm 116

*Hereticks
build their
faith upon
reason and
senses.*

But let the true Christian heare and marke what enacted and receaued truth was in the parliament house of Christes Church, nowe opened and testified by the Auncient elder of the same, whiche ys that Christe made the bread, which he did take, and distribute to his disciples, his bodie. whiche was, and ys the true Paschall Lambe, figured by the olde Paschall lambe. And by this let him comforte him self, in the true faith that the hath receaued, and confirm him self to be mightie against all the assaults of heresie, how moche so euer their sainges shall delight, or please reason, or the knowe ledge of our senses, wherpon they do so builde their faith, that they wolde haue no pointe ne parte thereof directlie repugnant to reason, or iudgment of sense, as Cranmer, or the Authour of that booke, which ys sett furth in his name, with moche boldenesse affirmeth,

*Cranmers
sensuall
sentence
Li. 2.*

Whose verie woordes for the triall, I will ascribe. Thus shall ye ther read: But to conclude in fewe woordes, the Papistes shal neuer be able to shewe one article of our faith, so directlie contrarie to our senses, that all our senses by daile experience shall affirme a thinge to be, And yet our faith shall teache vs the contrarie therunto. Thus he.

*Faith sur-
mounteth
reason, or
senses.*

In whiche saing (gentle Reader) yowe maie perceauce that these sensuall men were so moche captiue to sensuall knowledge, that not content to haue faith a knowledge aboue, or at leste equall with reason, whiche in dede surmounteth, and passeth all reason, wolde abase her to be an hand maiden to the knowledge of our senses, as one that shoulde teach no article contrarie to them, which yet teacheth all about the knowledge of senses, and moche directlie contrarie. As for example.

*Faith teach-
eth many
thinges con-
trarie to
the senses.*

Oure senses by daile experience teach vs that men do die. And that some of their bodies being burned, ther ys nothing leste but Ashes blowe abroad with the winde. And some consumed of the foules of the aire: Some of the fishes of the sea: Some vtterly doo putrifie in the earth, as thinges that shoulde neuer be the same flesh, the same substance, the same man again.

And

A And yet faith teacheth vs directlie contrarie. that ys, that the thing which the senses Iudge to be dead, whiche ys so diuided and separated from life, that yt shall neuer liue, the same thing in nombre again, that in dede yrys not dead, but sleapeth, and shall be the same in person again that yt was before.

The senses taught none other but that the woundes whiche Christe had in his bodie after the resurrection, and specially the wounde of his side, into the which he willed Thomas to pute his hande, were verie fore and painfull: and yet faith saith directlie contrarie. For a glorified bodie yt not passible.

Thus these men building ther faith vpon their senses, when their senses perished, their sensuall faith perished with all, Wherfor cleave not to soche a faith whiche neadeth to be maintained with vntruthe; and false sensuall knowledge. But embrace that faith, whiche ys grownded vpon Christ, and lined oute, and tried by the sure and streight pillar of truthe the Catholique

B Church.

But perchaunce the Aduersarie will saie, that although the sentence of Tertullian for so moche as I haue brought in, sowndeth plainlie to my purpose: yet yf I had brought in the wholle sentēce, yt wolde haue ouerthrowē the same. Wherfore I deale not sincerelie, but vlc crafte. To this I saie, that this, that ys alleadged oute of Tertullia, ys his verie saing, ad neadeth no dependence to make yt perfecte, but ys of yt self a perfecte proposition, and therfore hath yn yt self a trueth, or falshood, and maie then well be alleadged to confirme my purpose.

And yet I haue not so omitted yt, as though I wolde not see yt, but I haue referued yt to be handled, wher we shall seke the exposition of his texte: *Hoc est corpus meum.*

But that we maie perceauē in the mea while, that Tertullian in his place minded no other wise, then these his woordes alleaged pourporte (*I mean that Christs bodie ys made present in the Sacrament, and in the same zeuen, and dispensed*) I shall bring himself to wittnesse in an other place, wher he testifieth, that the flesh, that ys to saie, the natural man eateth the bodie of Christ: *Caro (inquit) abluatur, vt anima emaculetur. Caro ungitur, vt anima consecretur. Caro signatur, vt anima muniatur. Caro corpore et sanguine reficitur, vt anima de Deo saginetur.* The flesh (saith Tertullian) ys washed, that the Soule maie be purged. The flesh ys enoynted, that the soule maie be consecrated. The flesh ys signed, that the soule maie be defended. *The flesh eateth the bodie and bloode of Christe, that the soule maie be made fatte, or lustie in God.* Thus Tertullian.

In the whiche woordes he teacheth, that as verilie, as we be washed with verie water, and enoynted with verie oile, and signed with the verie signe of the crosse, and not with the figures of these: So be we fedde with the verie bodie and blood of our Saviour Christe, and not with the figures of them. *Tesflesh* (saith he) *eateth the bodie, and blood of Christ, and not the spirit onlie.* Nowe then that yowe haue heard one of the one side of the parliamēt house, yowe shall heare one of the other side.

C *Iyschius an auientie author, Disciple to the great learned father Gregorie Nazianzen.* saith thus: *Non oportet eos, qui Pascha euangelicum celebrant, quod nobis tradidit Ecclesia, legale Pascha peragere, quod bouem, et ouem, legislator dicens, significauit, quia hac precepit Moyses in die Pascha, quod traditum est Iudeis immolare.* They, that doe celebrate the euangelicall Passouer, whiche the Church hath deliuered vs, maie not celebrate the legall Passouer, whiche the lawegeuer comma-

Obiection out of Tertull.

Note that the flesh eateth the bodie and blood of Christ.

Iyschius in Le. lib. 6. cap. 22.

commaunding, hath declared to be an oxe and a shepe. For Moyses hath **E** commaunded to offer these things in the daie of the passeouer, that ys appointed to the Iewes.

And a litle after foloweth: *Non ergo oportere nos, habentes in manibus, & consummantes verum mysterium, sequi figuras, quæ prædicta sunt, demonstrant. Neque enim est eiusdem temporis, Sed aliud quidem pertinere ad figuram, aliud autem ad veritatem, qui utraque sciuit, præcepit. Propter quod & Christus primum celebravit figuratum Pascha. Post cenam autem intelligibilem tradit, & angustante eam tempore, pro die horâ immutauit, vel magis etiam diem. Sic enim ad vespertinam quarta decima diei cena Iudaica Paschalis festiuitatis celebratur. Post hoc autem Christus propriam tradidit cenam.* The thinges therfore, which are afore saied, doe declare, that we, hauing present, and doinge the true misterie, maie not folowe figures. Neither ys yt apperteyning to the same time. But he that ordeined both, comaunded one time to appertain to the figure, an other time to the veritie. Wherefore Crist also did first celebrate the figuratiue passeouer, but after supper he deliuered the intelligible Supper, and the time straitning the same, he chaunged an howre for a daie, or rather also the daie. For so in the euening of the fourteenth daie, the Supper of the Iewish Paschall solemnitie ys celebrated. And after this Christe deliuered his owne Supper. Thus farre Isychius.

In whose woordes yt maie be perceaued: first, what was the Iewish Paschall offering, whiche was an oxe or a shepe, whiche were a figure of Christ our Paschall oblation.

Secondlie, he teacheth, that we nowe hauing the true misterie, maie not folowe figures. In whiche wordes note (gentle Reader) that he saith that we nowe haue the true misterie, wherby we are taught, that we haue in our Paschall solemnitie, the verie or true presence of Christe. For he putteh here this terme (*true misterie*) to answer the figuratiue presence in the figure. The figure hath but the shadowe of the thing, but that, that ys figured, hath the thing yt self. The Paschall Lambe of the Iewes eaten in their Passouer, was a figure of Christ our Paschall lambe eaten in our Passouer. Wherfor, as the Iewes had a verie earthlie lambe, the figure, in their supper: So we haue the verie heauenlie Lambe Christ, the truthe of that figure in our Supper. **G**

*Verie
Christ in
oure Passo-
uer.*

Whiche thing this Authour in the woordes folowinge doth plainlie declare. For (saith he) one time serueth not for the figure, and the thing figured: but ther ys one time for the figure, an other time for the veritie. Note then again that he calleth the thing figured the veritie. what ys the veritie, but the verie thing in dede, that the figure did perfigure? The lambe the figure did perfigure Christ: Wherefore *verie Christe ys in our passouer.*

This ys not fallen from this Authour as a thing vnwittinglie spoken, but proceeding aduisedlie in the matter, and applieng the thinge figured, and declaring the accomplishing of the thing by Christe, he saith: Wherefore Christ also did first celebrate the figuratiue Passouer. But after supper he deliuered the intelligible Supper.

What ys meât by the intelligible Supper, ye shall better perceauē by other places of this Authour, wher he vseth this woorde, whiche he doth almost in every leaf. As in his same chapter, shewing wherof Aegipte ys a figure, he saith: *Et enim Aegyptus intelligibilis, praesens mundus, quia Aegyptus cōtēnēbratio interpretatur.* The intelligible Aegipt ys this present worlde, For Aegipt, by interpretation, ys called a darkning. **H**

Likewise vpon this text of Leuiticus, wher Allmightie God saied to the childre

*Paschal lā-
be ad christ
compared.*

Uscb. Ibid.

A children of Israel by Moyses : When ye shall come into the land, *Leuitic. 23.* whiche I will geue vnto yowe, and reape downe the haruest therof, ye shall bring a sheife of the first fructs of your haruest vnto the preist, who shall waue the sheife before the Lorde, to be accepted for yowe. First teaching who were figured by the sheiues he saith : *Illi enim sunt & messores, et intelligibiles segetes, ad quos Dominus dicebat: Messis, quidem multa, operarij autē pauci, etc.* They be both the reapers, and the intelligible sheiues, to whom our lord said : The haruest trulie ys great, but the woorkmen, or reapers are fewe. *Isc. li. 6. ca. 23. Matth. 9.*

And likewise opening, who was figured by the preist, that shoulde make their oblation accepted of God for them, he saith : *Manipulum autem primitiarum intelligibilis sacerdos Christus, corpus proprium offerebat.* The intelligible preist Chryst did offer his owne bodie a sheif of first fructs.

Again in the same chapter vpon this text: And ye shall offer that daie when ye waue the sheife an he lambe withoute blemish, of a yere olde, for
B a burnt offering vnto the Lorde, he saith : *Volens nos in die, qua celebramus Domini resurrectionem; et manipuli intelligibilem oblationem celebramus, non oblinisci dominici sacrificij, ex quo nobis est oblatio manipuli: sed cedere agnum immaculatum, amniculum, in holocaustum Domino, intelligibilem agnum, Domini traditionem immolantes mysticē, et offerentes, ipsius autem, ut sacrificium cadentes, memoriam fecit.* Owre Lorde willing vs, in the daie, wherin we do celebrate the resurrection of him, and do celebrate the intelligible oblation of the sheif, not to forgett our Lordes sacrifice, of the which we haue the oblation of the sheif, but to offer vppe a lambe withoute spotte of one yere olde, for a burnt sacrifice to our Lorde, mysticallie sacrificing, and offering the intelligible lambe, being the tradicion of our Lorde, in the doing of this sacrifice, he hath made his memoriall.

In an other place also, wher almightie God saied: A man that hath sinned
through ignorance, and hath doen against the lawe, and knoweth himself
giltie, shall offer an vnspotted Ramme vnto the preist : *Recte intelligibilis aries Christus, huius peccatum, in sacrificio pro eo oblatum, diluit.* Euen verie wel Chryste the
C intelligible ramme, being offred for him in sacrifice, wipeth awaie the sinne of this man. *Isc. li. 7. ca. 5.*

In all these places, these woordes, the intelligible Egypte, the intelligible sheiues, the intelligible preist, the intelligible oblation, the intelligible lambe, the intelligible Ramme, what doe these els signifie, but the verie thinges shadowed, and signified by the figures? Wherby we maie conclude by this authour, that the legall Supper, and the lambe therin eaten, were the figures of Chrystes Supper, and the lambe therin eaten beinge the verie thinges in dede, that ys Chrystes owne Supper, and hys owne blessed bodie, whiche ys the intelligible lambe, that was and ys therin eaten.

And that this shall be so plain, that the Aduersarie shall not against saie yt, heare this Authour clerelie opening the matter. Expownding howe Aaron, and hys children, were touched with the bloode of the Ramme, that was sacrificed for them, and applieng yt to that, that yt was a figure of, he saith : *Sed tamen primus sacerdos sanguine, & post eum filij eius secundum legem ungebantur: quia ipse Dominus primus in cœna mystica intelligibilem accepit sanguinem, atque deinde calicem Apostolis dedit. Sed ecce legislator hic post unctionem Aaron & filiorum subdidit: De sanguine reliquum fudit super altari per circuitum. Quod et Christum fecisse inuenimus. Bibens enim ipse, et Apostolis bibere*
H dans,
Leuit. 24. Isch in Leuit. li. 2. ca. 9.

dans, tunc intelligibilem sanguinem super altare, videlicet suum corpus effudit. E
Corpus autem Christi, Ecclesia est, et omnis plebs eius. Quod specialiter dicentem Marcum
inuenimus: Et sumens, gratias agens, dedit eis, et biberunt ex eo omnes, et dixit eis: Hic est
sanguis meus novi testamenti, qui pro multis effusus est. But first the preist, and
 after him his Sonnes were according to the lawe anointed with blood.
 For our Lorde him self also first in the mysticall Supper, did take the intelligi-
 ble blood, and then gaue the cuppe to hys Apostles. But yet lo, this lawgeuer
 after the enoing of Aaron, and his sonnes, saith: The rest of the blood he
 powred rownde aboute vpon the Altar. Whiche thing also we finde Chryst
 to haue doen. For he drinking and geuing his Apostles to drinke, then
 he powred the intelligible bloode vpon the altar, that ys to saie, vpon his bodie. The
 bodie of Chryst ys the Church, and all his people. Whiche thinge we finde
 Marke speciallie sainge. And he tooke the cuppe, and gaue thanks, and gaue
 yt to them, and they all dranke of yt, and he saied vnto them: Thys ys my
 blood of the newe Testament, whiche ys shedde for manie. Thus moche
 Isychius.

*Chryst drā
 ke his owne
 blood, and
 gaue yt to
 his Apostles.*

*Why Chryst
 first drank
 his owne
 blood.*

I shall not nede to note any thing in this place of this Authour, wher
 euery parte of his saing ys so plain. Yt ys verie manifest, that he saith, that
 Chryst gaue vnto the Apostles his bloode, whiche he calleth, as before ys declared,
 the intelligible bloode. Which ys as moche to saie, as the bloode of Chryst figu-
 red by the bloode of the lambe, and also of the Ramme offred for Aaron
 ad his Sonnes. Whiche bloode (as Chrysostō also together with this Author
 wittnesse) Chryst himself, because his Apostles beleuing yt verilie, according
 to the woorde of their master, to be bloode, shoulde not therfore loathe to
 drinke of yt, dranke first vnto them, and then dranke all they. Yf Chryst dran-
 ke his owne blood, he dranke yt either spirituallie or corporallie. Spirituallie
 he could not, wherfore he dranke yt corporallie.

Li. 2. ca. 55

As touching this wittnes of Chrysostome, more shall be saied in the se-
 cond booke. And although this place conuinceth the Proclamer, who saith,
 that we can not bringe anie one olde catholique Doctour or Father: Yet in
 the thirde booke (shall be brought oute of this father diuerse and many pla-
 ces, more plainlie teaching Gods truthe, then this doth. Wherfore leauing
 him with his ioint felowe, who haue plainly testified Chrystes verie presen-
 ce in the Sacrament, for that the figure must be aunswered by the verie
 thing, and truthe, wherof yt ys the figure: I shall cal two other mo wittneses
 to testifie the same.

THE SEVENTENE CHAPITER PROCEEDETH

in the same matter by saint Cyprian, and Euthymius.

*S. Cyprian
 his commū-
 dation.*

*Lib. 7. eccl.
 li. Hist. c. 2
 Cyprian. de
 cena.*



Ainſte Cyprian martir, Bishoppe of Carthage, a man in learninge,
 and vertuouse conuersacion most excellent, and in propinquitie of
 time to Chryst, right aunciente, as Eusebius doth testifie, whom saint
 Augustine in his workes doth moche reuerence, who liued aboute
 256. yeares after Chryste, whome I make to folowe emong the latines, Ter-
 tullian, for that he so moche esteemed and loued him, as ys before saied, In
 this matter he speaketh after this sorte.

*Cena itaque disposita inter sacramentales epulas, obuiarunt sibi instituta noua, &
 antiqua, & consumpto agno, quem antiqua traditio proponebat, inconsumptibilem
 cibum*

H

A *cibum magister apponit discipulis. Nec iam ad elaborata impensus, et arte conuiuii populi inuitantur, sed immortalitatis alimonia datur, a communibus cibis differens, corporalis substantia retinens speciem, sed virtutis Diuina inuisibili efficiencia probans adesse preseniam.* The Supper therfore beinge ordered, emonge the sacramental meates, their mett together the olde ordeinances and the newe. And when the lambe was consumed or eaten, which the olde tradition did sett furth, the master did put before hys disciples, *the inconsumptible meate*. Neither nowe be the people bidden to feastes prepared with conninge, and charges, but here ys geuen *the food of immortalitie*, differing from common meates, reteining the forme of corporall substance, but prouinge by the inuisible efficiencie, the presence of Gods power to be therin. Thus sainct Cyprian.

In the which woordes of this holy Father, ye perceauce, first, the comparison of the two passouers. Which he calleth the olde ordeinaunce, and the newe, that mette together emong the sacramentall meates. Secondarelic, ye maie perceauce the difference of the bothe. For the olde Passouer was a labe, which was consumed, Whiche he teacheth when he saith. *Et consumpto agno*, and when the lambe was consumed, which the olde tradicion dyd sett furth. The other ys a meate, whiche neuer ys able to be consumed, whiche he plainlie vttereth thus. The master (*meening Chryst*) did put before his disciples *inconsumptible meate*.

Nowe note howe different the Sacramentaries be from this holie elder of Chrystes church. They saie ther ys put, or sett before vs but bread, which ys consumptible, as the paschall lambe was: but this Father saith: The master put before hys disciples *inconsumptible meate*.

Neither maie they here vse their feigned glosing, sainge that we do receaue *inconsumptible meate* in the Supper of the Lorde, for we receaue Chryst spirituallie, that ys, the merite and grace of his passion. For neither these woordes will beare that glose, neither the woordes that folowe. For these woordes saie, that the master *did putte before them inconsumptible meate*. He did not putte the merite of his passion before them. For yt ys not a thing of that nature, that yt maie be taken by hand, and laied before men in seight, but yt ys taken by the inward man onelie. But this meate was put before them.

And the woordes that do folowe, do yet more clearlie shewe the matter, and wpe awaie their glose, for yt foloweth that this meate, whiche Chryste putte before his disciples, did differ from comon meates, and yet yt reteined the forme of naturall substance. Yf yt did differ from common meates, then yt can not be taken for the bread vsed in the Sacrament. For that bread (as Cranmer, or the Authour of that booke saith) differeth not from other meates. For yt ys verie pure materiall breade, hauing no more holinesse, then other creatures haue, for that, that dome creatures are no partakers of holinesse.

And further this meate (as Ciprian saith) differing fro other meates, reteineth the forme of corporall substance. Yf this meate also doth retein the forme of corporall substance, then ys yt not that spirituall meate, whiche they call the merite of Chrystes passion, or the belief that Chryst hath suffred for vs, for that meate reteineth not the forme of corporall substance.

D So that this newe ordeinaunce that was instituted by our Sauour Christ, to mete, and to aunswer the olde ordeinaunce of the Paschall Lambe, was no bare bread, for that neither differeth from other meates, neither yt

H ij ys meat

Christ gaue his disciples inconsumptible meat: Sacramentaries giue ther disciples consumptible meat.

Sacramentaries glose upon S. Cyprian ouerbrowen.

Meate of Chrystes supper differeth fro common meates.

H. 3. Bread of the hereticall communion differeth not fro common bread. Chrystes meate reteining the forme of corporall substance can not be the spirituall meate of the Sacramentaries.

ys meat inconsumptible, neither ys yt the spirituall meate of the merite of Christes passion. For that reteineth not the forme of corporall substance. Wherefore I maie be bolde to affyrme, that yt ys the verie reall and substantiall bodie of our Sauour Iesus Christ, which ys the inconsumptible meate as the Church in the praise of God, for hys wonderfull worke in this Sacrament, singeth: *Sumit vnus, sumunt mille, tantum isti, quantum ille, nec sumptus absumitur*. One dothe eate, and a thousande do eate, as moche do these eate as he, and yet receaued, he ys not absumed.

D. Tho.
Aquinas.

Ignatius in
epistola ad
Ephes.

This also ys that foode of immortalitie that Ciprian speaketh of, which ca not be bare materiall bread, but yt ys the bread of life, euen the flesh of Chryste, which ys the medicine of immortalitie, as saith holie Ignatius, disciple of saint Ihon the Euangelist, who exhorting the Ephesians, whome he wrote vnto, speaketh verie aptlie to the matter here nowe entreated. Be ye taught (saith he) of the comforter, obediēce to the Byshoppe, and the preist with vnswauing, or stable minde, breakinge the bread, whiche ys the medicine of immortalitie, the perseruatiue of not dieng, but of liuing by Iesus Chryste. Thus Ignatius.

The bread
broken in
the blessed
Sacrament
ys the medi-
cine of im-
mortalitie.

Note nowe that he calleth the bread that ys broken in the Sacrament, the medicine of immortalitie, the perseruatiue from death. Whiche effectes can not be attributed to the sacramentall bread of the Sacramentaries, but to the heauenlie bread of the Catholiques, which ys the bodie of Chryste.

This inconsumptible meate, this foode of immortalitie, reteineth the forme of corporall substance. For the bodie of Chryste in the Sacrament reteineth and ys couered with the formes of the corporall substances of bread and wine. Whiche meat ys not so prepared to vs, and for vs (saith Ciprian) by the conning of man, but by the inuisible working of God, wherby being made a meat of soche excellencie, and singular prerogatiue, yt proueth the presence of Gods power to be ther, whiche presence ys not, that his general presence, wherby he ys euery wher, but yt ys a speciall maner of presence, as yt was with the virgen, when the Angell saied: *Et virtus Altissimi obumbrabit tibi*. And the power of the highest shall ouershadowe thee.

Luc. 1.

Honorable
ad worthis
titles of the
Sacrament

Wheigh nowe with me (christian Reader) what maner of thing this new meate ys, which Chryste hath sett in the place of the olde meate, I meen, of the Paschall lambe: *Yt ys an inconsumptible meate, yt ys a foode of immortalitie, yt ys wrought by the inuisible workinge of God, yt hath a speciall presence of gods power*. All which declare yt a thing moche more honorable, moche more excellent, then the Paschall lambe, which excellent tearmes can be verified in no one thing of this Sacramēt, but in him onelie that saied: *Caro mea verē est tibus*. My flesh ys verilie meate. Wherefor this excellent meate ys his verie flesh, whiche ys our verie Paschall Lambe of the newe Testamēt, not onelie verilie offred, but also verilie eaten to aunswer the figure, whiche was both offred, and eaten.

Joan. 6.

Cyprian. 20
dem. serm.
de Cana.

And that the Aduersarie shall not saie, that I feign and make soche an exposition of S. Cyprians woordes, as liketh me, or make him to meen as pleaseth me, he shall perceauie the same Cyprian himself, with one shorte sentence of the same sermon, in the which the former sentence ys conreined, to expownde yt, as I haue doen, which ys this: *Panis iste, quem Dominus discipulus porrigebat, non effigie, sed natura mutatus, omnipotentia Verbi factus est caro. Et sicut in persona Christi humanitas videbatur, & latebat diuinitas: ita sacramento visibili ineffabiliter se diuina infudit essentia*. This bread, which oure Lorde gaue to his disciples, chaunged, not in outwarde shape, but in nature, by the almightinesse of the

woorde

A *woorde ys made flesh* And as in the person of Chryste the humanitie was seen, and the Godhead laye hidden: Euen so the diuine nature inspeakeable powreth, and putteth yt self in the visible Sacrament. Thus moche Saincte Cyprian.

The bread is the blessed Sacrament by the omnipotencie of the word ys made flesh.

In the former sentence he speaketh of a meate, geuen to the disciples in the last Supper: Here he speaketh of the same meate, geuen at that same time to the disciples. Ther he saied, that that meate ys an inconsumptible meate, meate of immortalitie, differing from other meates, but yet reteining the forme of corporall substance: Here he saith, that being chaunged in nature, but not in outward forme, by the omnipotencie of the woord yt *ys made flesh*. Ther he saied, that the presence of the diuine powr was proued to be present: Here he saith, that the diuine nature vnspeakeable putteth yt self in the visible Sacrament, So that, that he called before indeterminatelie incōsumptible meat: Here he calleth yt determinatelie *flesh*, into the which the nature of breade ys turned. Before indeterminatelie he saied, that the meat reteineth

B the forme of corporall substance: Here he determinatelie saith, that the *breade which ys made flesh*, nowe being flesh, reteineth the outward forme still. In the other sentence he saied, that the feast ys not prepared with arte and charges of man: In this he saith determinatelie, by what mean yt ys prepared, *By the omnipotencie of the woord* (saith he) *yt ys made flesh*.

Note further what Similitude he vseth for the declaracion of Christes inuisible being in the Sacrament: As in the person of Chryste, the humanitie was seen, and the Godhead was hidden: Euen so the diuine nature (which ys Chryst verie God) vnspeakeable putteth yt self in the visible Sacrament. Where by he teacheth, that as the Godhead was hidden vnder the humanitie: So Chryste ys hidden vnder the visible Sacrament, that ys, vnder the formes of bread and wine, which are seen.

S. Cyprian his similitude to declare Chrystes presence in the Sacrament.

And wher the Aduerfaries being sore pressed with this manifest, and most plain sentence, haue gon aboute to elude yt with a glose vpon this woorde, *nature*, saing that nature ys here taken for the propertie of nature, and not for the substance of nature: that glose ys ouerthrowen by these woordes ther immediatelie folowing: *Factus est caro*, was made flesh.

Sacramentaries glose vpon S. Cyprian ouerthrowen.

C Nowe ye haue heard holie Cyprians faith in this matter, so plainlie vttered, that his testimonie alone were sufficient to make the aduersarie to rubbe his forehead for shame, yf anie shame be in him, and to cal in his proclamaciō, for asmoche as he heareth the matter so clerelie, and so manifestlie spokē, and vttered, as neither he, ne anie of his likes can well fasten any darke, or blinde glose to take awaie the clearenesse of this sentence. But trusting that the thing yt self confowndeth sufficiently the arrogancie of the Aduerfaries: I will proceed and bring furth one of the other side of Chrystes Parliamēt house, who shall be *Euthymius*, a man so auncient, and so famed among learned men, that I nede not here to stand moche in his commendacion.

As touching this matter he saith thus, speaking of our Sauour Chrystes doing in his last Supper. *Egit gratias, & nunc ante panē, & postmodū ante poculum, docens quod gratias agere oportet ante huiusmodi mysterium, quod perfectum est ad praestandum naturae nostrae beneficium. Si enim agni figuratiui immolatio ab interfectione liberationem, & a seruitute libertatem Iudeis praestitit, quanto maiora praestabit Christianis veri agni immolatio? Simul etiam ostendens, quod ultro-neus ad passionem veniret, & praeterea docens nos gratias agere in omnibus quae patimur. Sicut autem pictores in una tabula, & lineas supponunt, & picturas adumbrant, et colores superinducunt, ac formant: ita quoque Christus in eadem*

Euthym in Matth. 26

mensa et figuratiuum ac umbratile Pascha subscripsit, et verum, ac perfectum apposit. E
 He gaue thanks, bothe nowe before the bread, and afterward before the cuppe, teachinge that we must geue thanks before soche a mistery, as was doen to geue a benefet to owre nature. For yf the sacrificinge of the figuratiue lambe gaue vnto the Iewes deliuerance from being slain, and libertie from seruitude: Howe moche greater benefettes shall the sacrificing of the trew lambe geue vnto the Christians? Shewing also withall, that he came willingly to his passion, and besides that, teaching that we shoulde geue thanks in all thinges, that we suffer. As painters in one table first drawe their lines, and shadowe their paintings, and then laie on their colours, and sett yt oute in forme or fashion: Euen so also Chryst in that one table sette oute the figuratiue and shadolike passouer, an then putte vnto them the true, and perfect passeouer. Hitherto *Euthymius*.

In whose sentence ye maie first perceaue, that he teacheth that the lambe eaten of the Iewes, was the figure and shadowe of the true paschall lambe, that Chryst gaue to hys Apostles. Secondarelye, that yt ys to be considered, that he calleth Chrystes Passouer, in respect of the Iewes passouer, a perfight and true Passouer. F

*Sacramen-
varies opi-
nions.*

Nowe the Aduersaries teache, that the good Iewes eating their Paschall Lambe receaued Chryste Spirituallie: And they saie likewise, that the good Chrystians, eating the sacramentall bread (as they terme yt) receaue Chryst also but Spirituallie, They saie also that the Iewes receaued Chryste in a signe, or figure: They saie that the Christians likewise, receaue Chryste but in signe, or figure. Howe then riseth thys difference, that their Paschall feast ys called but a shadow, or figure, and owre ys called the true, and perfecte paschall feast? And yet, according to the Aduersaries doctrine, ther ys no more in the one, then in other, but bothe be figures, bothe be signs, and Chryst but spirituallie receaued in bothe.

Wher ys then the trueth, that maketh our paschall feast, a true feast? And wher ys the perfection, that maketh yt perfecte, as thys authour tearmenth yt?

*Chryst in
the iudaicall
feast
imperfect-
lie in our
feast per-
fectlie.*

Yt can not be, but that in Christes Supper ther must be the trueth, and verie thing of that, that was figured in the iudaicall Supper. And that perfecte thinge, in perfecte maner, whiche in the Iewes Supper was vnperfectlie, as ye haue hearde, that that lambe, and Supper was a figure of Chryste oure lambe, and our Supper. Wherfore then yt must nedes folowe, that as Chryst was in that Supper but in a figure, and therefore vnperfectlie: So must he be present in our Supper, more then in a figure, euen by verie true, and reall presence, and so perfecte. G

And that this Authour (as I haue declared) meant of soche a perfecte reall presence of Chryst in the sacramēt, not onelie his own woords allreadie reherfed do wel proue, but this his saieng also in the same chapter: *Sicut vetus Testamentum hostias et sanguinem habebat: Ita sanē et nouū, corpus videlicet, et sanguinem Domini*. Euen as the olde Testament had sacrifices and bloode: So trulie hath the newe also, that ys to witte, the bodie and bloode of our lorde, Thus *Euthymius*.

*A plain
place for
master fuel*

Ys not this saieng plain ynough? can the Proclamer finde anie tropes, or darke figures, to saie that this ys not a plain sentence, declaring the verie real presence of Christes blessed bodie, and bloode in the Sacrament, forasmuche as he saith not onelie that the newe Testament hath the bodie and bloode of Chryste: But yt hath them as the propre sacrifice of the same. H

Neither

A Neither maie the Proclamer drawe this saing & pinche yt to meen the sacrifice of the crosse. For this authour proceadeth immediatelic in the proif of Christes reall presence in the Sacrament, by Christes owne woordes: *This ys my bodie*, And teacheth, that not onelie signes of Christes bodie and bloode be ther, But his verie bodie and blood, as in the second booke, where we shall haue a more apte, and couenient place to speake of these woordes, more at large oute of this Authour Yt shall be declared.

And for this place, supposing enoughe to be saied as cōcerning the minde of these two Authours, for the applicacion of the figure of the Paschall Lābe to Christe our Paschall Lambe, and howe the one ys but the figure, the other the veritie, And that therfore the thing in dede, that was figured, whiche ys Christes verie bodie ys otherwise present, then in a figure: I will leaue these, and call other two of Christes Parliament house, to heare ther testimonie also, what the enacted trueth of this matter ys.

B THE EIGHTENE CHAPITER TREACTETH OF
the same matters by saincte Hierom, and Chrysostome.



Amonge the elders of the latin churche, whiche remain I will first heare saincte Hierom, a man in fame so excellent, in learning so deape, and profownde, in liuing so holie, in time so auncient, as being born the yeare of our Lorde 331. of diuerse holie men so highlie commended, of all true Chistians so well accepted, and receaued, that his testimonie in this matter can not be refused. Thus saith he: *Postquam typicum Pascha fuerat impletum, & agni carnes cum Apostolis comedisset, assumit panē, qui confortat cor hominis, & ad verum Pascha transfreditur sacramentum, ut quomodo in praefiguratione illius Melchisedech, summi Dei sacerdos, panem & vinum offerens, fecerat, ipse quoque veritatem sui corporis, & sanguinis representaret.* After that the figuratiue Passouer was fulfilled, and he had eaten the flesh of the lambe with his Apostles, he taketh breade, whiche cōforteth the heart of man, and goeth to the true Sacramēt of the Passouer, that as *Melchisedech* the preist of the highe God, in offringe bread and wine, did in the prefiguracion of the same, he also might represent the veritie of his bodie and bloode. Thus moche saincte Hierom.

I nede not here to note the applicacion of the olde Paschall Lambe to the newe, as of the figure to the thing figured. For this Authour speaketh yt so plainlie, that yt nede not be noted to him, that will see, perceauē, and vnderstande. But forasmoch as the weightiest parte of the controuersie consisteth in the thing figured, what yt shoulde be, whetheryt be breade, the figure of Christes bodie, or Christes verie bodie and bloode in dede, and trueth, verilie present, and reallie, in the Sacrament: therfore I will weigh the saing of this Authour, wher he speaketh of yt.

He saith, that as *Melchisedech* did offer bread and wine, Christe also wolde represent the trueth of his bodie and bloode. The aduersaries perchaunce will triumphe, and saie, that Saincte Hierō ys here on their side, for that he saith not plainlie, that Christ did geue his verie bodie, but that he did represent his verie bodie. And representing (saie they) ys a shewing of a thing by signe, or figure, and not by the thing yt self. Wherfor Christ by the bread, as by a figure, did represent his bodie, but not verilie, and realie geue yt to the Disciples.

To aunswer this obiection, I wolde learn of them, yf among learned mē

H iij this

Hieron. in 26. Math.

Obiection of the Adversaries oute of S. Hierom.

this verbe be so stricte, as onelie to signifie, to shewe a thing by figure or sign. And whether this be the propre significatiō of the woorde or no. And yf they be ygnorant therof, let them woorthilie take the taunte, that Luther the fownder of Sectes in our time, vnwoorthilie gaue to King Henrie the eight, that ys, let them go looke the Vocabularies.

Represent
what yt si-
gnifieth.

But bicause their trauaill shall be eased, I will shewe them, howe they shall finde yt yn two sundrie editions of Calepine. In the first thus: *Represento praesentem fisto*. that ys, I represent, I sett, or make present. In the which signification Collumella also vseth this verbe *Represento*, as by his saing ther alleaged, yt ys manifest. For thus he saith: *Itaque villicus curabit ut infra reddatur. Isiaque non egre consequetur, si semper se representauerit*. Therefore shall the bailif see, that dueties be paid. And these shall he easilie atteign, yf he allwaies represent himself. Thus he. Wher yt ys euident, that *Representari* in the latine, or represent in the english, signifieth not a figuratiue representing, but a verie reall and personal representing of the bailiff in his owne verie person. And in moche like signification, the same Calepine in an other place hath yt thus: *Represento, id est praesens affero*. I presentlie bring. Whiche signification ys often vsed in the lawes, as when they saie: *Representare rei precium, and representare mercedem*.

In the english Dictionarie *Represento* ys to represent, to rendre, to bring in presence, to present a thing, to laie before one, to shewe or declare. By all these places yt ys manifest, that *Represento* signifieth not onelie to shew a thig by figure sign, or token, but by the verie thing yt self present. And thus by their Grammar, their argument of representation ys not onelie answered, and they of ignorance reprehended, that wolde frame yt to confirme their wicked assertion: but also the true meening of the woord, *Represento*, moche opened to the better vnderstanding of this Authour here alleaged.

Christ, in
in the lawe
presented
in figure: in
the Gospel.
in veritie.

Wherfor, gentle Reader, vnderstand, that when sainct Hierom had declared, that the figuratiue Paschall Lambe was afigure of the true Paschall Lambe Christ, who in the same was presented, as in a sign: And likewise had saied of the bread, whiche Melchisedech offred in the prefiguration of Christ, wherby also Christ was once presented, as in his figure: Nowe he saith, Christ wolde in veritie present himself again, in whiche veritie ys vnderstanded his verie bodie, and verie blood. As by plain, and brief woordes he might saie: *Melchisedech in bread, and wine did figuratiue- lie present the bodie and blood of Christ, but Christ hath presented again verilie, and truelie his bodie, and blood*.

To this vnderstanding, the woorde, *veritie* in saincte Hierom enforceth vs. For if he had meant, that Christ had sette or laied before his Apostles, but a signe, he might haue saied: *Ipse quoque corpus, & sanguinem suum representaret*. He also might represent his bodie and blood. But when he saith: *Ipse quoque veritatem corporis, & sanguinis sui representaret*. He wolde represent the veritie of his bodie and bloode, this woorde, *veritie*, bannisheth signes and figures, and geueth vs to vnderstande a verie and reall presence whiche Christe, according to the signification of the woorde, wolde shewe or declare to this Apostles.

And for the further declaracion that this ys the meening of saincte Hierom: Note that when he first spake of the lambe, he calleth yt *Typicum Pascha* the figuratiue passouer. When he speaketh of the figured passeouer, he calleth yt, *verum Pascha*, the true Passouer. So likewise when he did speake of bread and wine, which Melchisedech offred, he saith, he did yt in *praefignatione*, in

A in the prefiguration. When he speaketh of Christes doinge, he saith, he did geue the veritie. So that Christ was presented twice: once in figure ad again in veritie. Wherefor saint Hierom saied verie well, that he wolde represent, that ys, he wolde present himself again.

This maie appeare also by the Scripture whiche saint Hierom ther allegeth, sainge: *Assumit panem, qui confortat cor hominis*. He taketh the bread, that comforteth the heart of man. To what pourpose? To celebrate the Sacrament of the true Passouer. What ys the true passouer? The bodie and bloode of Christ. Whiche ys the verie right bread, that comforteth the heart of man in verie dede, with that spirituall and heauenlie cōforte, that ys permanent, whiche ys the right and true comforte.

B Forasmuche as yt ys most manifest, that this sentence of the Psalme ys to be vnderstanded of Christ, that excellent bread of life, for that the Prophete Dauid in that Psalme dothe speake of the greates providence of God, in ordering, and disposing all thinges in heauen, in earthe, and in the Seas, signifieng therby in the spirite of prophecie, the goodlie disposition of thinges in the Church of Christe, beautified, adorned, and confirmed with Sacramentes, in most goodlie wise, of the which Christe, and his Churhe, ys the wholl prophecie of that booke, as here after more at large shall be declared, amonge the whiche sacramentes, speaking of the Sacrament of Christes bodie and bloode the prophet saied. *Vt educaſ panem de terra, & vinum letificet cor hominis, & panis cor hominis confirmet*. That thou maist bringe furthe foode oute of the earth, and wine, that maketh gladde the heart of man, and bread to strengthen mans heart: yt shall suffice for this present to declare the same by the woordes alleaged of sainte Hierom. For he, ther declaring the ceasing of the olde Paschall lambe, and the beginning of the newe, whiche he calleth the true Passouer, in the beginning of the same, saith thus: *Assumit panem, qui confortat cor hominis*. He taketh bread, whiche comforteth the heart of man.

Psal. 103

C Yt was most certen (as sainte Ciprian saith) that *Manducaverunt de eodem pane secundum formam visibilem*. They had eaten of the same bread after a visible maner. But to that bread so eaten, saint Hierome wolde not applie the sainge of the Prophete, but wher he beginneth to shewe howe Christe cometh to the institution of this blessed Sacrament, in the whiche they shoulde eate the true Paschall Lambe, the bodie of Christe, the verie bread of life, and comfort, Ther he applieth the prophecie, of the Prophete, to the verie thing that yt prophecied of, and saith: He taketh the breade, that comforteth the heart of man.

Thus the placing, and applicacon of that Scripture well considered, and weighed of the reader, shall cause him well to perceave, howe the same ys to be vnderstanded, as ys by me before saied.

And now, although sainte Hierom hath sufficientlie declared his faith in this matter of the veritie enacted, and receaved throughout all the house of Christe in his time: Yet for the satisfieng of them, that thirst for the trueth, I will bring in sainte Hierom in an other place, speaking so plain woordes, as neither the enemy can withstande so euident a trueth, nor other men take occasiō of doubte.

D *Abſit (saith he) vt de ijs quicquam ſiniſtrū loquar, qui apoſtolico gradu ſuccedentes, Chriſti corpus ſacro ore conſecrunt*. God forbidde, that I shoulde speake anie euell of them, whiche succeedinge the Apostolike degree, with their holie mouth do consecrate the bodie of Christe.

Hieron. ad
Heliodorū
epistolā. 1.
Christes
bodis ys cō
secrated of
the preist.

In the whiche sainge ye maie perceave that sainte Hieroms faith was (being

so

so taught of the churche wherin he liued) that he preist doth consecrate the bodie of Christe. wherby also then yt ys most manifest, that Christes verie bodie ys in the Sacrament.

*Amb. de
sacr. lib. 4.
ca 5. Euseb.
Emise hō.
pasch.
Chry. de
prod.
Hom. 30.*

And this also ys not to be ouerpassed, that the he saith, *the preistes doo with their holie mouth consecrate the same bodie of Christ*: For hereby ys reiected that foolish heresie, void aswell of reason, as of authoritie, which taught that the faith of the receauer made the presence of Christ in the Sacrament. for yt ys as S. Ambrose, Eusebius, and Chrysostom saie, the holie woord of Christ spoken, as sancte Hierom here saith, by the mouth of the preist, that consecrateth the bodie of Christ. And thus also, if by the mouth of the preist the bodie of Christ be consecrated, then ys that bodie verilie present.

*Prestes
ought to be
reuerenced.
for their
ordre and
office.*

And further yt maie be learned of this great learned, and holie father, that the ordre of preisthoode ys not to be contemned, but reuerenced, who with a maner of speache of vehemencie, saith: God forbidde, that I shoulde speake anie euell of them &c. By whiche maner of speache he noteth yt to be a gréate crime to speake euell of them. The causes why he wolde not speake euell of them be: that they succeade the Apostles in office, whiche ys an high degree, and that the worke of their ministraciō ys great, and that they do consecrate the bodie of Christe.

*Chrysostom
his woorthi-
ness of
tearuing,
holinesse,
constancie,
and aunci-
entie.*

And now that this noble mā hath so plainlie opened the treuthe enacted and receaued of the one side of Christes Parliament house: we will also heare what one of the other side will saie. Whiche shall be golden mouthed Chrysostome, who ys woorthie so to be called for the golden sentences that proceade oute of his mouth: Who also ys woorthie to be beleued, not onelie for his holinesse, and great learning: But also for his constancie of faith, and aunciencie in time. Who being in the time of the heresie of the Arriās, aboute the yeare of Christe 350. and therfore aboute 1200 yeares agoe, gaue no place to yt, neither for Princes, neither for the losse of his Bishopperick, neither for banishment, neither for anie persecucion, that did come to him for his constancie in faith, but stood immoueuable, inflexible, and streight vpright by the right pillar of trueth. Wherfore we maie conceaue a good opinion of him that he will doo and hath doen the like in teachinge vs the matter, that we nowe seke. Let vs therfore heare: Thus he saith:

*Omel. de
prodi.
Iuda.*

Sed per hoc etiam aliud maius beneficium monstrabatur, quod ille agnus futuri agni fuit typus, & ille sanguis domini sanguinis monstrabat aduentum, & cuius illa spiritalis ouis fuit exemplū. Ille agnus umbra fuit: Hic veritas. Sed postquam sol iusticia radiauit, umbra soluitur luce. & ideo in ipsa mensa vtrūque Pascha, & typi, & veritatis celebratus est. Nam sicut pictores pingendam tabulam vestigijs quibusdam adumbrare solent, et sic colorū varietate perficere: ita & Christus fecit in mensa, & typū Pasche descripsit, et Pascha veritatis ostendit. Vbi vis paremus tibi comedere Pascha? Iudaicum Pascha erat, sed umbra luminis cedat, aduectata imago veritate superetur. But by that also an other great benefite was shewed, that that lambe was a figure of the lambe to come, and that bloode declared the cominge of our Lordes bloode, and that shepe was an exāple of the spirituall shepe. That lābe was a shaddow. This lābe the trueth. But after that the Sūne of righteousness shewed furth his beames, the shadowe ys put awaie with the light. And therfor in that table bothe the passeours, both of the figure, and of the trueth, were celebrated. For as the painters are wont to shaddowe the table, that ys to be painted, with certain signes and lineamentes, and so with varietie of colours to make yt perfecter: Euen so Christ did in the table. He did both describe the figure of the passouer, and also shewed the possouer of the trueth. Wherwill thowe that we

*The olde
Paschal
lambe a
shaddowe,
oure lambe
the trueth.*

make

A make readie for thee to eate the passouer? That was the Iudaicall Passouer. But let the shadowe geue place to the light. And the ymage be overcome of the truthe. Thus Chrysostom.

What needeth me here to trauaill to open the Authours mening, where he himself vseth so plain speche, that he needeth no interpretour? He hath not onelie made a iust comparison between the olde Paschall lambe and our Paschall lambe, but also by tearmes applied to them, he hath declared the contentes of the, and what they be. That lambe (saith he) was, a shadow: This lambe the truthe. That lambe a figuratiue passouer, this the true Passouer.

I wolde to God all that haue romed astraie in the matter of this blessed Sacrament, wolde open their eies and clerelie beholde, howe by these woordes (*true, and truthe*) whiche Chrysostom in this sentence so often hath vsed, the true faith, and the truthe of the faith of the Church, the pillar of truthe, ys taught, maintained, and aduanced, and the falsed of the false prophetes, and preachers weakened, and conuincd. These preachers teache that the Sacrament ys but a figure, a sign or token of Christes bodie: Chrysostom saith that the olde Paschall lambe was but a figure, but our Paschall lambe eaten in the Sacrament ys the truthe. That the shadowe: This the light. Yf then the olde Paschall lambe were the figure and the shadow, and our newe Paschall lambe the truthe and the light, the are they moche more then bare figures and signes, for they are the verie thinges.

But to make an euasion from this argument, they will saie that Christ ys our true Paschall labe, and ys truelie eaten in the receipte of the Sacrament. And therefore we saie with Chrysostom, we haue the truthe, and the verie true Paschall lambe ys receaued of the faithfull, euen the very bodie of Christe. But if yowe proceed to demaunde of them, yf the verie bodie of Christe be consecrated on the Altar, and deliuered by the preist to the hande or mouthe of the faithfull, and so receaued: here they starte backe, and can not abide this voice, that yt shoulde be on the Altar, but onelie in the heart of the godlie receauer.

*Heretiques
euasion fro
Chrysostō.*

C But Chrysostome saith, that his true Passeouer (wherbye he meneth the bodie of Christ) was on the table, where the olde passeouer was. In that table (saith he) both the Passeouer, of the figure and of the truthe were celebrated.

And that none occasion of misunderstandig or wresting of his woordes shoulde be taken, he speaketh the same sentece after warde in more plain woordes saing: Christ in the table did bothe describe the figure of the Passeouer, and shewed also the true Passeouer.

*Figuratiue
passouer and
true Passouer
both in
one table.*

Note then, bothe that Christe did shewe the true Passeouer, And that he did shewe yt in the table. whiche bothe do importe a reall presence, For to shewe the true thing ys to shewe the verie thing yt self: to shewe the verie thing yt self, ys to shewe the reall presence of the thinge. To shewe yt in or vpon the table importeth a substanciall maner of beinge farre differente fro their spirituall maner of beinge, whiche ys onelie in the hearte. For yt ys outwardlie vpon the table, and therefore needeth a presence reall.

D And here somwat more to presse the Proclamer, yt wolde be learned of him, why S. Hierom, and S. Chrysostom call not the iudaicall Passouer the light, the truthe, and the veritie, as they do oure Paschall lambe, seing (as he and his likes do saie) they receaued Christ as well as we, and we in our Sacrament no more then they. for they spirituallie, and we spirituallic, and

our

our Sacrament no better then theirs.

But vnderstand (Reader) that they so saing speak lies, and deceaue thee. The holie Fathers calling the olde sacramētes figures and shaddowes, and ours the light, the trueth, and the thinges in dede, teache that those sacramentes had not the verie presence of Christ, and that our Sacrament hath.

And that ye maie the better perceaue that Chrysostom meneth, as here ys declared: ye shal heare him in an other place vttering his minde and faith, yea the faith of the Church in his time, in more plain and expresse woordes.

Homeli. in
10.1.
Corin.

Thus he writeth: *Ipsa namque mensa anima nostra vis est, nerui mentis, fiducia vinculum, fundamentum, spes, salus, lux, vita nostra. Si hinc hoc sacrificio muniti migrabimus, maxima cum fiducia sanctum ascendemus vestibulum, tanquam aureis quibusdam vestibus coniecti. Et quid futura commemoro? Nam dum in hac vita sumus, ut terra nobis cælum sit, facit hoc mysteriū. Ascende ad cæli portas, & diligenter attende, imò non cæli, sed cæli cælorum, & tunc quod dicimus intueberis. Etenim quod summo honore dignum est, id tibi in terra ostendam. Nam quemadmodum in regijs, non parietes, non tectum aureum, sed regium corpus in throno sedens omnū est præstantissimū: ita quoque in cælis regium corpus, quod nunc in terra videndum tibi proponitur. Neque Angelos, neque Archangelos, non cælos, non cælos cælorum, sed ipsum horum tibi omnium Dominum ostendo. Animaduertis quoniam pacto quod omnium maximū est, atque præcipuum, in terra non conspicaris tantum, sed tangis: neque tangis solum, sed comedis, & eo accepto domū redis. Abslerge igitur ab omni sorde animā tuā, præpara mentē tuā ad horū mysteriōrū susceptionem. Etenim si puer regius purpura, & diademate ornatus tibi ferendus traderetur, nōne omnibus humi abiectis eum susciperes? Verū nunc, cum nō hominis regiū puerū, sed unigenitū Dei filium accipias, dic quæso, non horrescis, & omnium secularium rerū amorē abiciis?*

That table ys the strenght of our soule, the Sinnewes of the minde, the bande of trust, the fundacion, hope, health, light, and our life. Yf we beinge defended with this sacrifice shall departe hence, with most great trust we shall, as couered with certain golden garmentes, ascend to the holie place. But what do I reherse thinges that be to come? For while we be in this life, this misterie causeth that the earth ys an heauen vnto vs. Go vppe therfor vnto the gates of heauen, but not of heauen, bnt of the heauen of heauens, and diligentlie marke, And then thowe shalt beholde what we saie. For trulie that, that ys woorthie of most highest honour, that shall I shewe thee in earthe. For as in Kinges howses, not the walls, not the golden Rooffe, but the Kinges bodie sitting in Throne ys most cheif and woorthiest of all: Euen so also do I shewe thee, neither Angells, nor Archangells, not heauens, nor the heauen of heauens, but the Kinges bodie whiche ys in heauen, whiche nowe ys setfurth before thee in earth to be seen, the lorde of all theise doo I shewe thee. Doeſt thowe marke howe thowe doeſt not onelie beholde in earth that, that ys greatest and cheifest of all thinges, But thowe doeſt touche yt, neither doeſt thowe onelie touche yt, but thowe doeſt eat yt. And that receaued thowe goest home? Wipe therfore and make clean thy soule from all filthinesse, prepare thy minde to the receipt of these misteries. For yf the Kinges childe, being deckt in purple, and Diadeame, were deliuered to thee to be caried, woldest thowe not cast all down vpon the grownde, and take him? But nowe when thowe takeſt, not the childe of a kinge being a man, but the onelie begotten Sonne of God, Saie (I beseeche thee) arte thowe not afraied? And doeſt thowe not cast awaie the loue of all worldelie thinges? Thus moche Chrysost.

The thing
woorthie
of most
honours
in the Sa-
crament

The verie
bodie of
Christ ys.
setfurth
before vs
in earth.

The onlie
begotten
Sonne of
God recei-
ued in the
Sacramēt.

Among so manie goodlie notes, as this sentence dothe contain, let me (gentle Reader) with thy pacience note two or three, whiche be verilie woorthie

G

H

A woorthie of note and consideration.

The first shall be, that we obserue the notable titles that he geueth to the table: This note hath two partes. For first he calleth yt life &c. after in the sentence next adioined he calleth yt a sacrifice. Wherefore we shall first speake of the titles in the first sentence, and then of the title in the next sentence.

In the first sentence he calleth yt *the strenght of our soule, our fundacion, hope, health, light, and life*. Whiche thinges for that they can not be attributed to the materiall table, yt ys easie for euery man to perceaue that the Authour meneth them of the thing, that ys, of the meat or foode vpon the table, after the maner of our common speache, whiche saith: Soche a man kepeth a good table, wherbie ys ment the good fare on the table.

*Honorable
and woorthie
titles
of the Sa-
crament.*

Nowe then yf the thinge on the table be a thing of soche woorthinesse, that yt maie be called *our strenght, health, hope, light, and life*: yt can not be a peice of breade, but he that ys so in verie dede, Iesus Chryst our Sauour God and mā. Yt ys he that ys our strenght, according to the Psalmist: *Dominus fortitudo plebis sue*. Owre Lorde ys the strenght of his people. He ys our health and saluacion. for *Ipse saluum faciet populum suum a peccatis eorum*. He shall saue his people from ther sinnes. He ys our light. For he ys *Lux vera, quæ illuminat omnem hominem venientem in hunc mundum*. The verie light that lightneth euery man comminge into this worlde. He ys our life, For he ys *Via, veritas, & vita* the waie, the trueth, and the life.

*Psalm. 117.
Math. 1.
Joan. 1.
Ibid. 14.*

Wherefore seing that these titles appropriated onelie to Chrift, are by this auncient father declared to be applied to the thing vpon the Altar or table, yt must of necessitie be concluded, that the thing vpon the Altar or table ys verilie Chryste.

*Chryst ys
verilie vpon
the Altar.*

The further prooffe wherof appeareth in the sentence immediatelie following, whiche ys the seconde of the notes before mencioned, wher he saith thus Yf we shall departe hence being defended with this sacrifice, we shall with most great trust go vppe to the holie place. In the whiche sainge, what he before called the table, he calleth yt nowe the sacrifice. Wherbie ys declared the first parte of the note that he ment not the materiall table, but the thing vpon the table. Secondarelie calling yt a sacrifice by the whiche with greate trust we go vppe to the holie place, he plainlie teacheth that the thing vpon the table ys Chryste, who ys our verie and most woorthie sacrifice, who by his oblation founde eternall redemption, of the which more hereafter.

Heb. 9.

The seconde note ys, that he saith: *Trulie that, that ys woorthie of most high honour, that will I shewe thee in earth*. What thinge ys that, that ys woorthie of most high honour, but that, that saint Paule speaketh of when he saith: *Regi seculorum immortal, inuisibili, soli Deo honor & gloria*, Vnto God king euerlasting, immortal, inuisible, be onlie honour and praise for euer? What ys the most highe honour, but that honour whiche the learned call *Latrium*, the honour due to God alone? whiche honour consisteth in faith, beleuinge that he ys the creatour, and conseruatour of all thinges: in hoope, trusting by him to be saued: in Charitie, louinge him aboue all thinges created, yea euen aboue our owne selues, through the whiche loue we are readie louinglie to obey his most holie commandementes: in Sacrifice, as wherbie we exhibitte and testifie outwardlie our seruice to our onely Lorde God, to be geuen, vsed, and frequented, whiche sacrifice, whether yt be of praise or thanks geuing, or of the offering vppe of our owne bodyes, or anie other thing appointed of God, ys (as saint Paule testifieth)

*1 Tim. 1.
Honour
due to God
alone cal-
led Latria,
wherin ys
consisteth.*

Rom. 12.

*The thing
woorthie
most high
honour ys
in the Sa-
crament.*

stifieth) called our reasonable seruing of God.

Yf the that, that ys shewed in earth, be woorthie of this most high honour, and the shewing therof ys in the table, of the whiche Chrysostom spake in the beginning of the this sentence, what ells doth he meen, or what ells can yt be, *but Chryst God and man verilie present in the Sacrament, who ys wourthie of this honour.*

But what needeth me to trauaill to expownde Chrysostome, and to declare what the thing ys, that he woulde shewe in earth, seing that he himself so clerelie expowndeth him self in his owne woordes that do folow? For as in kinges howses (saith he) not the walls, not the golden Rooffe, but the Kinges bodie sitting in the Throne ys the cheifest and woorthiest of all: Euen so also the Kinges bodie which ys in heauen, whiche ys nowe sett furth before thee to be seen in earth, not Angells, nor Archangells, not heauens, nor the heauens of heauens, *but the verie Lorde of all these doo I shewe thee.*

In whiche woordes ye maie clerelie perceaue, that the thing, whiche he saith ys to be shewed in earth, ys the kinges bodie, which ys in heauen, the verie lorde of Angells, and Archangells, the Lorde of heauens, and of the heauen of heauens. Which ys not present in figure, and absent in dede: but ys verilie present in so true a maner, *verie Chryst, verie God, and verie man*, that he so being with vs in misterie here in earth, maketh the same earth (saith Chrysostom) to be an heauen vnto vs, whiche coulde not so be, but by the presence of him, who ys Lorde of heauens, whose graciouse presence maketh heauen wher yt pleaseth the same gracioullie to be.

*Cramer his
glose vpon
Chrysosto-
me.
Li. 4. ca. 8.*

Yf this place of Chrysostome, with the notes of the same, be diligentlie weighed, yt shall easelie appeare to the reader, how vain the glose of Cantorburie vpon this and all the like sayings of Chrysostom ys, wherin of hys absolute authoritie without prooffe, he saith, that wher Chrysostome saith, that we see Chryst with our eyes, we touche him with oure handes, we receaue him with our mouthes, be not to be vnderstanded of the verie flesh and blood of Chryste, but of the bread and wine, whiche be the signes of them. But for that this glose confowndeth the texte yt ys to be reiected for the woordes of Chrysostom can not beare yt. For he saith not that thowe seist bread and wine, but the kinges bodie whiche ys in heauen, which ys now sett furth before thee in earth to be seen.

*What ys
seen in the
Sacrament*

*Cramer glo-
seth with
oure war-
rant.*

Yf we shoulde aske of Chrysostome, what we do see in the Sacrament here vpon earth, he aunswereth, *the kinges bodie*. Yf ye aske again which kinges bodie? He aunswereth *the Kinges bodie whiche ys in heauen*. Yf ye proccade asking, where do we see yt? he aunswereth, before thee. So that he maketh no mention of bread or wine. Wherefore I wolde knowe, what warrant this man had, to geue soche a glose to Chrysostome. Yf Chrysostome ment as this man gloseth, straunge yt ys, that he wolde speake so plain contrary to his mening, as to saie, yt ys *the kinges bodie* and ment yt was not.

*Obiection.
Answer.*

*Cap. 62.
Anignorat
obiection of
the Ad-
uersaries.*

Yf the Aduersarie saie, the bodie of Chryst cannot be seē: No more (saie I) can the substance of mā be seen. And yet we saie we see soche a man, when we see but the outward accidentes of man, we saie we see the king, when we see no parte of him, but the garment that he hath vpon him, and so of other thin- kes, when we see ther outwarde formes, and consider ther substance, we saie, and that truly, we see the thing. But I will speake of this, more in the second booke.

But here the Aduersarie will further obiecte and saie: Yf that thing be in

E

F

G

H

be in the Sacrament, that ys woorthie of most high honour (as Chrysostom saith, and one parte of that high honour ys to be sacrificed vnto, Then Chryste ys not in the Sacrament. For (as your selues saie) Chryst ys your sacrifice. Who being in the Sacrament, ye offer vnto that thing that ys in the Sacrament. And so foloweth this absurditie, that the Sacrifice, and he to whome the Sacrifice ys offred, ys all one.

This obiection conuinceth the obiection of ignorance of the faith of the church, or ells of malice against the receaued faith of the same. For yf he had either red what S. Augustine writeth in this matter, or yf he haue red yt, he wolde not arrogantly and maliciouſlie contemne the same, he wolde either not thus obiection, or looen be by sainct Augustine satisfied. To aunſwer this thus saith he: *Christus vnus manet cum illo, cui offert, & vnum se facit cum illis, pro quibus ipse se offert, & vnus est cum illis, qui offerunt, & vnum cum illo, quod offertur.* Chryste (saith he) abideth one with him to whome he offreth, and he maketh him self one with them, for whom he dothe offer, and he ys one with them which do offer, and one with that, that ys offred. Thus S. Augustine.

The answer
re.

Li. 4. de
trinita. 14

B Weighe with me) gentle Reader) eche parte of this sentence. First he saith, that Chryste abideth one with him, to whom he offreth. In whiche sainge note that Chryste dothe both offer, and ys also he to whome he offreth. For Chryste, as man, offreth his owne bodie in sacrifice to him self as God. Et tamen Deus & homo vnus est Christus (as saith Athanasius) And yet God and man ys one Chryste.

Christ doth
both offere
and ys of-
fired vnto.

Wherby ys aunſwered in fewe woordes the obiection of the Aduersarie. For Chryste ys bothe he to whome the sacrifice ys made, And he him self also ys the Sacrifice yt self, that ys made, as the latter parte of sainct Augustines sainge dothe shewe. *Et vnum est cum illo, quod offertur.* He ys one with yt, that ys offred. In the whiche saing yow maie perceaue, that Chryst ys the preist that offreth, he ys the Sacrifice that ys offred, and he ys he, to whome the sacrifice ys offred.

In Simbolo

C Perchance the Aduersarie, who seketh by all meanes to impugne, And therbie to flee from the truth and his saluacion, will saie: that sainct Augustin speaketh this of the Sacrifice offred vpon the Crosse, and not of the Sacrifice offred in the Masse.

Obiectio.

In case yt so were, yet the former maliciouse obiection of him ys not onelie perceaued, but also soluted. For in dede Chryst making his sacrifice vpon the crosse, was bothe the preist, the sacrifice, and also he to whom the sacrifice was made. And therfor falleth that argument, that shoulde proue that Chryst ys not in the Sacrament, bicause he was the sacrifice that was offred to him self in the Sacrament, who (as Chrysostome saied) ys most woorthie of the highest honour.

Answer.

But that this was spoken of the Sacrifice offred in the Masse, the selfe same sentence of sainct Augustin, shall declare and proue. For first, yt ys manifest that no man did offer Chryst vpon the Crosse in consideration of a sacrifice, but he him self. But here sainct Augustine speaketh not onelie of the sacrifice of Chryst by him self, but by other also, as yt ys euident when he saith. *Et vnus est cum illis qui offerunt.* And he ys one with them that doo offer.

D Now ioining the whol sentence together, and not taking yt trücatelie, or by peice meall, as heretikes doo, to maintein there heresies, and to deceaue the simple, wher ys ther any sacrifice the which ys offred of manie, with the which, and them that offer, and with the Sacrifice offred, and with him to whom yt

I ij ys offred

*Christ is
offered of
his Church
and the
Church of
Christ.*

*De ciuit.
Dei. li. 10.
cap. 20.*

*Christ's bo-
die the
dailie Sa-
crifice of
the Church*

2. Cor. 10.

Rein. 9.

*What we
receiue in
the Sacra-
ment.*

*Trembling
at the re-
ceipt of the
Sac. pro-
meth the
presence of
Christ.*

ys offered, Chryst ys one, but in the Sacrifice of the Masse, in the which the Church being they that doo offer, which Church ys the bodie of Chryst, and Chryste beinge the heade of the same bodie, be one with yt? And therefore when the Church dothe offer that sacrifice, Chryste as one with yt offereth also. And so by this wonderfull connexion of the head and the bodie yt cometh to passe, that bothe the Church ys offered by Chryste, and Chryst by the Church, as saincte Augustin doth saie, *Sacerdos ipse est, ipse offerens, ipse oblatus. Cuius rei sacramentum, quotidianum voluit esse Ecclesie sacrificium, cum ipsius corporis ipse sit caput, & ipsius capitis ipsa sit corpus, tam ipsa per ipsum, quam ipse per ipsam consuetus offerri.* He ys the preist, he ys the offerer, and the oblaciō. The sacramēt of the, which thinge, he willed the dailie Sacrifice of the Church to be, forasmuche as of that bodie he ys the head, and of that head, she ys the bodie, being vsed or accustomed, aswell she by him, as he by her to be offered. Thus saincte Augustine.

Nowe yowe see, not onely their inuented obiections soluted, but also the trueth taught, and confirmed by auncient Authoritie, that ys, that Chrystes bodie, which ys in heauen, ys also in earth in the Sacrament, as Chrysostō teacheth) which bodie ys so verilie present, that ys ys the dailie Sacrifice of the Church, not a sacrifice of mans inuention, inuented to the derogacion of Christes blessed sacrifice vpo the Crosse (as the Aduersaries blaspheme) but a Sacrifice that Christ him self wolde haue dailie frequented in the Church, as sainct Augustin teacheth as a sacrament of that blessed Sacrifice past and doen.

Although, christian Reader, the plentifulnesse of this matter, and the delēciacion of the same, and the earnest desire that I haue, that all men wolde be obedient to Gods trueth, and bringe their imaginacions into captiuitie, to the obedience of Chryste, and specially my bretheren, and contrie men after the flesh, for whome I wolde with my self accursed that they might be saued, doth carie me awaie, making me to forgett my self in long tarieng vpon this one Author: yet nowe I will staie my self, and breiflie note the thirde note of Chrysostom, and then proceed to other.

The thirde note ys the similitude whiche Chrysostome vseth in exhortacion to moue vs to the woorthy receauing of so gloriouse a thinge. Yf the kinges sonne (saith he) deckt with purple and diademe, were deliuered to thee to be born, woldest thoue not cast all thinges down on the grounde and receaue him? But nowe when thoue takest not the sonne of a king being a man, but the onclie begotten Sonne of God, saie, I praie thee, arte thoue not afraied.

Note then that ye receaue not in the Sacrament a bare peice of bread, but ye receaue the onclie begotten sonne of God, Iesus Chryst, God and man. At whose presence we aught to tremble and feare, lest anie filthinesse shoulde remain in our consciences, wherwith the eyes of his maiestie shoulde be offended.

In the receipt of a peice of bread we nede not to trēble, or quake, neither in the receipt of the merite of Chrystes passion, which ys the spirituall receauiing of Chryst. For in receauing of that, we receaue great comforth with al, and no feare, but rather we shoulde feare yf we receaue yt not. For then are we destitute of our saluacion whiche commeth to vs by the passiō of Chryste.

But Chrysostome asketh yf we tremble not, when we receaue the onclie begotten Sonne of God, which must nedes be at the presence of so high a maiestie for consideracion aboue saied, as Peter did vpon the contemplacion of the powre

A powre of Chryste, in wourking the miracle of the taking of the great nombre of fishes, who fell down at his feet and saied: *Exi à me Domine, quia homo peccator sum.* Lorde go from me, for I am a sinfull man. And Centurio likewise: *Domine, non sum dignus, ut intres sub tectum meum.* I am not wourthie o Lorde, that thou shouldest enter into my house.

Luc. 5.

Matth. 8.

Luc. 7.

Mary Magdalen, though in the preienc of Chryste she humbled her self, hauing (no doubt) both feare and sorowe for her sinnes committed: Yet, I dare saie, she trebled neuer a whitte at this ioifull voice: *Remittuntur tibi peccata tua.* Thy sinnes be forgeuen thee, but she reioiced, and was gladde in God. So vndoubtedlie a man beinge certified by the Spirit of God, that he ys a partaker of the merittes of Chrystes passion, and therby through the receauing of the Sacramentes ys made a liuelie membre of Chryst, can not at the receipt of so high a benefit tremble and quake, but ioye, and be gladde, and praise God with manie other that receaued benefits at Chrystes hand, of whom the Gospell maketh mencion. Wherefor yt ys euident, that yt ys the the verie reall presence of Chrystes bodie, that we ought to tremble at, and feare when we receaue yt, lest peradventure anie sinne shoulde be in vs, which shoulde offende his blessed Maiestie, wherbie we might receaue him to our damnacion: And not at the receipt of the Chryste spirituallic.

THE NINGHTENE CHAPITER CONTINVETH

the p oofe of the same matter by S. Augustin, and S. Cyrill.



N the chapiter before ye hearde two famous Fathers, not dissenting, but consenting, but consenting, not infirming but confirming the sainges of the other aunciēt elders before brought furth: Nowe will we likewise heare other two, whiche will plainlie declare, what was enacted ad receaued in the house of God, for the verie trueth of this matter.

C The first shall be saincte Augustine, a miracle of chrystendom, passing withoute controuersie all writers, that haue written, both Grekes, and Latines in profownde learninge, and in nombre of bookes, a man so famous, that euery childe almost in christendom hath sainct Augustin in his mouth. A man of soche grauitie and authoritie, that all Chrysten men do reuerence him, and staie vpon the saing of him: A man of soche zeale to the trueth of Chrystes faith, that by his learned trauaill he poured Affrick of the heresies of the *Manicheis*, the *Donatistes*, and the *Pelagians*. And with all he ys so aunciēt, beinge born aboute the yere of our lorde 354. that he ys withoute suspicion of corruption in this matter, of our controuersie.

S. Augusti
ne comend
ed by this
Aunbour:

To declare what the trueth of this matter ys, he saith thus: *Alind est Paschal, quod adhuc Iudei celebrant de oue: Alind autem, quod nos in corpore et sanguine Domini celebramus* Yt ys an other Passouer, that the Iewes do yet celebrate with a shepe: an other that we doo celebrate in the bodie and bloode of Chryste.

Cōr. literas
Petiliani

D In the which sainge, ye do first perceaue, that he doth first declare a difference of the Iudaicall Passeouer, and the Chrystian Passeouer, yet comparing them together, as the figure to the thing figured, and by expresse wordes sheweth what they be. The Iudaicall Passeouer was a shepe: our Passeouer ys the bodie and bloode of Chryste.

An obie
ction.

What more plain wordes wolde the Proclamer wish to be spokē for the determinacion of this controuersie? And yet yt maie be that the enemie

An obie-
ction.

will here delude the simple, and holde in the arrogant with one of hys com-
mon aunswers, that Chryste spirituallie ys our spirituall Paschall Lambe, E
but not Chryst reallie present in the Sacrament. For ther ys no so-
che, neither dothe saincte Augustine saye anye soche thinge here.

The an-
swer.

But to answere this, although the place yt self dothe sufficientlie
teache the verie reall presence of Chrystes bodie and blood in the Sacra-
ment: Yet by openinge of the difference of the olde Passeouer, and our
newe Passeouer, and by comparyson, of them eche to other, yt shall be more
plain and easie to perceauie the same. For as Chryst verilie and corpo-
rallie dienge, did aunswere the dienge of the lambe: So he being verilie
and corporallie eaten, as our true Paschall Lambe, dothe aunswer the eating
of the Iewesh Passeouer, whiche was both for the dienge, and eatinge, the
verie figure of Chryst.

If were-
ceiue
Chryst but
spirituallie,
as the Iues
did our
Passeouers
be all one.

But to ioin nearer with the Aduerfarie, yf Chryste spirituallie receaued
onelie, ys our Paschall Lambe, And the Iewes also (as before ys saied) did
euen so receauie Chryste spirituallie in their Paschall feast, How standeth F
that difference which saincte Augustine here maketh between our Paschall
Lambe and theirs, yf yt be all one, that ys receaued in bothe? Yf saincte Augu-
stine had saied yt ys an other Passeouer that the Iewes do kepe with a shepe,
and an other that we do kepe with a peice of bread, and wine, though we
had bothe receaued Chryst spirituallie: Yet the difference might haue stand
in the outwarde signes. But saunge as he doth, yt must nedes be, that as the
Iewes passeouer was a verie shepe in dede, So ys our passeouer the very bodie
of Chryste in dede.

Chrystes
reall bodie
oure Passoe-
uer.

And althoughe this might suffice for aunswere to the Aduerfarie: Yet yt
shal be by an other sctēce of the same S. Augustin made so plain, that he shal
not be able to denie, but that S. Augustin taught a real presence in the Sacra-
mēt. Hys sentēce ys this. *Hebraei autem in victimis pecorum, quas offerebant Deo mul-
tis et varijs modis, sicut re tanta dignum erat, prophetiam celebrabant futurae victi-
me, quam Christus obtulit. Vnde iam Christiani, peracti eiusdem sacrificij memoriam
celebrant sacrosancta oblatione, et participatione corporis et sanguinis Christi.* The He-
brues in the sacrifices of beastes, whiche they did offer vnto God manye G
and diuerse waies, as for so great a thing yt was meet, did openlie declare a
prophecie of the sacrifice to come, whiche Chryste did offer. Wherfor nowe
the chrystians do celebrate the memorie of the same Sacrifice past, by the ho-
lie oblation, and participation of the bodie and blood of Chryste: Thus moche sainct
Augustine.

Cōt. Faust.
Man. Li.
20. ca. 17.

Sacrifice of
the Chri-
stians in
oblation and
participa-
cion.

Yf this woorde participacion had ben alone in this sence, he shoulde
haue had (spirituallie) on the backe of him immediatelie, and so by vio-
lence haue ben wrested to sownde to the euell tuned notes of the Aduer-
saries. But praised be the holie Spirit of God, the Spirit of consent,
and agreement, who so kaied thys woorde, *participacion*, with the woor-
de, *oblation*, that yt can not be wrested to sownde any other sounde,
then the reall presence of Chrystes blessed bodie in the Sacrament. Which
bodie the Chrystians (saith S. Augustin) do offer in sacrifice in the remem-
brance of the Sacrifice of Chryst don vpon the Crosse.

By whiche maner of saunge of sainct Augustine, all the obiections of the
aduersaries, whiche are made against the Sacrifice of the Masse, are clean wip- H
ped awaie, as more at large in the third booke, by the helpe of Godes grace,
yt shall be declared.

A Yt ys well knowen to all men bothe true Chrystians, and Pseudochrystians, that if Chrystes bodie be offred of vs in sacrifice or oblacion (as sainct Augustine doth here affine) ther must nedes be a reall presence of the same bodie so offred, or ells yt must nedes be a mathematicall sacrifice.

Ye haue nowe heard sainct Augustine reporting soche trueth, as was enaeted and receaued in Chrystes Parliament house. Nowe will we heare an other of the other side of the same house reporte the same trueth, whiche shall be the holie Father Cyrill, a man profowldie seen in the statutes of the house of Chryste. Who for his excellent wourthinesse in holinesse, grauitie, and learning, was president in the great Councell Ephesine, whiche was one of the foure principall Councells of the whiche saincte Gregorie speaketh so moch praise, wherein the heresie of *Nestorius* was consounded, and condemned.

*Cyrillus
comēded of
the Aut-
hour.*

Whiche Cyrill also through cōstancie in faith wrote against the Arrians both learnedlie and godlie, as his woorkes do testifie, he liued aboute the yeare of our lorde 420. And therfor for his auncientie woorthie to be beleued, being after this supputacion 1136. yeares agon.

This man saith after this sorte: *Nec pūet ex tarditate mentis sua Iudeus, inaudita nobis excogitata esse mysteria. Videbit enim, si attentius querat, hoc ipsam à Moīsis temporibus facilitatum fuisse. Quid enim maiores eorum à morte, & permittit Aegyptiacā liberauit, quando mors in primogenita Aegypti desauiebat? Nōne omnibus palam est, quia diuina institutione perdocti, agni carnes manducauerunt, ac postes, et superliminaria agni sanguine perunxerunt, propterea mortem ab eis diuertisse? Permittes namque, id est, mors huius carnis, aduersus humanum genus, propter primi hominis transgressionem furebat. Terra enim es, & in terram reuerteris, propter peccatum audiuimus. Verum quoniam per carnem suam Christus atrocem hunc euersurus erat Tyrannum, propterea id mysterio apud priscos obumbratur, & ouinis carnibus, & sanguine sancti ficati, Deo ita volente, pernitentem effugebant. Quid igitur, Iudee, turbaris, praefiguratam iam diu veritatem vident? Cur, inquam, turbaris, si Christus dicit: Nisi manducaueritis carnem filij hominis & biberitis eius sanguinem, non habebitis vitā in vobis, quum oporteret te Moīsaicis legibus institutum, & priscos vmbis ad credendum perdoctū, ad intelligenda haec mysteria paratissimum esse? Vmbra, & figuram nosti, discere ergo ipsam rei veritatem. Caro (inquit) mea verē est cibus, & sanguis meus verē est potus.*

*li. 4. in .6.
Joan.
cap. 14.*

C Let not the Iewe, by slacknesse of minde thinke, that we haue inuented mysteries neuer heard of before. He shall see (yf he will with better heede seke) euen the same often doen from the time of Moises. For what did deliuer ther elders from death and destruction of Aegipte, when death raiged very fore vpon the first born of Aegipte? ys yt not knowen to all men that they being taught by the commaundemet of God, did eate the flesh of the lambe, and with the bloode of the lambe did anointe the postes, and the vpper dore postes, and therfor death diuerted from them? Destruction, that ys tosaie, the deathe of this flesh, for the transgression of the first man, raiged fore against mankinde. For sinne we hearde: Thowe arte earth, and into earth thowe shalt retourn. But for asmoche as Chryst wolde ouerthrowe by his flesh this cruell Tyranne, therefore that was shadowed among the olde Fathers in a misterie, and they being sanctified withe the flesh and blood of a shepe (God so willing) did escape the plague ad destruētio. Wherfor then, thowe Iewe art thow troubled, seing nowe the trueth long before prefigured? why, I saie, arte thowe troubled, yf Chryste do saie: *Except ye eate the flesh of the sonne of man, and drink his bloode, ye shall haue no life in yowe:* seing yt behoueth thee beinge instructed in Moises lawes, ad taught, by the olde

shaddowes to beleue, to be most readie to vnderstād these misteries. Thowe E
hast knowne the shaddowe and the figure: *Learn therfor the veritie of the thing.*
My flesh (saith he) ys verilie meat, and my blood ys verilie drinke. Thus
farre Cyrill.

Whome ye haue hearde at length declaring the figuratiue Paschall lābe,
and the benefit that the Iewes had by the same. Likewise ye haue heard him
declaring the true Paschall Lambe, and the benefite that commeth to vs
therbie. And when he hath applied the figure to the thing figured, whiche
ys the trueth of the figure as a matter sufficiētlic taught ther, to be beleued
of the Iewes: He falleth into a wonder at the incredulitie of the, and repro-
uinge them all in the person of one, saith: Why arte thoue (o Iewe) trou-
bled, seing nowe the verie veritie long before this prefigured? Yt beho-
ued thee being instructed by Moyses Lawes, and verie well taught
by the olde shaddowes to beleue, to be most readie to vnderstande these
misteries.

*False Chri-
stians wort-
hily repro-
ued for fa-
king their
faith.*

Yf Cyrill did so earnestlie reprove the Iewes for their incredulitie, being P
taught but by Moyses, and the figures, howe wolde he reprove our men
who well instructed, not by Moyses, but by Chryste: not by shaddowes, and
figures, but by the gospel of treuth and veritie not moued (as the Iewes
semed to be) to beleue a straunge noueltie, but an aunciente faith recea-
red of antiquitie: Yf the Iewes (I saie) be woorthie of reproche who knowe
not the true faith, whiche they neuer yet had by plain knowledge recea-
ued: how moche more be our false Chrystians to be reproued, which, the
faith that they were brought vppe in, that they once embraced and recea-
ued that they earnestlie belueued: nowe haue maliciouslie not onelic con-
temned, but also, Reuiled, detested and abiected?

Joan 15.

God that ys the verie light, lighten their hartes, that they maie see into
howe depe damnation they haue deiected and cast them selues, by their
forsaking of the catholique faith, being nowe bare, and void of all excuse,
forsomoche as they did once knowe the trueth, whiche nowe deuillishlie
they blasphemc. *Si non venissem, & locutus eis fuisset, peccatum non haberent, nūc
autem excusationem non habent de peccato suo.* Yf I had not commed (saied Chryst) G
and spokē to them, they shoulde not haue had sinne: but nowe they haue
none excuse of their sinne.

Psal. 12.

God, I saie, therefore haue mercie vpon them, whilest time of mercie for
them endureth, and geue them grace dailie with the Prophett Dauid to crie
and saie: *Respice, & exaudi me Domine Deus meus. Illumina oculos meos ne unquam
obdormiam in morte, ne quando dicat inimicus meus, preualui aduersus eum.* Consider
and heare me, o Lorde, my God lighten mine eies that I sheape not
in death, lest mine enemis saie, I haue preuailed against him.

Math. 10.

What a preie and Spoill ys yt to our gostlie enemy, and howe moche
dothe he reioice, when he deceaueth one that hath ben in the true faith,
and berieueeth him of the same, and so driueth him from God? No doubt
he counteth yt a great Spoill, and reioiceth moch at yt, as the verse of the
same psalme immediatelie folowing dothe saie: *Qui tribulant me exultabunt, si
motus fuero.* They that trouble me, will reioice at yt, yf I be cast down. Return
therfor in time, and cleaue hard to the streight and strong pillar of trueth.
For if ye be cast downe ye shall fall verie lowe, and sinke depe.

Chryste sending his Apostles to preache, taught them thus: Into what H
cittie soeuer ye shall come, enquire who ys worthie in yt, and ther abide
till ye go thence, and whosoever shall not receaue yowe, nor will heare
yowe

A yowe preachinge, when ye departe oute of that house or cittie, shake of the dust of yowe feete. Verilie I saie vnto yowe, yt shall be easier for the lande of Sodom, and Gomorre, in the daie of Iudgement, then for that citte.

Consider therfore and heauie hand of God vpon Sodom, and gomorre, which in soche terrible sorte being sonke, and destroied, with fire and Brimstone from heauen, argueth a more terrible damnacion to ensewe, and folowe, and yet yt shall be more easie to them in the daie of Iudgement, then to soche as will not receaue faith: Howe moche more greuouse then shall yt be to them which forsake that faith, that not onelie they them selues haue receaued, but the wholl Church of Chryst throughoure all Chrystendom, whiche faithe, although yt hath diuerse times ben impugned (as nowe in theise daies yt ys) Yet, God be praised, yt was neuer ouerthrowen, nor neuer shall be, and will cleaue to an heresie, whiche hath ben not onelie fundrie and diuerse times ympugned, but ouerthrowen, condemned, cursed, and extincted? Surelie as their reproche ys moche in this worlde, for their so doing. So shall yt be moche more before the face of God and his electe, in the daie of his terrible iudgement.

But I will retourn from whence I haue digressed, and touche one note more of Cyrill and so passe to other. After he had thus rebuked the Iewes, for their hardnesse of beleue, he saied: *Vmbra & figuram nostri, discite ergo ipsam rei veritatem.* Thow hauest knowen the Shaddow and the figure, learn therfore the verie thinge.

Note here again, as before in Chrysostom ys noted, that the olde Paschall lambe was a figure, and owre Paschall Lambe the verie thinge. Then yt ys not a peice of bread, a bare sign or figure of Chryst, for then these sainges of the learned Fathers were not true, whiche saie plainlie, that yt ys the verie thinge.

And this Father, when he had willed the Iewes to learn the verie thinge, he declared furthwith what the verie thinge ys: *Caro mea verè est cibus, & sanguis meus verè est potus.* My flesh (saieth Chryst) ys verilie meat, and my bloode ys verilie drinke. This (saieth Cyrill) ys the verie thing of the figure the verie flesh and bloode of Christ whiche be verilie meat and verilie drinke.

Howe this texte, and other apperteining to the same matter in the sixte of S. Iohn, haue ben wrested and wried, and violentliie drawn by the enemies of gods trueth from their natue and true sense, yt shall be shewed more at large in the second booke.

But nowe that the Aduersarie ys pressed so sore, he ys driuen to his common refuge, of the woorde, *Spirituallie*, and will peraduenture. saie that the bread in the Sacrament ys not the verie thinge that aunswereth the figure of the Paschall lambe, but the flesh and bloode of Chryst (as Cyrill here allegeth) *Spirituallie* receaued.

But howe farre this their common glose dissenteth from the trueth, yt shall by Gods helpe streight waie euidentlie appeare.

First, this ys most certen, that the faithfull people of the olde Testament, whiche through faithe in Chryste to come, were the children of faithfull

1. Cor. 10.

D Abraham, did eate the flesh and drinke the bloode of Chryst spirituallie, as saüncte Paule wittnesseth: *Omnes eandem escam spiritualem manducauerunt, & omnes eundem potum spiritualem biberunt, bibebant autem de spiritali consequente eos petra. Petra autem erat Christus.* All our Fathers did eate of one spirituall meat, and

and

*Spiritual
receauing
of Chryst
was not fi-
gured by
the Pas-
chall labe.*

and did all drinke of one maner of spirituall drinke. For they drancke of **E** that spirituall Rocke that folowed them, whiche Rocke was Chryst.

Yf Chryst was then spirituallie eaten and dronken of the fathers, the spirituall eatinge and drinkinge of Chryste, or Chryste spirituallie eaten and dronken was not figured by the Paschall labe, neither can the Paschall Labe be applied to Chryste spirituallie eatē as the propre figure to the thing figured. And this shall be proued: For all the Sacramentes and Ceremonies of the olde Lawe were figures of thinges to come, and to be doen, and fullfilled in the newe lawe. And if Chryst were receaued spirituallie of the Fathers in the olde lawe, then was the Paschall lambe no figure of Chryst to be spirituallie receaued in the newe lawe.

Hebr. 10.

That the Sacrifices and Ceremonies of the law were figures of thinges to come, S. Paule testifieth: *Vmbra habens lex futurorum bonorum &c.* The lawe hauing the shaddowe of good thinges to come, and not the verie fashion of the thinges them selues &c.

And saincte Augustine also (as before ys alleaged) saieth that the sacrifices of the Hebrues were prophecies of the sacrifices to come, whiche Christ did offer. **F**

Math. 5.

Wherunto Chryst him self, who came to fullfill the lawe, hauing regarde, saied: *Iota vnum, aut vnus apex non prateribit à lege, donec omnia fiant.* One iotte or one title of the lawe shall not scape, till all be fullfilled. Whiche maner of speache shoulde not nede: yf the thinges that were figured, were doen allreadie. Wherfor seing the spirituall receauing of Chryst was not a thing to come, but was in vse euen with the figuts in the time of the lawe: And also forsomuche as the Sacramentall bread (as they do terme yt) whiche ys but a sign or a figure of Chryst, ys not the thing that ys figured, For the thing that ys figured must nede be Chryst, and as yt ys nowe proned yt can not be Chryst spirituallie: therfor of necessitie yt must be verie Chryst reallie. And therfore to conclude, when Cirill saied in the ende of his sentence: Thowe hauest knowen the figure, learn therfor the verie thinge: And allegeth this Scripture: *My flesh ys verilie meate, and my blood ys verilie drinke* Bothe he and the Scripture meen the verie thinge, whiche ys the reall and **G** *substanciall flesh of Chryst and his verie bloode, and not the spiritual flesh and blood onely.*

Ioan. 6.

THE TWENTETH CHAPTER IOINETH

sainct Gregorie and Damascen to confirme the same matter.



E haue all readie heard certain cooples of the two sides of the higher house of Parliament, whiche howe they agree within them selues, and howe Iustlie and trulie they reporte the enacted veritie of the same, and therwith howe mightilie they ouerthrowe the pestilent sectes of the wicked, I trust the gentle Reader dothe well perceauē.

Nowe though this great master of heresie will not accept the Authours that haue written within the compasse of theise nime hondreth yeares, whiche therfore I diuide from the other that did write within sixe hondreth yeares after Chryst, calling them of the lower house, and theise of the higher house: yet for asmoche as I write as well for the comfort of the true bele- **H** uing Chrystian, as for the confutation of the false Chrystian: I will consult with an other coople, of the whiche the one ys last of the higher house, and the other one of the furste or cheifest of the lower house: and after with

other

A other of the lower house, that the truth reported of manie, maye the more ioifullie be embraced, and they that refuse them, and their authoritie, wourthilie defaced. For yf these of the lower house, do agree with them of the higher house, and haue all one tune and sownde with them in the truth then both their prowde arrogancie, whiche haue so contemptuoullie reiected so manie verteuouse and learned mens authorities, ys condignelic to be rebuked, and also their false imposture, teaching that the Church hath swerued from the truth and lien in errorr so manie yeares, to thentente that they getting estimacon as the Inuentours of truth, might sell their lies vnder the colour of truth, maie the better be perceaued.

This Authour whom I called the last of the higher house ys saint Gregorie, who sometime was cheif head vnder Chryst of the howse, a man both learned, and vertuouse, as appeareth not onelie by him that setteth oute his life in storie, but also by his own woorkes, sauouring as well of vertue and holinesse, as of learning and faithfull trueth.

*Saint Gregorie
hys
comedacio.*

B This holie learned Father in a Paschall homelie, comparing the olde Paschall Lambe to the newe saith thus: *Qua uidelicet cuncta magnam nobis edificationem parunt, si fuerint mystica interpretatione discussa. Quid namque sit sanguis agni, non iam audiendo, sed bibendo didicisti. Qui sanguis super utrumque postem ponitur, quando non solum ore corporis, sed etiam ore cordis hauritur. Nam qui sic redemptoris sui sanguinem sumit, ut imitari passionem eius necdum velit, in uno poste sanguinem posuit.* All whiche thinges do bring furth to vs great edificacion, yf they shall be with a mysticall interpretacion discuffed. What the bloode of the labe ys, ye haue not onelie by hearing, but by drinking learned. Whiche bloodys put vpon bothe the postes, when not onelie with the mouthe of the bodie, but also with the mouthe of the heart yt ys receaued. For he that doth so receaue the bloode of his redemer, that he wolde not yet folowe his passion, he hath put the bloode but vpon one poste. Thus moche sainte Gregorie.

*Omil. 22.
Pascha.*

C As in this saing he hath made mencion of the bloode of Chryst, So proceedinge vpon the same matter in the same homelie, he speaketh of the eating of the olde Paschall Lambe, and of the eating of Chrystes bodie our true Paschall lambe. *In nocte quippe (inquit) agnum comedimus, quia in sacramento modo Dominicum corpus accipimus, quando adhuc inuicem nostras conscientias non videmus.* In the night (saith he) do we cate the lambe, forsomechoe as we do nowe receaue our lordes bodie in the Sacrament, when as yet we doe not see one an others conscience:

*Chrystes
bodis and
blood recei
ued with
mouth of
bodis and
soule both.*

In this his sainge, ys not onelie perceaued the application of the figuratiue Paschall Lambe, to the verie true Paschall Lambe, but to the full agreement with other holie Fathers before alleaged, he doth most plainlie testifie the reall presence, bothe by his woordes, *terming yt the bloode of our Redemer and the bodie of our lorde*, and also by the maner of the receauinge of yt. In the whiche note that he teacheth that the bodie and bloode of Chryst ys receaued by two distincted and diuerse maners of receauinge. One maner ys with the mouthe of the bodie, whiche argueth the reall presence: The other maner ys with the mouthe of the hearte, and that ys the spirituall maner of receauinge.

D So that the learned men in Chrystes faith, doo teache the good Chrystian man to receaue Chrystes bodie both corporallie, and spirituallie. But the maliciouse learned man against Chrystes faith, teacheth that the good Chrystian man receaueth Chryste but onelie spirituallie, and so robbeth him of the other, the contrarie of the whiche Doctrine ye see here auouched by saint

fainēt Gregorie as yt was also by other before alleaged, with whom he well agreeth,

To this fainēt Gregorie shall be yoined Damascen one of the other side of the Parliament house of Chryst, that ys, of the greke church, and of the lowe house, but one of the first and cheif in that place, as ys before saied, a man so excellendie will seen in the statutes of Chrystes Parliament house, that ys to saie in the knowledge of the receaued trueth of Chrystes faithe, that he did write foure bookes of the same both learnedlie and godlie, and in the fourthe booke of his workes, emong other explicacions of matters of faith, he declareth also the faithe of the Church in this matter of the Sacrament at large, wher as touching the same matter he saith thus:

Ls. 4. de or
rhod. fid. c.
14.

Natiuitas nobis per spiritum donata est, per sanctum dico baptismum. Cibus uero ipse panis uite. Dominus noster Iesus Christus, qui de caelo descendit. Nam suscepturus uoluntariam pro nobis mortem, in nocte qua seipsum obtulit, testamentum nouum disposuit sanctis Discipulis & Apostolis, & per ipsos omnibus alijs in ipsum credentibus. In cenaculo sancte & gloriose Sion antiquum Pascha cum Discipulis manducans, et implens instrumentum antiquum, lauit pedes Discipulorum, signum sancti baptismatis prebens. Deinde frangens panem dedit illis dicens: Accipite, & comedite, Hoc est corpus meum, quod pro uobis tradetur in remissionem peccatorum. Similiter accipiens calicem ex uino & aqua, tradidit illis dicens: Bibite ex eo omnes, hic est sanguis meus noui testamenti, qui pro uobis effunditur in remissionem peccatorum. Hoc facite in meam comemorationem. Quotiescunque enim manducabitis panem hunc, & calicem bibetis, mortem filij hominis annuntiatis, & resurrectionem eius cōfitemini donec ueniat. Si igitur uerbum dei uiuens est & efficax, & omnia quaecunque uoluit Deus, fecit: Si dixit, Fiat lux, & facta est lux: Fiat firmamentum, & factum est: Si uerbo Dei caeli firmati sunt, & spiritu oris eius omnis uirtus eorum: Si caelum, terra, aqua, ignis, & aer, & omnis ornatus eorum uerbo Dei perfecta sunt, & homo ipse ubique diuulgatum animal: Si uolens ipse Deus Verbum, factus est homo, &c. Non potest panem suum ipsius corpus facere, & uinum cum aqua sanguinem? Dixit in principio Deus: Producat terra herbam uirentem, & usque nunc pluuia facta producit germina, diuino cōiuncta & uigorata precepto. Dixit Deus: Hoc est corpus meum, & hic est sanguis meus, & hoc facite in meam comemorationē, & omnipotenti eius precepto donec ueniat, efficitur.

Chrystes
cuppe cōtei
ned wine ad
Water.

A newe birth ys geuen to vs, by the Spirit and the water, I saie, by holie Baptisme, but the meat ys the uerie bread of life our lorde Iesus Christ, who descended from heauen. For willing to take for vs a willing death, in the night, in the whiche he offred vppe him self, he disposed a newe testamēt to his holie Disciples and Apostles, and by them to all other beleuing in him. In the parlour therfore of holie gloriose Sion, eating the olde Passecouer with his disciples, and fulfilling the olde lawe, he washed the feet of his disciples, geuing a sign of holie Baptisme. Afterwarde breaking bread he gaue yt to the saing: Take eate, This ys my bodie, whiche shall be deliuered for yowe in the remission of sinnes. Likewise taking the cuppe of wine and water, he deliuered yt vnto them saing: Drinke ye all of this. This ys my bloode of the newe Testament, whiche shall be shedde for yowe in the remission of Sinnes, This do ye in my remembrāce. For as often times as ye shall eate this bread, ad drinke this cuppe, ye shew furth the death of the Sōne of mā, ad acknowledge his resurrectiō vntill he come. Yf then the woorde of God be liuing, ad mightie in operaciō, and al thinges, whatsoeuer he hath willed he hath doe, Yf he saied, The light be made, and the light was made: The firmament be made, and yt was made: Yf by the woorde of God the heauens were made, and all the power of them, with the breath of his mouthe: Yf heauen, earth,

water,

A water, fire and the Ayer, and al the furniture of them, by the woorde of God were made perfect, and man himself, being euery where a knowen living creature: Yf God the Sonne himself being willing was made man, &c. Can not he make breade his owne bodie? and wine and water his bloode? God saied at the beginning: Let the earth bring furth green herbe, And vntill this daie, being holpen and made strong with Gods commaundement, therain comming, yt bringeth furth fruiets. God saied: This ys my bodie, and this ys my blood and this do ye in the remembrance of me: And by hys allmightie commaundement yt ys so made and brought to effecte vntill he come. Thus farre Damascen.

Effect of
Chrystes
woordes of
consecratio

Whose saing ys long, but as pithie and weightie as yt ys long. In the which he hath not onelic declared hys faith, but the faith of Chryst receaued in his Church, which ys the wholl matter, and onelic argument of hys worke, as the title of the same doth purporte.

B And to the matter, which we haue in hande, he geueth woorthie testimonie, declaring the accomplishment of the olde lawe, in eating the olde Paschall Lambe, and the beginning of the newe testament, with the newe Paschall Lambe. Which Paschall Lambe, how yt was, and what yt was, and how yt ys wrought ad made, he leaueth yt not vndeclared. He tooke bread (saith he, *mening Chryst*) and brake yt, and gaue yt to his disciples saing: Take, cate, This ys my bodie.

And that he might leaue no place to the enemies to misconstrue him, and to wrest him to their pourpose, he addeth the probacion of yt by the powre of God in other of hys workes, which ys also a most plain declaration of hys faith, That as God by his woorde made heauen, and earth and all thinges in them contened: So by his woorde saing: *This ys my bodie*, yt ys euen so made in dede, as yt ys saied. For can not he (saith Damascen) make the bread his bodie? and the wine and water his bloode? Which woordes being so plain nede no interpretation. For he affirmeth that God by hys woord, and allmightie powre dothe make the bread his bodie, and the wine and water his bloode.

Chryst turned the bread into his bodie, and the wine and water into his blood.

C And wher the Aduersarie hath against this, saied: that he doubreth not of the power of God, but that he ys able to do yt, yf he will, or yf yt be his pleasure: but we finde not (saith he) in the scripture that his pleasure ys, that the preist pronouncing the woordes, shoulde by gods power consecrate the bodie of Chryste. This ys their ignoraunt scruple. But if they had, leuing all arrogancie, mekelie consulted with thys Damascen, they shoulde haue fownd yt in the scripture, that Gods pleasure ys, that the bodie of Chryste shoulde be consecrated by the power of God, and by the preist as his mynister. For God (saith Damascen) saied at the beginning: Let the earth bring furth grene herbe, and vntill this time the earth being holpen with Godes commaundement doth bringe furth fruiet. God saied: This ys my bodie, this ys my bloode, this doe ye in remembrance of me, And by his allmightie commaundement, yt ys so made.

Chryst commaunded his bodie to be consecrated.

Note then, that when Chryst by his powre had of bread made his bodie, for he saied yt was his bodie, and his saing ys making, Then he gaue commaundement to his mynistres saing: *Hoc facite*. This doo ye, by the whiche allmightie commaundement (saith Damascen) yt ys doen.

D But nowe when the scripture ys produced and laied before their face, hauing no good will to accept the trueth, they proceed to questioning, and aske: howe proue ye that Chryst by these woordes, commaunded the consecration.

How the question of the faithlesse answered

Yt ys as mete a question as wher we heard that God saied: let the earth bring furth grene herbe, to saie: Howe proue ye that the earth by Gods commaundement bringeth furth grene herbe? For God saied: this ys my bodie, and this do ye, which ys as plain as the other.

But to aunswer to them I saie: Euē as they proue that these woordes, *Hoc facite*, *This do ye*, be scripture: So do I with Damascen affirme, that by them Chryste commaunded the consecracion of his bodie.

The Church that teacheth vs which be scriptures, teacheth vs also the vnderstanding of the same

The proof that they cā, ad the cheifest that they haue ys, that the Church hath so taught, and deliuered yt to them. And by the same proof saie I, that the Church, that taught them that yt ys scripture, hath taught me that this ys the meening of yt. And as good authoritie, and knowledge hath she to teache me the meening of the scripture, as to teach them that yt ys scripture.

Chrysost. hom. 30. de proditiōe. Inda.

And that they shall not thinke, that this ys onely the opiniō of Damascē, and of the Church when he liued, which they haue inspected according to the vanitie of their minde, not to be withoute corrupcion (although by som mens computacion, Damascen liued aboue a thousand yeaes agone) they shall hear Chrysostom, who vndoubtedlie liued wellnigh twelue hondreth yeaes agon, agreeing with this Authour in this matter. Thus writeth he. *Et nunc ille presb. est Christus, qui illam ornavit mensam, ipse istā quoque consecrat. Non enim homo est, qui proposita de consecratione mensae Domini, corpus Christi facit & sanguinem, sed ille qui pro nobis crucifixus est Christus. Sacerdotis ore verba proferuntur, sed Dei virtute consecrantur, & gratia. Hoc est (ait) corpus meū. Hoc verbo proposita consecrantur. Et sicut illa vox quae dixit, Crescite & multiplicamini, semel quidem dicta est, sed omni tempore sentit effectum ad generationem, operante natura: ita vox illa semel quidem dicta est, sed per omnes mensas Ecclesiae vsque ad hodiernum diem, et vsque ad eius aduentum praestat sacrificio firmitatem.*

Chrysost. not man doth consecrate his body and blood.

And now that same Chryst ys present which did furnishe that table, he also dothe consecrate this. Yt ys not man that maketh the thinges sett furth the bodie and bloode of Chryst by the consecracion of the table, but he that was crucified for vs, euē Chryst. The woordes are spoken by the mouth of the preist: But the thinges are consecrated by the power and grace of God. *This ys (saie he) my bodie. By this worde the thinges sett furth are consecrated.* And as that voice, the which saie he: Growe ye, and be multiplied, was but once spoken, but yet yt feeleth allwaie effecte, nature woorking with yt vnto generacion: Euē so that voice also was but once spoken, but throughout all the tables of the Church vntill this present daie, and vntill his cōming yt geueth to the sacrifice strēght. Thus moche Chrysostom.

Chrysost. commaunded his bodie and blood to be consecrated.

Doe ye not marke here, that no mā, but Chryst maketh the thinges sett furth vpon the table (which be bread and wine) his bodie and blood? Doth not he agree with Damascē who saie he by interrogaciō: Cā he not make the bread his owne bodie, and the wine and water his blood? By which maner of question he meeneth that Chryst doth make his bodie and bloode of the bread and wine. Doth not Chrysostom declare the execucion of Gods commaundement to the mynister as concerning consecracion, so farre as to his office apperteineth, and that God doth woork the thing by his power, when he saie he: *The woordes are spoken by the mouth of the preist* (note here the execucion of the commaundement *Hoc facite, This do ye*) *sed Dei virtute consecrantur & gratia*: but they are consecrated by Godes power and grace. Behold, the doing and woorking of the thing apperteineth to God. Doth not now Chrysostome agree with Damascen, and Damascen with Chrysostom, so as they

A they saie all one thing in effecte, though they vse diuerse similitudes to proue that the power of the consecracion of Chrystes bodie and bloode ys of force, and shall continue vntill Chryst come?

Nowe then (gentle Reader) yf thowe by error hauest dissented from the trueth, return again, and come to the house of God, wher ys consent of one trueth. Yf this like thee not, wilt thou beleue Luther the Patriarke, or more trulie, the Heresiarke of your faith? Hear what he saith: *Consecrandi officium instituit, dum dicit: Hoc facite. Facere enim est hoc totum imitari, quod ipse tunc fecit.* He instituted the office of consecracion when he saied. Thys do ye. For to doe, ys by imitation to doe all that he then did. Thus Luther.

And thus ye perceauce that he also was of the minde, that Chryst did institute the consecracion by these woordes, *Hoc facite.* This do ye.

B Yf ye will yet proceed, and vse this common question (howe) whiche (with lamentacion I saie yt) ys to moche vsed nowe a daies in matters of faith, and aske how the breade ys made the bodie of Chryst, Damasceni also doth aunswer you, sainge: *Quomodo fiet istud, dicit sancta virgo, quoniam virum non cognosco? Respondit Gabriel Archangelus: Spiritus sanctus superueniet in te, & virtus Altissimi obumbrabit tibi. Itaque si nunc interrogas, quomodo panis fit corpus Christi, et vinum, et aqua sanguis Christi: Respondeo et ego tibi: Spiritus sanctus obumbrat, et hec supra sermonem et intelligentiam operatur.* The holie virgen saied. Howe shall this be doen, for I knowe not a man? The Archangell Gabriel aunswered: The holie Gost shall come vpon thee, and the powre of the highest shall ouershadoue thee. Therfor yf thou askest nowe, howe the bread ys made the bodie of Chryst, and the wine and water hys blood, I also aunswere thee. The holie Gost doth ouer shaddoue and woorketh these thinges aboue that maie be spoken or vnderstanded. Thus Damascen.

C O mercifull God howe lowlie was the submission of mens hearts and vnderstanding in those daies to faith, who were aunswered, satisfied, and fullie contented with a fewe woordes? But in this our time, so puffed vppe be the heartes of men, so high in singularitie be their vnderstandinges, that manie aunswers, manie writings, manie bookes, yea manie great volumes will not content, nor staie them. This Authour hath saied so moche as maie well aunswer a man that will be aunswered. For first he declared that our true Paschall Lambe, ys the verie bodie of Chryst. Secondarelie, that Chryst himself, as he was in powre able, So by hys powre in the Supper he made the bread hys owne bodie, and the wine and water his bloode. Thirdlie, that by hys saied almighty commaundement, and power, the said consecracion of hys bodie and blood ys and shall be vsed and doen till he come to the generall iudgement. Fourthlie, yf we will knowe howe, and by what means the consecracion ys doen, he hath taught vs that yt ys doen by the holie Gost. Whiche vndoubtedlie ys the verie true catholique faith, that euery true chrystian must professe, and acknowledge, yf he will be partaker of the merites of the same Chryste crucified.

Office of consecratio instituted by Christ; saith Luther.

Howe, the question to moche vsed nowe a daie.

Damasc. ibid.

The holie Gost. woorketh the consecratio aboue our vnderstanding.

THE ONE AND TWENTETH CHAPITER CON-

cludeth this matter of the figure of the paschall lambe by Haymo and Cabasila.



He nombre ys great, that might be called oute of this lower house, whiche for that yt wolde make thys rude worke to growe into to great a volume, I will content my self and staie, after I haue brought furth one coople mo, and so leaue this figure.

The first of theise shall be *Haymo*, for that he ys the elder, being aboute the yeare of Chryst 734. and so aboute eight hundreth yeares agon, before the time of *Berengarius*, who was the first open and notable Aduersaire of this Sacrament, that laboured to take awaie the reall presence of Chryste. Therfor this learned Father maie wel be cōsulted with all, who being before this controuersie was moued, ys to be thought to speake vpprightlie, ad not par-

*Haymo in
26. Matt.*

ciallie. In his exposition therfore vpon S. Matthew, he saith thus: *Cœnantibus autem eis, accepit Iesus panem, &c. Expleiis solemnij veteris Pasche, transit Dominus ad sacramenta noui Pasche demonstranda. Postquam cœnauit, dedit eis panem et vinum, in mysterio videlicet corporis et sanguinis sui. Quia enim panis cor hominis confirmat, vinum auget sanguinem in homine, merito idem panis in carnem Domini mutatur, et idem vinum in sanguinem Domini transfertur, non per figuram, neque per umbram, sed per veritatem. Cre- dimus enim quia in veritate caro est Christi, similiter et sanguis. As they were eating at Supper, Iesus tooke bread, &c. When the Solemnities of the olde Passouer were fullfilled, our Lorde goeth to shewe furthe the Sacrament of the newe Passouer. After he hadde Supped he gaue them bread and wine, in mysterie of his bodie and bloode. For bicause bread doth strenghten the hearte of man, and wine encrease the bloode in man, the same bread ys woorthilie chaun- ged into the flesh of our Lorde, and that same wine transferred into the bloode of our Lorde, not by figure, nor by shaddowe, but by the verie trueth. For we beleue that in trueth yt ys the flesh of Chryst, and likewise his bloode. Thus farre *Haymo*.*

*Bread and
wine chaū-
ged into the
bodie and
blood of
Chryst, not
in figure,
but in tru-
eth.*

The two principall pointes here enquired, this holie Father hath agrea- blie bothe to the elders of the higher house, and also to them of the lower house, declared. First, hys comparing of the olde Passeouer to the newe ys easie to be perceaued. And then, what the newe Passeouer ys, he doth most plainlie manifest. Yf he had left the matter of the newe Passeouer, when he had said: He deliuered bread and wine in mysterie of hys bodye and bloode, then the Aduersaries wolde haue vsed their accustomed vio- lence to haue drawn him by force to be a wittnesse of their syde. I saie by force, bicause this Authour not mening as they do, as after yt shall appeare, yet they wolde with great boast haue saied that he had mened as they doo.

*Heretiques
how they al-
lege the
Fathers.*

Which maner of doinge (Reader) ys their cōmō practife. For wher they in their workes alleage the holie Fathers, they alleadge the in doubtful places, wher they vse the common termes of Sacrament, mysterie, and soch other, whiche, when controuersie and contencion ys raised by wicked men, maie be drawn to either parte, Albeit the Authours intended and ment, but the onelie one true waie, of Chrystes trueth and faith, as this Authour nowe al- leaged did.

*Sacramēta
ries can not
bring one
Father tea-
ching the
Sacrament
to be only a
figure.*

But, gentle reader, yf thou perusest their bokes, and findest that they bring anie allowed Authour saing by expresse woordes, and plain sentence, that the Sacrament ys but a figure or a sign, or by plain deniall shall saie that Chrites

H

A Chrystes bodie ys not in the Sacrament reallie or in verie dede, we shall yelde and geue them the victorie, for certen I am that they can not.

But on our syde, that ys on the parte of the catholique faithe of Chrystes Church, ye shall heare a nōbre that by expresse woordes shall affirme the verie presence of Chrystes bodie, of whiche nōbre ye haue allreadie heard some, And by like expresse woordes shall denie that yt ys but a figure, as this Authour dothe. The contrarie wher of this Proclamer, and other Sacramentaries are not ashamed to teache, although they be (if ther were anie shame in them) ouercharged with nōbre of wittnesses, so that they maie be ashamed of theyr heresie.

Thys Authour (God be prayfed) when he had saied, that Chryst gaue hys Apostles bread and wyne in mysterie of hys bodie and bloode: leest thys mysterie shoulde be made a mysterie of nothing (as the Sacramentaries make yt) he declareth yt to be a mysterie of somewhat. And saith that the bread and wyne be chaunged into the bodie and blode of our lord. And

B yet that none of the common hereticall gloses shoulde take place, he saith further by plain exclusion; that they be chaunged in to Chrystes flesh and bloode neither by figure, ner by shaddowe but by verie truth.

*Bread and
wine cha-
unged not
in figure
but in
truth.*

Wolde to God that they that be yet deteined in this naughrrie heresie, wolde well note, weigh, and remembre this fainge, and looke whether they haue anie soche plain, manifest, and expresse sentence, of anie Authour Autenticall to maintein their heresie, as this ys for the truth.

And yet to knitte vppe the matter that this ys no singular opinion, or whispered inuention, but a sure and vndoubted faith commonlie, and generallie receaued, he concludeth, not in his owne person, but in the person of the beleuing Church, and saith: *Credimus, &c. We beleue that yt ys in truth and in verie dede the flesh of Chryst, and likewise his bloode.*

As this Authour hath testified not onelie his owne faithe but the faith of the Church: So wolde I that the Aduersarie shoulde regarde not hys priuate opinion (whiche he calleth a faith, and ys none in dede) But the faith of the Church, whiche ys a sure faith in dede, builded vpon a sure rocke.

*Hereticks
haue no
faith but
opinions.*

C Nowe to make vppe the coople we pourposed here to induce, we will heare this Authours iocke fellow in faith, *Cabasila*, one of the same lower house of Parliament, but of the other side therof, that ys, of the greke church, a man of singular learninge. Who expowndinge the Masse of the Grekes vsed in their churches, declareth why Chryste willed his memorie to be had, and the Masse to be doen in remembrance of him. Thus he saith:

Fluitis autem conseruande memorie homines multas rationes excogitant, sepulchra, statuas, columnas, dies festos & celebres, certamina, quorum omnium unum est institutum, non sinere vt viri praeclari & praestanti virtute obliuioni mandentur. Tale est etiam quod dicit Seruator: Alij quidem alia obliuionis querunt remedia, vt recordentur eorum, qui ipsos beneficio affecerunt, vos autem in meam recordationem hoc facite. Et quemadmodum ciuitates, fortium, vinorum, per quas victoriam assecuti sunt, vel qui eis salutem attulerunt, aut res eorum recte gesserunt, columnis inscribunt: ita etiam in ista donis nos mortem Domini ascribimus, in qua vniuersa sua fuit aduersus malignum victoria. Et per statuas quidem ciuitates solum habent figuram corporis benefactorum: Nos autem ab hac oblatione non habemus figuram corporis, sed ipsum corpus eius, qui se gessit fortissimè. Hoc ipsum etiam antiquis constituit, vt in figura facerent id, quod nunc est in rerum veritate. Id enim erat Pascha, & agni occisio, quae memoriam renouat

*Nicolaus.
Cabasila.
ca. 9.*

eadis illius omis & sanguinis, qui seruauit Hebræas in Aegypto primogenita.

*We haue
the verie bo-
die in the
Sacramēt,
not the figu-
re.*

To conserue this memorie, men haue deuised manie waies or means, as Tumbes, ymages, pillers, feastfull and Solemne daies, exercises, of all whiche ther ys one pourpose, not to suffer, that noble men of excellent vertue shoulde be forgotten. Soche maner of thing yt ys, that our Sauoure saith: Some seke other remedies against obliuion, that they maie remembre them, that haue doen them good: But in the remembrance of me, this doo ye. And as cities do write in pillers the noble actes of mightie men, by whom they haue gotten victorie, or that haue saued them, or haue doen their affaires or business wel: Euē so also do we in these giftes imprinte the death of our Lord, in the which was all the victorie against the wicked one had or gotten. Now the cities haue by their images but the onelie figure of the bodie of their benefactors: but we in this oblacion haue not the figure of the bodie, but the bodie yt self of him, euen that same that ys nowe in veritie of thing. For that was the Pasceouer, and the killing of the lambe which dothe call again the memorie of that shepe and bloode, whiche saued the first born of the Hebræes. Hither to Cabasila.

*Monumen-
tes and me-
mories of ho-
lie, and wor-
thie men de-
faced.*

Of whom as we haue learned the faith of the greke churche, as yt was in the time of the auncient Fathers, Chrysostom, Cyrill, Ischius, Damascen, Euthymius, and soche other, as touching the presence of Chrystes blessed bodie in the Sacrament: Euen so do we learn of him the same faith, and none other newlie inuented, but euen the same continued, euer approued vnto his time in all the greke churche.

This authour although minding to sett furth a cause why the memoriall of Chrystes death shoulde be retained and kept among vs, by the bringing in examples of our elders, whiche by diuerse means continued the memorie of noble, vertueouse, or other wourthie men, he doth therein geue good occasion to rebuke the insolencie of manie of this our time, which defacing howses, spoiling churches, ouerthrowing monumentes, disparfing the bones and reliques of holie fainctes, and soche other a great sorte like, do most earnestlie labour to extinguish and clean put oute of all memorie the noble actes, the holie dedes, the godly liues of many vertueouse, and wourthie men, which to Gods honour, to their praise, and to owre exāple of vertue, shoulde and ought to haue remained: Yet minding not to take euery soche occasiō, I will leaue yt, and folowe my matter here principallie entended.

*Olde lawe
had the fi-
gure: the
newe lawe
hath the
thing in
truth.*

As heretofore I haue doen: So also wil I nowe both declare that the Paschall Lambe was a figure of Chryst, and also that the veritie or verie thing by that lambe figured, ys the bodie of Chryst reallie and substanciallie in the Sacrament.

As for the first, this Authour saith, that God appointed with the olde fathers, that they shoulde haue a figure of Chryst. And that (saith he) was the Pasceouer, and the killing of the lambe. In which his sainge he nothing dissenteth, but moche and whollie agreeth as well with the grekes, as the latines before alleaged, and declared.

As for the seconde parte, that yt ys a figure of Chryste reallie in the Sacrament, this Authour also very plainlie teacheth. Marke therefore wel his wordes, thus he saith: *Hoc ipsum & antiquis constituit vt in figura facerent id, quod nunc est in rerum veritate.* The same thing God appointed the olde Fathers to doo in a figure, which thing ys nowe in trueth or verie dede.

Note I praie yow that he appointeth the figure of Chryst to the Fathers of the lawe of Moyse, to vs that be nowe in the lawe of Chryst, he appointeth not the figure, but the thing yt self, euen verie Chrystes bodie.

But

A But the serpent ys a wilie beast, and sekinge some litle holle or crannie to slippe through, and to slide awaie from this sentence, that presseth him so sore, will, to delude the Simple, graunt that we, whiche be in the lawe of Chryst, haue verilie Chryst, euen that same that was born of the virgen Mary, that was curcified, that rose from death to life, that ascended into heauen.

These be gaie gloriouse woordes. But take heade, reader, ther ys a snake vnder these fair flowres. Looke diligentlie vpon them, and aske him howe we haue him, that was born of the virgen &c. And thowe shalt see him by and by betraie him self, and runne to his olde and common shift, and saie that heys ther sacramentallie. Which maner of being or presence (as Iohn Frith our contrie man, and many other masters of that heresie do teache) ys as moche as ys the presence of the wine in the Iuic garlande at the tauern doore, or the loue of the husbnde in the ringe, whiche he geueth to his wife : Whiche maner of presence ys next doore to nothing, for all their

B gloriouse woordes.

Yf ye porcead, and vrge him, saing, that after this sorte he was in all the figures of the lawe, that were figures of him : But this Authour appointing that maner of presence to the lawe : saieth, that his presence with vs ys in verie dede. whiche ys a maner of presence other, and more then they vnder the lawe had.

Nowe he must to his cheifest refuge, and saie that we haue him spirituallie. Here to mete with him again, ye maie saie, and that trulie as before ys saied, and proued in the xix capiter of this booke, that so the Iewes in the lawe receaued him and had him spirituallie in their Paschall lambe, so that by this maner of presence, ther ys no perrogatiue, nor difference, of our Sacrament and the presence of Chryst ther in aboue theirs, nor from theirs. The contrarie wherof all chatholique Fathers dooteache.

Nowe ys he commed to his last refuge, that ys that the Iewes receaued him spirituallie, as yet to come, but we receaue him spirituallie as already comed.

C Yf this be all, what needeth this difference of speache, that this Authour vseth, saing : God appointed the Fathers of the lawe to do that thing in a figure, that we do nowe in verie dede ? Ys to doe a thinge in figure, and to doe a thing in dede all one maner of doinge ? A verie babe will not graunt that.

Thus I suppose, yt ys easie to be perceaued, that the Aduersaries faith ys soche, that when he hath spoken the best of yt, yt will not, nor can ioine with the faith of the learned men of Chrystes Parliament house : But ys as farre distant from them and their faith, as falshood from trueth. Wherof ye shall haue yet better experience, and further prooff by an other parte of this Authours sentence, when yt ys noted to yowe, and the aduersaries doctrine conferred with yt.

That other parte ys this : Citties (saieth he) by the ymages of soche as haue doen them good, haue onelie but their figures : we haue by this oblacion, not the figure of Chrystes bodie, but the bodie yt self, whiche most stontlie handled yt self.

D Note well this conference : The citties had but the figures of soche wourthie men, as had noblie doen for them : We haue, not the figure of Christ but the bodie yt self whiche wrought vs the great benefitt of our Redemption.

Remembre, I praie yowe, what the latin Authour before alleadged saied,

*Cramer his
gloriouse
woordes, so
cloake euell
meening.
lib. 4.
Iohn frith
his heresie.*

*heretiques
refuges in
reasoning.*

Not the figure, but verie bodie of Christ ys yn the Sacrament.

that this man being of the greke church, and conferred with him, yt maie appear what agreement in doctrine and faithe in this matter, ther ysyn both the churches.

The latin Authour saied thus: *The bread ys chaunged into the flesh of our Lorde, and the wine into his bloode not by a figure, or in a shaddowe, but in verie dede: This greke Authour saith, that we haue not the figure of Christ, but his verie bodie, euen that whiche so mightilie fought for vs.*

See ye not a consonant agreement between these two? do thiey not both teache the verie presence of Christes bodie in the Sacramēt? and ther with by a plain negatiue denie the figure? Maie not our Proclamer, our newe Goliath well see, and trulie saie, that here be two plain sentences against him? Let them be conferred, and yt will planlie appeare.

Doctrine of the Sacramētaries confered with the Fathers.

These Authours saie that the Sacrament conteineth not a figure onelie: The Aduersarie saith, that yt hath no more but a figure. These saie that the Sacrament conteineth the very bodie of Christe: The Aduersarie saith that yt ys Iewesh so to thinke and that they be grosse Capharnaites, that saie that the bodie of Christ ys substanciallie in the Sacrament.

In this conference ye maie see the stowte repugnance of the Aduersarie against catholique writers. In the same ye see the said writers by expresse woordes denie the doctrine of the Aduersarie, that wher he saith, yt ys a figure, they saie, yt ys not a figure.

Issue ioined with the Proclamer touching the presence.

And here will I yoin an yssue withe the Proclamer that yf he cā bring any Scripture, anie catholique Councell, or anie one approued doctour, that by expresse and plain woordes doth denie the reall presēce of Chryste in the Sacrament, as these writers doo denie his figure, or figuratiue presence, then will I geue ouer, and subscribe to him.

But wher he vnrulie hath saied, that he was sure that we coule bring furthe no one approued Authour to testifie the reall presence of Christ in the Sacrament: I will saie trulie, that I am sure that neither he, nor all the Aduersaries can bring anie one, teaching by expresse woordes the contrarie.

Obiection.

Yf percase anie man will obiecte here to me, that though these men denie the figure, and teache that Chrystes verie bodie ys present in the Sacramēt: yet they saie not so moche as your Aduersarie requireth, that his bodie ys substanciallie and reallie present.

Answer.

The aunswer to this ys easie, whiche the Aduersarie will graunte, that yf the bodie of Chryst be in the Sacrament, not by a figure, but in verie dede, then yt must nedes be ther reallie and substāciallie. For the Aduersarie hathe two maner of beinges of Chryst, the one ys in the Sacrament, wher he saith Chryste ys as in a sign, token, or figure, but not in veritie. The other maner of being ys not in the Sacramēt, but in the receauer of yt, in whom he saith Chryst ys spirituallie.


Sacramētaries make two maner of presences of Chryst.

As for this seconde maner of being euerie good Chrystian will graunte, that euerie wourthie receauer of the Sacrament, receaueth Chryste spirituallie, but not onelie spirituallie, as the Aduersarie teacheth, but he also receaueth Chrystes verie real ād substācial bodie. So that in this secōd maner, he dissenteth in part from the catholike faith: But in the first maner of beinge he dissenteth whollie, for ther he denieth Chrystes bodie to be verilie in the Sacrament, which the catholique faith doth affirme and teache.

Nowe (gentle reader) thoue hauest hearde, this figure of the Paschall Lambe, both by great auncient Authours that were aboute a thousand yearsagon,

- A** years ago, or within the compasse of fixe hundreth years after Chryst and also by Authours that were within the compasse of these nine hundreth years, applied to the thing figured. Whiche thing figured, by one consent, and by one mouth, as yt were, and by consonante and vniforme testimonie, they haue testified and taught, not onelie to be Chrystes bodie vpon the crosse, for that in that parte yt aunswereth the death and bloode sheding of the lambe : but also the bodie of Chryst being in the Sacrament, not as in a shaddowe, signe, or token, but verilie, substanciallie and reallie, and so not spirituallie onelie eaten and receaued, But of all good christians, both spirituallie with the mouth of the soule, and also reallie with the mouth of the bodie, taken, eaten, and receaued, herin also aunsweringe the figure, that as the lambe was eaten in the remembrance of the sauing of the first born, and of their deliuerance from the tirannie of Pharao, and of their passing oute of Aegipte by the mightie hand of God : So the true faithfull of Chryst shoulde eate the verie Paschall lambe of the newe Testament,
- B** whiche ys the verie bodie of that immaculate Lambe our Sauour Iesus Chryst reallie and substanciallie in the Sacrament, and so receaue yt in the remembrance of our deliuerance from our cruell Pharao the Deuell, and from the miserable seruitude of Aegipt, whiche ys sinne. Whiche benefittes as they haue happened to vs by the death of that blessed Lambe, aught by the eating of him in the Sacramēt to be remēbred. And thus moche for the figure of the Paschall Lambe.

THE TWO AND TWENTETH CHAPITER BE-
*ginneeth the application of the shewe bread to the Sacrament, as of the figure
 to the veritie by saint Hierom, and Damascen.*

- C**  Owe ther remaineth three other figures to be treasted of, which be Manna, the water flowing oute of the Rocke, and the shewe bread. But for somoche as saint Paule maketh mencion of two of them, that ys of Manna, and of the water, and I wolde not gladlie grieue the reader with reading of one matter twice, I shall differ theise two, vntill we come to treaste of the sainges of saint Paule, whiche shall be in the third booke.

Wherefore nowe I will passe them ouer, and treaste here of the figure of the shewe bread. Of this shewe bread we first read thus : Thowe shalt sett vpon the table shewebreade before me allwaie. These woordes Allmightie God spake vnto Moyfes, after he had tolde him the maner and fashion of the table, howe yt shoulde be made and granished, vpon the which table this shewe breades shoulde allway be sett.

Exod. 25.

But of the making of the breads, and the ordre of them we read in *Leuiticus* thus : And thowe shalt take fine flowre, and bake twelue wassells thereof, two tenth deals shall be in one wassell. And thowe shalt sett them in two rowes, that they maie be bread of remembrance, and an offering vnto thy Lord God enery Sabboth. He shall put them in rowes before thy Lord God evermore. Of the children of Israel shall they be offred for an everlasting couenante. And they shall be Aarons and his Sonnes, whiche shall eate them in the holie place.

Leuit. 24.

- D** For they are most holie vnto him, of the offringes of the Lorde by a perpetuall statute.

In the whiche saing of God, ye first perceauethe place of theise breades, whiche ys vpon the table in the tabernacle. Ye vnderstande also the

the

the continuance of them, which ys that they must be before the Lorde E
allwaie.

Further, this bread was made of fine flowre, and yt was the bread of remembrance, and an offering vnto the Lord. Yt was no common bread, but an holie bread, wherof the preistes onelie might eate, and no defiled person.

1. Reg. 21.

Wherefore when Dauid and his men were verie hungrie, and came to Abimelech the preist, and desired him to geue them some bread, he aunswered him, that he hadd no common bread vnder his hand, but hal-
lowed bread, neuertheless he considering their necessitie, asked Dauid if the men had kept them selues from vnclauen thinges especiallie from womē: And when Dauid had aunswered that they werie clean from womē aboute three daies, the preist gaue them of the bread.

Nowe all the Ceremonialls of the lawe of Moyse, were figures of Chryst, and his Church, as by sainct Augustine before ys declared. And for so moche as the Shewe bread was a sollemne offering in the olde lawe: F
Yt must nedes be a figure of some thing in the newe lawe. For no iorte nor title of the olde lawe shall escape (saith Chryst) vntill yt be fulfilled in the newe lawe

Shew bread
a figure of
the Sacra-
ment.

Ther ys therfor something in the newe lawe, that aunswereth and fulfil-
leth this figure of the olde lawe. And that ys vndoubtedlie, that most blef-
sed and heauenlie bread of life, the verie bodie of our Sauour Chryst
in the Sacrament, vnder the forme of bread. Whiche blessed bread
aunswereth the figure the Shewe bread verie aptelie and iustilie, as by
comparison in discourse and application of them we shall perceaue.

Shew bre-
ad applied
to the Sa-
crament.

The Shewe bread was placed vpon the table in the tabernacle: This
bread ys placed on the Altar in the Church. That bread neuer failed,
but was allwaies referued: This bread allwaies remaineth and ys refer-
ued. That bread was a bread of remembrance: This bread ys a bread
of remembrance, bothe of Chrystes death, and of the great benefett
purchased by the same death. That bread was an offring to God:

1. Cor. 11.

This bread ys a most holie oblacion and sacrifice to God. That bre- G
ad might no defiled person eate: This bread maie no defiled sinner eate.
For *Quicumque manducauerit panem Domini, & biberit calicem indigne, reus erit cor-
poris, & sanguinis Domini, &c.* he that eateth the breade of our Lorde, and
drinketh of his cuppe vnworthilie, shalbe gilty of the bodie of our Lorde.
Therfor let a man examin himself, and so let him eate of that bread, and
drinke of that cuppe saith sainct Paule.

Thus ye see howe well the thing figured aunswereth the figure. And al-
beit that no mā can bring anie other thing in the newe testamēt, that ys figu-
red by the Shewe bread, but our heauēlie bread before saied: Yet, for that I
will not chalēge to me any soche credite or Authoritie, that by cause I saie
yt ys so, therfor yt ys so (as manie of our Pseudochrystians doe) I shall repair
to the holie elders of Chrystes parliament house, and teache by them what
was the enacted and receaued trueth in his māter.

Hieron.ca.
4. ad Tim.

And first, I will heare what sainct Hieron saith: *Sicutem Laicis impe-
ratur, ut propter orationem abstineant se ab vxorum coitu, quid de Episcopo sen-
tiendum est, qui quotidie pro suis populique peccatis, illibatus oblaturus est vi-
climas? Relegamus Regum libros, & inueniemus sacerdotem Abimelech de panibus
propositionis noluisse dare Dauid, & pueris suis, nisi interrogaret vtrum mundi
essent* H

A essent pueri à muliere, non vique aliena, sed coninge. Et nisi audisset eos ab heri & nudumsternius vacasse ab opere coniugali, nequaquam panes, quos prius negauerat concessisset. Tantum interest inter propositionis panes, & corpus Christi, quantum inter, umbram & corpora, inter imaginem, & veritatem, inter exemplaria futurorum, & ea ipsa, qua per exemplaria prefigurabantur. Quomodo itaque mansuetudo, patientia, sobrietas, moderatio, abstinentia lucri, hospitalitas quoque & benignitas precipue esse debent in Episcopo, & inter cunctos laicos eminentia: sic & castitas propria, & (ut ita dicam) pudicitia sacerdotalis, ut non solum se ab immundo opere absteineat, sed etiam à iactu oculi, & cogitationis errore mens Christi corpus confectura sit libera.

Yf the laye men (saith sainct Hierom be cōmanded that for praier they abstain frō the cōpanieng with their wiues, whar ys to be thought of the Bishoppe, whiche dailie for his owne sinnes, and the peoples, shall offer vnto God vndefiled sacrifices? Let vs reade the bookes of the kiges and we shall finde that Abimelech the preist wolde not geue to Dauid and his seruātes the shewe breade, before he asked, wether the seruātes were cleā, not frō a straunge womā, but frō their viues. And except he had heard, that frō yesteraie, and the daie before they had abstained from the worke of matrimonie, he had not graunted them the bread, whiche before he had denied. Ther ys as great difference betwene the shewe bread, and the bodie of Chryste, as ys betwene the shaddow and the bodies, betwene the ymage and the trueth: betwene the exemplars of the thinges to come, and the thinges themselves, that were perfigured by the exemplars. Therfor as mekenesse, pacience, sobrietie, moderacion, abstinence frō lucre, hospitalitie also and benignitie shoulde be chieflic in a Bishoppe, and emōg all laie men a surmounting eminēcie: So also a propre or peculiar chastitie, and (as I might saie) a preistlie shamefestnes, that not onelie he shoulde whith holde himself frō the vnelean worke, but also that the minde whiche shall consecrate the bodie of Chryste maie from the casting of the eie, and from wandring of thought be free. Hither to sainct Hierom.

Laye men cōmanded for praier times to abstain from their wiues.

Difference betwixt the shewe bread and the bodie of Chryst.

Chastitie required in a preist.

In whiche woordes cōcerning the thing which ys nowe principallie sought, wher as he saith, ther ys as great differēce betwene the shewe bread and the bodie of Chryst, as betwē the shaddow and the bodies, betwene the ymage and the trueth, What ells dothe he geue vs to vnderstāde, but that the shewe bread ys the figure, and the bodie of Chryst in the Sacrament the thing figured. Whiche thing figured (yf yt were also but a figure, as of late the people be taught) howe coulde ther be so great differēce betwene a figure, and a figure, as betwene the shaddowe and the bodie? betwene the ymage and the trueth?

Wherfore contrarie wise let euerie man perceauē, that (as this holie learned mā in the statutes of Chrystes enacted faith, doth teache) as the shewe bread was the shaddowe, So ys the bodie of Chryst in the Sacrament a verie bodie, and as the shewe breade was the ymage: So ys the thing represented the verie tuth.

But peraduenture some captiouse false Chrystā will saie: I adde more then my Authour speaketh of, and wrest him to my purpose. For wher this Authour saith, that ther ys as moche difference betwene the shewe bread, and the bodie of Chryst, I adde and saie: the bodie of Chryst in the Sacrament Whiche sainct Hierom speaketh not.

Obiection

I adde nothing to the Authours mening. For although he saith the bodie of Chryst absolutelie withoute anie addition of the maner of the bodie here or ther, in plain vision or in mysterie (whiche maner what soeuer yt be, the substance ys all one) yet he meneth of the bodie of Chryst in mysterie, or in Sacrament. For by the example of the puritie

Answer:

puritie of life, that was required to the eating of the Shewe breade in the olde lawe, he moueth the Bishoppes of the newe lawe to soche puritie and cleanness of life, as to that lawe ys meet to be had. E

*Preistes
must conse-
crate, offre,
and receaue*

And forsomuche as the office of a Bishoppe aboute the Sacrament, standeth in thre pointes, that ys, yn consecracion, oblacion, and reauing, he frameth an exhortaciō to this pourpose thus, that seing they in the olde lawe which shoulde eate of the Shew breade, must haue soche puritie, that they might not for a time knowe their one, vieues, moche more they that cōsecrate, offer, and receaue the bodie of Chryste, whiche as farre excelleth the Shew bread, as the bodie dothe he shaddowe, must excell them of the olde lawe in puritie and cleanness of life. Nowe then, when saincte Hierom speaketh of the bodie of Chryste that ys cōsecrated by the Bishoppe, and so offred in sacrifice and receaued, dothe he not meen of the bodie of Chryst in the Sacrament? And when he speaketh of the bodie consecrated, dothe he not meen the verie bodie of Chryst, reallie in the Sacrament, as the holie Church doth teache and beleue? F

*Wanton lu-
stes of Bish-
hoppes and
preistes re-
praued.*

In this sentence also sainct Hierom doth not onelie impugne the heresie of the Sacramētaries, in that he teacheth the veritie of Chrystes bodie in the Sacrament: but he also reprobeth the fleshlie wantōnesse of our Bishoppes and preistes in these daies, who against all lawe and ordre being preistes take wiewes (as they terme thē) and vnder the countenance of pretended matrimonie continewe their vnchast, and viciouse life, who shoulde excell all the people in puritie and cleanness of life, to thintent they might cōsecrate the bodie of Chryste, and dailie offer pure sacrifice to God for thē selues and for the people, as sainct Hierō saith they should. But bicause these high fūctiōs, and the keping of womē cā not ioine together, rather thē they will put awaie ther womē, they haue deuised to putte awaie the cōsecracion of the bodie of Chryst, and the sacrifice also whiche they shoulde offer. Of whiche matter, for that yt ys impertinente to my pourpose, I will not speake, but ouerpasse yt, and not medle withall.

*Cōsecraciō
and sacrifici-
e put awai
for to kepe
women.*

Nowe haue ye here heard one wittnesse of the one side of the higher house of Parliament, reporting the trueth of this matter: We will heare one of the other side and of the lowerhouse to reporte the same trueth, who shall be Damascen. Thus he saith: *Hunc panem, panes figurabant propositionis*. This bread (mening the bodie of Chryst in the Sacrament) did the Shew bread figure. That he speake of the bodie of Chryst, the learned reader shall sooen perceane, if he will peruse this place in Damascen, wher he shall finde, that after he moste plainly had affirmed the verie reall presence of Chrystes bodie in the Sacramēt, by the woordes of our Sauour Chryst in the vj. of Iohn, and in the other Euangelistes: he cometh to exhortacion for the wourthie receauing of the same, saing thus: *Proinde cum omni timore, & conscientia pura, & indubitabili fide accedamus, & veneremur ipsum omni puritate animi & corporis. Accedamus ei desiderio ardenti, manus in modum crucis formantes, crucifixi corpus suscipiamus?* Therfor let vs comme to yt with all feare, and pure conscience, and with a sure faith, and let vs woorthippe him whith all puritie of minde and bodie. Let vs go to him whith burning desire, fashioning our handes in maner of a crosse, let vs receaue the body of him thar was crucified. G

*Li. 4. c. 14.
de ortho-
dox. fid.*

Dam. ibi.

And after a fewe scriptures alleaged, he speaketh the woordes whiche I before recited, that the Shewe bread did figure this bread. Wherby yt ys euident, that he meneth that he Shewe bread was a figure, not of a figure, but H

A but of Chryst him self, who promised that the bread, that he wolde geue, shoulde be his flesh, whiche flesh he wolde geue for the life of the woorld. *Ioan. 6.*

THE THREE AND TWENTHETH CHAPIT.

ceadeth in the proof of the same by S. Augustine and Ischius.



Lthough the Authours alleaged might suffice for the declaration and proof of this matter nowe entreated of: yet for the full contentacion of the reader, some mo shall be brought to make the thing more plain, and the truthe more certen.

The first of these shall be sainct Augustin, who saied thus: *Dicit cecisse panis pecus, tanquam nesciens, et tunc in Domini mensa panes Propositionis poni solere, et nunc se de agni immaculati corpore partem accipere. Dicit cecisse poculo sanguine non cogitans et nunc se accipere in poculo sanguinis. Quanto ergo melius et congruentius vetera transisse, et noua in Christo facta esse sic diceret, ut cederet altare altari, gladius gladio, ignis igni, panis* *Ad Calanum epist. 56.*

B *panis, pecus pecori, sanguis sanguini? Videmus in ijs omnibus carnalem vetustatem spirituali cedere nouitati.* He saith that the beast hath geuen place to the breade, as though he knewe not that euen then the Shew breades were wounte to be putte vpon the table of our lorde, and that nowe he dothe take parte of the bodie of that undefiled lambe. He saied that bloode hath geuen place to the cuppe, not remembreing that he also nowe doth receaue blood in the cuppe. Howe moche better therfor, and more agreable shoulde he saie, that the olde are goen, and new be made in Chryst, so as the Altar gaue place to the Altar, the swoord to the swoorde, fire to fire, breade to breade, beast to beast, bloode to bloode? We doo see in all these, the carnall oldenesse to geue place, to the spirituall newenesse. Thus farre S. Augustin.

In these woordes S. Augustin correcting the euell saing of one that saied, that in the coming of the newe Testament, the Sacrifices of the olde lawe, whiche were doen in beastes, as sheepe, lābes, kiddes, heekfers, oxē, and soche other did geue place to breade (meening the Sacrament) dothe declare, that these proprelie did not geue place to yt. As though he should saie, that these beastes wer not figures of the Sacramēt, but of the bloodie Sacrifice of Chryst offered vppō the cross, after the maner of Aarō. But he saith the shew breads gaue place to our bread. And therfore he saith that the Aduersarie saing, that the beastes gaue place to bread, he spake yt as though he knew not, that the Shewe breades, were wount to be putte vpon the table of our Lord, meaning that the Shew breades were a figure of the Sacrament. And therfore when the truth came, those breades, as the figure, must nedes geue place to the true bread, which ys Chryst in the blessed Sacrament.

And therfore S. Augustin teaching this man, to make due application of eche figure to the thing figured, saith: that he should better haue saied, that the Altar gaue place to the Altar, signifieng that the Altar of the Iewes, was a figure of the Altar of the Chrystians: and that bread gaue place to breade, signifieng that the Shew bread was a figure of our blessed breade.

But here perchaunce the Aduersarie will saie, that sainct Augustin calleth the Sacrament but breade, mening that the Shew bread was a figure of the Sacramentall breade. I wolde to God the Aduersarie (who being aduersarie to Gods trueth, ys most aduersarie to hys owne sowles health) wolde in soche sentences of holie Fathers, as narrowlie looke, and espie the trueth whiche they do teache,

*Obiectiō
oure of S.
Augustin.*

Answer.

I

as he

as he dothe for some one woorde to make some apparant shew to maintein **E**
his heresie, and false doctrine.

Trueth yt ys that S. Augustin doth call yt bread, to shewe the iust applica-
cion of the figure to the thing figured. That bread was the figure of bread,
for outwardlie yt appeareth bread, and inwardlie yt ys the true breade, that
ys, the bread of life.

But marke sainct Augustin well, and ye shall haue nede of no expositor
to knowe his faith, and mening in this saing. For in the beginning: he saith
that the beast hath geuen place to the bread, as though he knewe not, that
the shewe breades were wount to be sett vpon the table of our Lorde, and
that nowe he doth take parte of the bodie of the vndeiled lambe to whiche
bodie and not to sacramentall bread, the Shewe bread gaue place.

Note well sainct Augustin therefor here, that speaking what thing he do-
the receaue, doth saie, not sacramentall breade, *but the bodie of the vndeiled*
lambe, which ys the lambe that tooke awaie the sinnes of the worlde.

So that which he first called bread, nowe he calleth yt the bodie of the vnde-
filed lambe, who ys the bread of life. **F**

And that the Aduersarie shoulde not haue anie place to put in his glosing
woorde (spirituallie) and to saie that he receaueth the bodie of the vnde-
iled lambe spirituallie: S. Augustin maketh a stoppe in the woordes that folo-
we, saing: he dothe saie (mening vibicus) that blood hath geuen place to the
cuppe, not remēbring that he also nowe *doth receaue blood in the cuppe*. Which
saing of saincte Augustin openeth the true faith of the catholique Church,
and wipeth oute the false faith of the malignant Church.

For they well vnderstande, that to receaue the bloode of Chryste in the cup-
pe teacheth a reall presence of the same. And as yt ys manifest by S. Augu-
stin, that *the bloode ys receaued reallie*: So ys the flesh of the bodie of the immacu-
late lambe receaued reallie. For as the one ys receaued, so ys the other.

Thus ye haue hearde sainct Augustine his wittnesse of the trueth of this
matter: Nowe shall be ioined to him *Ischius*, who beareth full testimonie of
the same trueth. Thys man (as the learned knowe) applieng the leuiticall Sa-
crifices, and Ceremonies, to the thinges, which they figured in the euangeli-
call lawe, dothe at large expownd this place, and figure of the Shewe breads.
Whose exposition though yt be long, yet forasmoche as yt ys fructfull, my
trust ys, that yt shall not be tedious, but euen as I, for the readers commodi-
tie, did with good will transcribe yt. So I trust that he wil, with like good wil
reade yt.

And that the wholl matter maie be knowne to the Reader, I will alleadge and
bringe the wholl text of the scripture, as this Authour hath yt, and then purto
his expositiō, wherby yt shal be seen how euerie parte of the text ys applied.

Ischius li.
7. ca. 24.

Thus alleageth he the text: *Accipies quoque simlam, et coques ex ea duo-*
decim panes, qui singuli habebunt duas Decimas, quorum senos altrinfecus super
mensam purissimam coram Domino statues, et pones super eos thus lucidissimum, ut sit
panis in monimentum oblationis Domini. Per singula Sabbata mitabuntur coram Do-
mino, suscepti à filiis Israël fœdere sempiterno. Eruntque Aaron et filiorum eius, ut co-
medant eos in loco sancto, quia Sanctum Sanctorum est de sacrificio Domini iure perpetuo.

And thoue shalt take fine flowre and bake twelue loaves therof, two
tenth deales shall be in one loaff. And thoue shalt sett them in **H**
two rowes, sixe on a rowe vpon the pure table of thy Lorde. And
putte pure frankencense vpon the rowes, that they maye be breades of re-
membrance, and an offering to thy Lorde. Euery Sabbath shall he putte
them

A them in rowes before thy Lorde for euermore. Of the children of Israell shall they be offred, for an euerlasting couenaunte. And they be Aarons and his sonnes, whiche shall eate them in the holie place. For they are most holie to him of the offrings of thy Lorde, by a perpetuall statute.

Vpon this text thus writeth *Ischius*: *Vocat ad contemplationem mandati nos ipse panum numerus, sed & propositio, & quia non & ipsos, quemadmodum ea quae sunt de sartagine, & craticula, & cibano holocaustum fieri precipit, sed poni quidem in mensa altius, & solis eos licere sacerdotibus, non & Leuitis edere, ut tamen & ab ipsis in loco sancto comedantur. Sed & quia Sancti sanctorum appellati sunt (intellige quae dicuntur, dabit enim tibi Dominus intellectum) memento mystica mensa, de qua nulli presumere praecipit est, exceptio intelligibili Aaron, id est, Christo (Ipse enim eam primus initiavit) sed & filijs eius, qui ab eo facti sunt Christi, & induti sunt eo, quam tamen comedere in loco sancto iussi sunt. Est verò et Sanctum sanctorum, ut sanctificationem habeant praecipuam et indestinabilem. Illi panes ex duabus decimis (Dei enim et hominis sunt, eiusdem in utroque perfecti) ponuntur seni altius.*

B *eus. Mystica mensa ponitur quidem hic, ponitur etiam in futuro seculo. Sex autem panes propositio una, quia perfectus numerus, sicut & mysterium ipsum perfectum est, & perfectos facit eos, qui hoc fruuntur. In sex autem diebus haec visibilis facta est creatura: sextaque die homo productus est, propter quem Christus mysticam preparauit mensam. Veruntamen & omnes simul recte duodecim panes sunt, quia primi dominicam coenauerunt Apostoli, qui erant duodecim numero.*

The verie nombre of the loaves doth call vs to the contemplacion or diligent beholding of the commaundement. So doth also the setting furthe of them, and that he doth not commaunde them to be made a burnt sacrifice, as those thinges whiche be of the frieng panne, of the gridiron, and fornaice, but that they shall be put vpon the table on the one parte, and to be lafull to the preistes alone, and not to the Leuites to eate them, and yet they maie not be eaten of them, but in the holie place. But also bicause they be called most holie, vnderstande these thinges that be saied, Owre Lorde shall geue thee vnderstanding. *Remember the mysticall table of whiche yt is commaunded no man to eate, except the intelligible Aaron, that ys to saie Chryst,*

C *he first began this table, except also his children, whiche of him were made Chrystes, and were cloathed with him, whiche table yet they were commaunded to eate in the holie place. Yt ys also most holie, that they shoulde haue a principall and reuerente holiness. Those loaves are of two tenth deales, that ys of God and man, perfecte in both. Six loaves are sett on a rowe. For the mysticall table ys sett here, and ys sett also in the worlde to come. Sixe loaves ys one rowe, for yt ys a perfect nombre, as the mysterie ys also perfect, and maketh them perfecte, that do vse yt. In sixe daies the visibile creature was made, the sixte daie also man was created, for whom Chryste prepared the mysticall table. And yet for all that, all the loaves together are verie well twelue. For the Apostoles, that first supped at the Supper of our Lorde, were in nombre twelue Thus moche *Ischius*.*

Of whome we learne a full applicacion of the figure to the thing: of the Shew bread to Chryst. For beginning to open the figure, and to sett furthe the thing figured by the Shew bread, he saith: *Memeto mystica mensa. Remembre the mystical table.* Wherbie he meeneth the blessed bread of the table of Christ which after he openeth with verie plain woordes, whē he saith: The Shew breades were made of two tēths deales: Chryst the verie bread ys made of the Godhead and the manhead, in both perfecte, perfect God and perfecte man.

*Shewbread
applied to
the Sacra-
ment.*

In Symbolo

Yf this application were not plain enough I wolde tarie longer vpon yt. **E**
 But yt ys casie to perceaue that by the Shew bread ys figured that bread that
 ys made of two tenth deales, as that was, by which tenth deales he vndersta-
 deth the Godhead and manhead of Chryst. For (as *Athanasius* saith) *Sicut*
anima rationalis & caro vnus est homo: ita Deus & homo vnus est Christus. As the rea-
 sonable Soule, and the flesh ys one man: Euen so God and man ys one
 Chryste.

Nowe this loaf made of these two tenth deales, of the Godhead, and of
 the manhead, wher ys yt, but in *mystica mensa*, in the mysticall table? So that
 here ys taught, more plainlie then can be denied, that which the rude here-
 tike with wonder somtime asketh, saing: What ys Chryste God and man
 in the Sacrament, vnder the formes of so litle a peice of bread? Which rude
 man if he wolde leaue reasoning and questioning (which make him dout-
 fullie to wonder at the workes of God) and wolde subdue his vnderstan-
 ding to the faithe of Chryst and harken to this Father and soche other of the
 Parliament house of Chryste as teache his enacted and receaued faith, he **F**
 shoulde soone by the helpe of Gods grace ceasse with incredulitie to won-
 der, and with reuerence to embrace this misterie.

And that ye maie the sooner so doo, note yet more, how this auncient Fa-
 ther expowndeth this figure: The loaves made of two tenth deales were set
 in two sondrie rowes: The bleisid loaf Chryste, that ys of two tenth deales
 of his Godhead and of his manhead ys sett in two sondrie rowes, as thys
 Authour applieth yt: *Seni ponuntur altrinsecus: Mystica mensa ponitur quidem hic, po-*
nitur & in futuro seculo. The breades are putte fixe in a rowe. The mysticall ta-
 ble ys sett here, and ys sett in the woorld to come.

*Glose of the
Sacramen-
taries for
Chrystes
presence.*

In which Application note that as the Shew bread was sette in sondrie
 rowes: So Chryst figured by the same bread, ys sett both here and in heauen. And that the
 Aduersarie shall not delude thee by his common glose, saing: that Chryst by
 his godhead ys here in the worlde, but not by Godhead and manhead in
 the Sacrament. Remembre the wholl application of the figure, that yt ys
 for the presence of Chryst in the Sacrament, as yt dothe well appeare by **G**
 that that foloweth immediatelie.

In fixe daies (saith he) this visibie creature was made, and in the sixt daie
 man was created, for whom Chryst prepared this mysticall table. And yet all
 these breades together are verie well twelue. For the Apostles which first
 supped at our Lordes Supper were twelue. So that this figure ys cōtinuallie
 applied to the Sacrament.

*The table
of Chryst
pougeth,
&c.*

Wherin to proue the presence of Chryste, if ye desire more plain and eui-
 dent testimonie, note this that he saith immediatelie: *Hec munda est primum*
quidem sicut mundans: deinde sicut nihil mendacij, nec infectionis, qualia sunt in mysterijs
Paganorum, habens. This table ys clean, Firist, as clensing or making clean: secondlie
 as hauing no lie or vntrueth nor infection, as the mysteries of the Pagans
 haue.

Luc. 5.

In which sainge note well, that he saith, that this table ys a table, that pougeth
 clenseth, or maketh clean. What doth yt make clean but the soule? What ys yt to
 make the soule clean, but to remitte and wipe awaie sinnes, which be the vn-
 cleannesse, and filthinesse of the fowle? Who remitteth and taketh awaie sin **H**
 ne, but God, our Sauour and Redemer Chryst Iesus? For (as the Iewes
 saied) *Quis potest peccata remittere nisi solus Deus?* who can remitte sinne but God
 alone?

Seing then in this table ys that, that clenseth vs, and taketh awaie our
 sinnes

A sinnes, we maie boldelie point with our fingar to this blessed table, wher Chryst ys present in mysterie, and yet verilie, as Iohn the Baptist did point to him being in visiblie forme, and saie: *Ecce agnus Dei, ecce qui tollit peccata mundi.* Beholde the Lambe of God, beholde him, that taketh awaie the sinnes of the woorld. And humbling our selues before him ther present, with meke supplicacion of the catholique Church, praie God, and saie. *O Lambe of God that takest awaie the sinnes of the worlde, haue mercie vpon vs.* This maie we boldelie doe, for (as yt foloweth in this Authour) in this table ys no lie or vntrueth, as in the mysteries of the Pagans, but here ys in verie dede Chryste, God and man, verilie and trulie, as ys before by this Authour testified.

In my iudgement this veritie of the blessed Sacramēt ys by this Authour allready both pithilie and plainlie testified: and the figure well and iustilie applied. But will ye yet see in the ende of the applicacion, a more plain sentence? Thus he saith: *Insuper eleuans eius gloriam, & mysterij dignitatem effrens in sublime, addit: Sanctum sanctorum est de sacrificio Domini iure perpetuo. Ergo sancta est oratio, sancta scriptura diuina lectio, & interpretationis auditio, sancta sunt (ut breuiter dicam) omnia quae in ecclesijs Dei secundum legem eius dicuntur, & aguntur. Sancta autem sanctorum de sacrificio Domini, de omnibus videlicet quae offeruntur, & aguntur ad eius gloriam, mensa est, quam de sacrificio suo Christus proponit.* Moreouer exalting the glorie of yt, and extolling the dignitie of the mystery vnto the height he addeth: *Yt ys the most holie of the Sacrifice of the Lorde*, by a perpetuall statute. Nowe praier ys holie, the reading of Gods scripture ys holie, and the hearing of the interpretacion of the scripture ys holie, and (breifly to saie) All thinges that according to his lawe, are either saied, or doen in the churches of God are holie. But of all thinges, whiche be either offred or doe to his glorie, *the most holie of all ys the table, whiche Chryste hath sett furth of his sacrifice.* Hitherto *Ischius*.

Table of
the Sacrifi
ce most ho
lie thing in
the church

C Doe ye not here see, whiche ys the holiest thing in all the church of God, aboue praier, aboue the reading of the scriptures, aboue the hearing of the interpretacion of the scriptures, yea generallie aboue all thinges that be doen or offred to the glorie of God? The blessed Shewe bread, the bodie of Chryste, which ys the bread of life ys the holiest of all.

Thus, Reader, thowe maist see, how yt hath pleased God by the figure, to extoll and magnifie the thing figured, that ys the blessed bodie of Chryst in the Sacrament, with these great woordes, caling yt, *the most holie of the offringes of God.* A greablie wherunto ye see this Authour so moche esteeme and repute the woorthines and holinesse of the Sacrament, that he declareth yt to Sourmounte and excell all the holie thinges, what soeuer they be, that be doen to the glorie of God in his Church.

Iudge then what ells can atteign to soche holinesse in the Sacrament, but the bodie of Chryst. For the bread and wine (as the aduersaries saie) being dumme creatures are not able to take holinesse. Conclude then with this Authour, that the Shew bread was a figure of the blessed Sacrament, which for that yt ys holiest of all other, yt proueth yt well to be the verie bodie of Chryst.

D This Authour by plain woordes conuinceth the wicked opinion of *Oecolampadius*, who in his booke of the Supper of our lorde saith, that the Sacramēt ys no holier, nor otherwise sanctifieth then praiers doo. These be his woordes: *Hec verò creatura panis ita sanctissimo vsui seruienti, ut & corpus*

Oecolampad
conuincet
by thansori
tie of *Ischius*.

Christi, quod representat, appellatur, videntesque sanctificat non sua quidem natura, sed vten E
tium sanctimonia, hoc est, fide, & affectu sancto. Non minus enim verè hoc quis de Eucha-
ristia affirmat, quàm de precibus, quæ vfu suo hominem sanctificant. This creature of
 bread ys so sanctified, seruing to a most holie vse, that yt maie also be called
 the bodie of Chryst, whiche yt dothe represent. And yt doth sanctifie them
 that vse yt, not of the owne nature: But by the sanctimonie of the vsers, that
 ys, by faith, and holie affection. Thus he.

Oecolamp. In whose woordes ys plain contradiction. For first he saith *that the bread ys*
sanctified, And yet he saith again, *yt hath no holiness in yt.* Again he saith,
yt sanctifieth the receauers: And after he saith, *yt doth not,* but their own sanctimo
 nie sanctifieth them. Thirdlie he saith, yt sanctifieth as praier do: and prai
 ers, if theye be deuoute, purchase sanctificacion but sanctifie not of them sel
 ues: but the bodie of Chryst sanctifieth of yt self.

Comunion
bread of the
Sacramen-
taries san-
ctifieth not

Nowe yf he meen this of the bread as yt ys handled nowe a daies of men
 of this secte, I thinke he saith trueth. For nether ys that holie of yt self, ne
 ther dothe yt sanctifie the receauers. For they by their corrupted faith, are ra
 ther defiled. But if he speake of the Sacrament, as yt ys vsed emög the catho
 lique people, then he fowlie erreth. For that bread sanctifieth, and maketh
 ys clean, as this Authour before hath saied. And yt ys of yt self most holie,
 as this same Authour in his last sentence taught. And so against this wicked
Oecolampadius, yt ys holier then praier, or anie other thing in the church
 of God.

Nowe when we see this man, and Cantorburie and soch other so plainly
 repugnante to the olde auncient Fathers, what shoulde we els do but reiect
 them, and vtterlie detest them as men framing them selves a faith vpon their
 hereticall election, and not vpon the faithe of Chryst declared by the Aun
 cient Fathers of the catholique Church.

Although *Ishcius* be right plain in this place alleaged: yet shall yow heare
 him hereafter speake more plainlie.

THE FOVRE AND TWENTETH CHAPITER AP.

plienig the continuall reseruing of the Shewe bread to the reseruacion of the Sacra
ment, proueth the same reseruacion by the olde Fathers, and by the perpe
tuall practise of the Church.

YT ys oute of all doubte by the testimonie of the Fathers before al
 leaged, that the Shewe bread was a figure of the holie Sacrament:
 Plain yt ys that the same Shewe bread was sett furth bicause yt
 shoulde be continuallie reserued in the temple, and to no vse more
 was yt appointed, then to be reserued. Wherefore God commaunded that
 euerie Sabboth, daie hott bread shoulde be sett furth vpo the table, and that
 Aaron and his Sonnes the preistes shoulde eate the stale bread.

Shewe
bread ap
pointed
for three
things.

Now the figure must be aunswered by the thing figured, speciallie in that
 parte, that ys the cheif and principall parte of the figure. The principall par
 te of the Shew bread and the cheif cause of the appointement of yt was for
 three things. The first (as the text alleaged declareth) that yt should be alwaies
 remaining in the temple vpon the table: The second, *ut sit panis in monumentu*
oblationis Domini, that yt should be abroad of remembrance of the offering of the
 Lord: The third, that yt should be eaten onelie of Aaron, and his Sonnes.

Seing then the Sacrament ys the thing figured yt must answer the fi
 gure in these poinctes, whiche be the principall parte of the figure.

So

A So then as the Shewe bread was referued, So likewise maie the Sacrament be referued: As the Shewe bread was a bread of remembrance of the oblaciō or offring of the Lorde: So ys the Sacramēt the breade of remembrance of the offring of Chryst our lorde. As the Shwe bread was to be eatē onely of Aron and his Sonnes: So ys the Sacrament of none to be receaued but of our spirituall Aron and his Sonnes, whiche folowe their father in holie faith, and like conuerſation.

*Shewe
bread ap-
plied to the
Sacramēt.*

This goodlie agreement, and iust answering of the thing figured to the figure therof, doth very well proue the thing ſo to be.

The Aduerſarie can not denie, but that the Shewe breade was a figure of the Sacrament. For that ys testified by the holie Fathers. And the referuaciō of the Shew breade being a figure of ſome thing in the newe Teſtamēt (*For all the Leuiticall ſacrifices, and Ceremonies, were figures of thinges of the newe Teſtament*) wherof can yt be a figure, but of the referuacion of the Sacrament, as the bread yt ſelf was a figure of the Sacrament yt ſelf?

B Let the aduerſarie bring furth the thing figured by the referuaciō of the Shew bread yf he cā, yf he can not (as certē yt ys that he cā not) for ſomoche as God appointed no vain figure, voide of all ſignificaciō, and he hath ordeined alſo, that *iota unū, aut vnus apex non preteribit a lege, donec omnia ſiūt.* one iotte or one title ſhall not ſcape till all be fullfilled: maugre of the Aduerſaries hearte, this parte of the figure ys aunſwered by the referuacion of this bleſſed Sacrament, for the memoriall of the offring of Chriſt vpon the croſſe, and to be eaten of his good faithfull children.

*God ap-
pointed no
vain figure.
Math. 5.*

Now wher one of the membres of the proclamaciō of this Aduerſarie ys againſt the referuacion of the bleſſed Sacramēt: ye maie ſee that was made, more by ſelf will then by lawe, for the lawe ys againſt him, as by that, that ys ſaied, yt dothe well appeare.

*One mēbre
of maſter
Iuells pro-
clamacion
againſt Re-
ſeruaciō in-
proued.*

But to this further confuſion, I ſhall declare and proue that this matter hath ben putte in execucion in ſundrie and diuerſe ages, frō the beginning of Chryſtes Church. And for that this Aduerſarie alleadgeth the epiſtle of ſainct Clement, written to ſaincte Iames called the brother of Chryſt: therfor ſhall I alſo alleadg the ſame epiſtle, and beginning with yt, deſcende to our daies.

C Sainct Clemēt the diſciple of ſaincte Peter the Apoſtle, and an holie martir of Chryſte, of whome ſaincte Paule maketh mencion, declaring the ordre aboute the bleſſed Sacrament vſed in his time, ſaith thus: *Tribus gradibus cōmiſſa ſunt ſacramenta diuinorum ſecretorum: preſbytero, Diacono, & miniſtro. Qui cum timore, & tremore reliquias corporis Domini debent custodire fragmentorum, ne qua putredo in ſacrario inueniatur, ne cum negligenter agitur, portioni corporis Domini grauis inferatur iniuria.* The Sacramentes of the diuine ſecrettes are committed to three degrees: to the Preiſt, to the Deacon, and to the miniſtre. which aught with feare and trembling to kepe the leauinges of the peices of the bodie of our Lorde, leſt anie corruption be fownde in the holie place, leſt when any thinge ys negligentlie doen, great wrong be doen to the porcion of our Lordes bodie. Thus ſainct Clement.

*Phill. 4.
Clement
Epiſt. 2.*

D In whiche ſaing we haue not onelie to conſider, that this ys the bare ſaing of ſaincte Clement but that yt ys ſoche learning as he had learned of his maſtre, and of the Apoſtles, and was both in their times, and after, and ys yet taught, and practiſed in the catholique Church.

And ſecondarelie, we haue to note, that he calleth the Sacrament that ys left, the procion of owre Lordes bodie.

Thirdlie, he doth not onelie by so calling yt, teache vs that yt ys the bodie of Chryst, but also by the facte, that ys, by the cōmaundement of the reuerent keping of yt, whiche ys that they to whome these mysteries are committed, shoulde kepe them *with feare and trembling*, which feare and trembling importeth the presence of an other maner of thing then of a peice of bread.

Reseruation
of the
Sacrament
in the Apo-
stles tyme.

Fourthlie, ye perceauce, that the Sacrament was appointed to be kept, and that not for an howre or a daie, but for a longer time, or els they shoulde not be aduertised to be circūspecte, that no corruptiō shoulde be fownde in the holie place, or anie wrong thorough negligēce, shoulde be doē to the porciō of Christes bodie. So that by this yt ys manifestlie taught, that the Sacramēt ys not onelie the bodie of Chryst: but also that in the time of the Apostles yt was reserued ād kept with great reuerēce, diligēce, ād circūspectiō

Obiectiō
out of S.
Clement.

But here perchaunce the aduersarie will obiecte, and saie that saincte Clement immediatelie maketh against me. For he saith: *Tāta in altario holocausta offerantur, quāta populo sufficere debēt. Quōd si remāserint, in crastinū nō reseruetur, sed cū timore & tremore clericorum diligentia consumantur.* Let ther be so many hostes offred on the Altar, as maie suffice the people: And yf anie of them remain let them not be reserued till the morowe, but by the diligence of the clerkes, with feare and trembling spent.

I graunt that this ys in the epistle of saincte Clemēt, and that within a fewe lines after the former sainge by me alleaged. But the aduersarie can not reprocue me of false allegacion. For certen I am, that yt ys euen in that epistle, as I haue alleaged.

Answer

But to answer the Aduersarie, thinketh he that saincte Clemēt was a foole, or so forgettfull, that within fixe lines he wolde against saie that he had before saied? Yt can not be dinied, but that in the beginning of the Epistle he geueth an ordre for the reuerent keping of the Sacrament. Yt maie not then be thought that he wolde geue a contrarie ordre within so fewe lines, as ys saied. But geuing first an ordre for the reuerend kepinge of that, that ys reserued: in the second sentēce he geueth ordre, that in the dailie Sacrifice reseruaciō shoulde not be made. For so ther shoulde be more thē needed to be reserued, whiche were not meet. As euer in the catholique Church, wher sufficiēt ys appointed for reseruaciō, the ministres in ther quotidian ministracion do not put more to that, that ys reserued, but dailie as they cōsecrate, dailie receaue. And (as by ordre they be appointed) whē time requireth, they receaue that, that was reserued, ād put other in place

S. Clement
his saing o-
pned.

The church
at this daie
hath in vse
that which
S. Clement
cōmaunded.

So that yt appeareth to me that the catholique church at this daie hath that in vse, that saincte Clemēt in his epistle cōmaunded, both for the reseruaciō, and ordre of dailie Sacrifice withoute reseruacion.

Victor ex-
communica-
ted the
churches of
Asia.

That sainct Clement did not absolutelie forbidde reseruacion, but rather willed yt to be in vse, the practise of the primitiue church doth verie wel proue. For wher ther was a varietie of obseruaciō of Easter, and fast, betwixt the latin church and the greke church, neither wolde the grekes cōforme thē selues to the maner receaued in the latin church: Victor thē Pope being the xiiij. after Peter, not bearing the cōtumacie of thē, being so oftē and lōg called on, to come to cōformitie, and euer resisting, did excommunicate the churches of Asia.

Ecclesiast.
hist. li. i. c.
14.

Whiche thinge as yt was misliked of manie Bishoppes: So was yt for feare of the losse of so manie churhes misliked of *Irenaeus*. who therwith moued wrotes to Victor an epistle in that matter. In the whiche (as *Ensebius* wittnesseth) *Irenaeus* reporting howe *Anicetus*, *Pius*, *Higinus*, *Telephorus*, and

Xistus

A *Xistus* did beare with them, although they did not receave that ordre, and did communicate with them, saied: *Nunquam tamen ob hoc repulsi sunt ab Ecclesia sociate, aut venientes ab illis paribus non sunt suscepti: imò potius & omnes presbyteri, qui fuerunt ante te, omnibus semper, qui non ita observabant, presbyteris ecclesiarum Eucharistiam solemniter trans mittebant.* Neuer for all that were they for this repulled from the felowshippe of the Church, or ells cōming frō those parties were not receaved, but rather all Bishoppes, that were before thee, to all Bishoppes of the churches, whiche did not so obserue, they did allwaies solemnelie sende the Sacrament.

By this sentence yt doth appeare (as of the learned yt ys noted) that the Bishoppes of Rome accustomed, that yf anie Bishoppes came thither, that were catholique, they wolde in tokē of christiā vnitie, sende the Sacrament to them, that they might cōmunicate together, for that they were of one Cōmunion. Wherby yt ys euidēt, that the Sacrament was allwaies referued, to be readie for soche pourposes.

B Tertullia writing (as some thinke) to his owne wife, declareth the maner of good chrystian people aboute the Sacrament in that time, saing thus: *An arbitrare (o uxor) ita gesturam te, ut clam viro sint, quæ facis? Non sciet ille quid secretò ante omnem cibum gustes? et si sciuerit, non panem illum credit esse, qui dicitur.* Doeſt thowe thinke (o wife) so to handle thy self that those thinges, that thowe doeſt, shall be vnknownen to thy housbande? Shal not he know, what before all meates thow doeſt secretly receaue? And yf he shall knowe yt, he beleueth not yt to be that bread, that yt ys saied to be. Hitherto Tertul. Whose litle sentence, although yt doth ouerthrowe three or foure assertions of the Auerſaries in this matter of the Sacrament: Yet we shall here touche but two, that be to the pourpose here.

Lib. 2.

Tertullian with, one saying ouerthroweth three assertions of the Sacramentaries.

The first ys, that good deuoute godlie people had the Sacrament referued in their houses, oftē to receaue, as their deuotiō to God moued thē, secretly by them selfs. For at that time the church was not so settled, nor had soche peace, that the chryſten people might frelie come together, and receaue openlie. Wherfor for the exerciſing of their faith and deuociō, and doing of their duetic to God, they had the Sacrament home to their houses and ther referued yt to receaue when they thought good. And this maie ye verie well gather of this that Tertullian saich: *Shall not thy housband knowe what thowe secretlie doeſt receaue, before all meat?*

The Sacrament referued in priuate houses in the Primitive church.

For the better vnderſtāding of whiche saing, yowe must suppose and knowe that Tertulian writeth to this woman, as though she had an infidell to her housbande, and she a Chryſtian. Vnto whom she wolde not haue her doinges knowē in this behalf, Nowe to couer this matter frō soche an ynfidel, good people wolde secretlie by thē selues receaue that they for soche pourpose referued, and so yt appeareth, that for soche cause referuacion of the Sacrament might be and was moche vsed in the primitiue church.

The seconde note ys for the presence, whiche ys wher he saich: *And yf he knoweth yt yet he beleueth not yt to be the bread, that yt ys saied to be.* Wherby we are taught, that yt ys an other maner of bread, then yt appeareth. For yt appeareth to be but earthlie bread, but in dede yt ys heauenly bread the bread of life, euen that bread yt self that saied: *The bread which I will*

Ioan. De lapsis serm. 5.

A miracle wrought in the Sacrament referued.

D *geue, ys my flesh, which I will geue for the life of the worlde.*

But to return to the matter of referuacion, we haue plain testimonie ther of in sainct Cyprian, who reporteth thus: *Cum quadam arcam suam, in qua Domini Sanctum erat, manibus indignis tentasset aperire, igne inde surgente deteruita est,*

ne aueret contingere. When a certain woman did attempte with vnwourthie handes to open her coaser, in whiche was *the holie thing of our Lorde*, ther arose thence a fire, and so feared her, that she durst not touche yt. Thus sainct Ciprian.

Do ye not heare that this woman had the Sacrament kept in her coaser? Perceauce ye not the great power of yt, that wher she wolde but open the coaser with vnclē handes, she was feared awaie with a fire that rose from thence? Ys ther anie mean for the Aduersarie, to auoid this?

Perchaunce he will cauille and saie, that Ciprian speaketh not of the Sacrament, but of some other thing, whiche he calleth, the holie thing of our Lorde. But yf he wolde so seke to auoide, he shoulde shewe him self to vain. For Ciprian speaketh ther alltogether of the Sacrament, in someche as he reporteth foure miracles together, which God had wrought aboute the Sacrament.

Oecolamp. and Cranmers doctrine nereproned by S. Cipr. Vide sup. cap. 23.

And albeit in this sentence, he dothe not by expresse woordes call yt the bodie of our Lorde, as he dothe in manie other places, yet he so termeth yt, as he reproveth the doctrine of *Oecolampadius*, and *Cranmer*, and very likly of this Proclamer also. For he calleth yt *the holie thing of our Lorde*: and they saie ther ys no holinesse yn yt. For yt ys a dumme creature. Thus though in woordes they pretende to folowe the olde Fathers: yet in very dede they flatlie against saie them.

Ambr. in oratione suabr. de obitu fratris sui.

Satyr. had part of the Sacrament reserved in the shippe and was saved ther by from drowning.

But to procede in the prooff of reseruaciō, yt maketh moche for yt, that sainct Ambrose reporteth of his bother *Satyrus*, who, as he saith, being a singular mā in godlinesse, and affiance toward God, and being in dānger vpon the sea yet not fearing death, but desierouse not to be destitute of that blessed Sacramēt (yf yt should so please God to call him) went to the christians that were ther in the shippe and desired to haue that Godlie Sacramēt of the faith full, not that he wolde please his curiouse eies in loking vpon soche a mistery, but that by soche a Sacramēt, he might obtē the helpe of his faith. Whiche whē yt was geue him, he caused yt to bownde in a stole, and so hāged yt aboute his necke, and whē shippwracke happened, he sought not for a loose boorde of the shippe to swimme vpon, and so to helpe him self, but for that he had sought the armour of faith alone, he did so committē him self to the sea, and thinking him self safe enough by the helpe of the Sacrament, he desired no other helpe, and (as sainct Ambrose saith) his hope did not forsake him nor decaue him. For he was the first that eschaped oute of the sea, and came to the land. Thus moche in effect reporteth sainct Ambrose.

In whiche his reporte yt ys more thē manifest, that the Sacramēt was reserved, and as yt maie be supposed for a good time. Yf yt maie be reserved three or foure daies, why maie yt not be reserved longer?

As the wholl reporte (for that yt ys made by so holie, and woorthie a man) ys woorthie to be remembred: So be two or three things wourthie of speciall note.

The first ys, that this good man, the Brother of saincte Ambrose wēt to the chrystians in the shippe and obtēined of thē, to haue, and to carie the Sacramēt with him. Yf to reserue the Sacrament had ben so heinouſe a matter, as this Proclamer, and his complices make yt, wolde they (trowe ye) haue cōmitted soche an offēce as to haue yt reserved in the shippe, and to deliuer yt to *Satyrus* to be so reserved? And further yf the reseruing of this Sacrament had ben against the ordre of the church, wolde Saincte Ambrose to the praise of his Brother report yt as a thing well and Godlie doen? No trulie,

Sacrament reserved in the shippe.

yt

A yt ys not to be thought in so godlie and so learned a father: but rather yt ys to be thought that the Brother of saint Ambrose doing no other thing but that was by the same saint Ambrose comended, did agreeable to the maner of the Church.

Therfor sainte Ambrose, to his Bothers praise, and to the example of the posteritie to doo soche like vertuousse workes, did write this matter, and made a booke to remain to kepe the thing in memorie. By this then yt maie appeare, that the reseruacion of the Sacrament was in vse in the church in those daies.

S. Ambrose comended the doing of his brother the Satyr.

An other thing woorthie of note in this reporte of sainte Ambrose ys, that he with comendacio declareth the affiance that his brother had in the Sacrament. Whiche was soche that seing imminēt perill, and remēbring what he had aboute him, did not seke earthlie or worldly helpe, but reposing his trust in the Sacramēt that he had aboute him, he perswaded him self to haue helpe enough, and nothing distrusting rested onelie vpon that helpe, and in that hope committed him self to the fearfull, and terrible vaiues of the sea.

B I praie thee (good Reader) weigh this well, ad iudge whether this good mā the brother of saint Ambrose, did thinke or beleue, the Sacramēt to be but a peice of bread, a figure or sign of Chryst onelie. Wolde he (thinke yowe) in that great danger & perill, haue comitted the sauing of his life (all other helpes sett a parte) to a poour dūme creature, a litle peice of bread? And aboute this, wold that good mā in that agonie, so endangered his soule, as to comitte so horrible ydolatrie, in placing and putting that his great trust in a peice of bread, whiche aught onelie to haue ben reposed in God? No, yt ys not to be thought, but this rather, that he being a faithfull and godlie man folowed the example of faithfull Peter, who, being in a shippe, and hearing Chryst whom he sawe walking on the sea saing to them that were in the shippe: be of good trust, yt ys I, be not afraied, saied to him: yf yt be thowe lorde comaunde me to come to thee vpon the waters. And he went out of the shippe and walked vpon the sea toward Chryst: Euen so this man by faith knowing his master Chryst to be at hand with him presentlie in the sacrament, he comitted him self with Peter to the sea, and was the first that was saued.

Math. 14

C Adde vnto this, that whiche ys an other thing to be noted, that saint Ambrose comending this brother for the great faith, trust, and affiance that he had in the Sacrament, well declareth also his owne faith, that he also beleued the verie presence of Chryst in the Sacrament. Holie men commēde not the misbeleif of mē to the worlde, no not by mouthe, moche lesse by bookes, whiche must remain.

For that then that saint Ambrose hath written this, no dowbte aswell to our Imitacio, as to the comendacio of his brother: bothe the faith of the Church beleuing Chrystes presence in the Sacrament, ys to be approued, and the reseruacion of the same Sacrament, for the comforth of vs, being seke or wholl, ys not to be disallowed.

And yet ys ther a more euident testimonie of this matter of reseruacion in an epistle of Chrysostom to Innocentius, wherin he maketh complainte of the calamitie that happened in his church of Constantinople by wicked Soldiers, and emong other thinges reporteth thns: *Ipso magno Sabbato collecta manus militum, ad vesperam diei in ecclesias ingreſſa, clerum omnem, qui nobiscum erat, vi eiecit, & armis gradum undique muniuit. Mulieres quoq; quae per illud tēpus se exuerant vt baptisarentur, metu grauiorum insidiarum nude aufugerunt:*

Chrysost. epist. ad Innocent.

neque

neque enim concedebatur ut se velarent, sicut mulieres honestas decet, multa etiam acceptis vulneribus eiciebantur, & sanguine implebantur natatoria, & sancto cruore rubescebant fluentia. Neque hic rerum finis erat. Nam & sanctuaria ingressi sunt milites, quorum aliquos scimus nullis initiatis mysteris, & viderunt omnia, quae intus erant, quin & sanctissimus Christi sanguis, sicut in tali tumultu contingit, in predictorum militum vestes effusus est. Euen vpon the great Sabbath daie (meaning Easter daie) at the euentide, an Armie of Soldiers entred the churche, and by violence cast oute all soche as were with vs of the cleargie. And kept with stréght the entrie. The womē also, whiche at that time had put of their cloathes to be baptised, for feare of more dānger, fled naked awaie. Nether were they suffred to coner thē selues, as becometh honest women, manie of them also being wounded were cast oute, and the fontes prepared to baptise them in, were full of bloode, and the waters of the fontes were made red with bloode. But this was not the ende of the businesse. For the Soldiers also went into the holie places, of the whiche, we knowe, some to haue receaued no parte of the chrystian religion, and they sawe all the thinges that were within. And besides that the most holie bloode of Chryst (as yt doth happen in soche tumulte) was shedde vpon the garmets of the Soldiers. Thus saie Chrysostom.

*Chrystes
blood in the
Sacra. shed
vpon the
soldiers.
cloathes.*

In this complaint, first note when these wycked foldiers entred vpon the churche, they entred in the euening. At whiche time they entring into the Sanctuarie, Ye perceauie they fownde the Sacrament ther, for he saith that yt was shedde vpon the cloathes of the Soldiars. In the time of Chrysostom yt was not in vse to cōsecrate the Sacramēt in the after noone, but onely in the morning. This then being kept in the Sanctuarie, and shed vpon the garmēt of the Soldiers in the euening, yt proueth inuincible, and most plainly that the Sacrament was reserued.

*Presence of
Chrystes
blood in the
Sacra. and
reseruatiō
auouched
by Chry-
sost.*

Yf ye will also knowe what the Sacrament was, whether yt was a figure onely or the thing yt self, Chrysostom by as plain woordes teacheth vs that yt was the bloode of Chryst, And that we should perceauie yt was so in dede, he cōtented not him self onely to cal yt the blood of Chryst, but the most holie blood of Chryst. By Chrysostom then, the reseruatiō of the Sacrament ys so plainly wittnesed, that the Proclamer can not denie yt, & the very presence of Christes bloode in the same ys so auouched, that the Sacramentary ys confounded. Yt ys with moche reuerence termed and called the most holie blood of Chryst, wherby the vireuerent and spitefull railing and raiging of the blasphemers ys reprobud and rebuked.

*Reseruatiō
in S. Hiero-
nims time.*

But let vs yet proceade further, maie we not finde the reseruatiō of the Sacrament in S. Hieromes time? Yes verilie. For he wittneseth yt him self declaring to one Rusticus, the godlie life and great libertie of Exuperius Bishoppe of Toloise, and signifieng the great contempt of worldelie thinges the same had, and his great pleasure in heauenly thinges, writeth thus. Nihil illo ditius, qui corpus Domini in canistro vimineo, sanguinem portat in vitro. Ther ys no man richer then he, who beareth the bodie of our Lorde in a wicker basket, and his bloode in a glasse. As who might saie: So litle regardeth this good Bishoppe Exuperius the riches of the worlde, that geuing awaie all his substance, and bearing aboute him the bodie of our Lord but in a litle wicker baskett, and the blood of our Lord in a glasse, and so hauing these, he thinketh that no man vs richer then he, as I also thinke ther ys not.

*Hiero. ad
Rusticum.*

In these woordes saincte Hierō ys a double helpe to vs, for he dothe not onely

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A onelie testifie that this holy Bishoppe, referued and caried the Sacrament in soche vessell, but also testifieth what yt ys, and that by as plain woordes as can be spoken, calling yt *the bodie and bloode of our lorde*. Wherby the Proclamer hath a double blowe. bothe for the referuacion, and also for the presence.

*Master
Juell hath
here a dou-
ble blowe.*

The Proclamer wolde haue plain woordes, yf these be not plain enough, to call yt *the bodie and the bloode of our lorde*. I can not tell what plainesse he wolde haue.

*A clear and
plain senten-
ce for Ma-
ster Juell.*

But as touching referuacion, and the vse therof, we reade also in the Ecclesiasticall Historie, a practise whiche well proueth them, wher we finde yt written thus of one Serapion, that he lieng in extreamis and wishing to die saied: *Quousque me detinetis? Quæso vos, citò aliquis Presbyterum roget, ut possim aliquando dimitti, et cum hæc dixisset, rursus sine voce permansit. Abijt cursu puer ad presbyterum noctis tempore, infirmabatur presbyter, venire non potuit. Parum Eucharistia puero, qui ad se venerat, dedit, quod infusum iussit seni præberi.*

*Enseb. li. 6.
cap. 34.*

B Howe long will yow detein me? I beseeche yowe let one quickly desire the preist, that I maie be let departe. And when he had spoken these woordes, he remained again speche lesse. A seruant ranne to the preist in the night time, the preist was sicke and coulde not come. Wherfor he deliuered of the Sacrament to the seruant that came vnto him, whiche infused he commaunded to be geuen to the olde man. Thus moche the storie.

*The Sacra-
ment refer-
ued sent to
a sick man.*

Consider nowe reader, that the Messenger came to the preist in the night time, conside also that the preist was sicke, and coulde not come, so that for vnsemelinese of time, and speciallie for sickenesse he coulde not then celebrate that holie ministracion, and yet he sent of the Sacrament to the olde sicke man. Ys yt not plain enough by this historie, that the Sacrament was referued, whiche in the night time was so readie to be sent?

As for the maner of the place wher yt was referued I stand not in yt, as the Proclamer in his trifling maner, disdainfullie for so weightie a matter saith: *that yt can not be proued, that yt shoulde be banged vppe vnder a canopie*. The maner

*Master
Juells trif-
ling of a Ca-
nopie.*

C of the place ys diuerse, as he himself knoweth, in the contries wher he hath trauailed. But the substance of the matter, whiche ys the referuacion of the Sacrament, in all the catholique Churches ys one. But as yt ys in prouerbe: *Simia semper simia*. An ape ys allwais an ape. An hereticall contemner of blessed mysteries will allwais so be, and shewe him self allwais like himself, whē he will trifle in the viterance of soche matters, for the whiche so lamentable a diuision ys in the Church. Yf he saie he trifelth not, thē I saie he semeth either to graunt the referuacion, or ells couertlie to impugne yt, as fearing openly to doo yt, for that he knoweth he coulde not so stand in yt, but soen be ouerthrowen.

But let the matter go on, and let vs see more of the vse of the referuacion of the Sacrament. As yt maie be gathered, Satan the great enemie of the peace of Chrystes Church, as a roring lion seking whom he might deuoure, at last fownde some, that did not, as strong men in faithe, resist him. Whō yet he durst not in that time of vertue, when so moche godlinesse, and so moche reuerence to the Sacramēt flourishd, incite and moue to speake directly against the presence of Chryste in the Sacramēt, as the doth in this time, but onelie that the Sacrament was not of force, nor vertue yf yt were referued but vntill the next daie. But note howe good this doctrine was. As soen as the holy father and Bishoppe Cyrill heard of yt, he wrote against yt, and with vehemencie impuged yt, as by his owne woordes ye shall well

*Referuaciō
spoken a-
gainst in
S. Cyrills ti-
me, but re-
futed of hī
as a madde
doctrine.*

M perceiue

*Cyrill ad Ca
losum.*

perceiue. Thus he writeth: *Audio quod dicunt illi mysticam benedictionem, si ex ea remanserint in sequentem diem reliquia ad sanctificationem inutilem esse. Sed insaniunt hec dicentes, non enim alius fit Christus, neque sanctum eius corpus mutabitur, sed benedictionis virtus & viuifica gratia perpetuo manent in illo.* I do heare, that they saie, that the mysticall benediction, yf the leauinges therof remain vntill the next daie folowing, ys vnprofitable to sanctificacion. *But they are madde saing these thinges. For ther ys not made an other Chryst, nether shall his holie bodie be chaunged, but the powre or vertue of the benediction and the liuelie grace doo perpetuallie abide in yt.* Thus Cyrille.

As yt maie be thought, to make awaie referuacion of the Sacrament fro the Church, wherby the honour of God, and of our Sauour Chryste was moche caused to be in the heartes of people, and wherby also sicke people had moche comforte, and manie were wonne from the Deuell, and their soules sent to God, which ells perchaunce had perished, the Deuell, as I saied, not bearing this did inuent this heresie against referuacion of the Sacramēt, and breathed yt into some vessells of perdition.

But this doctrine was so reasonable, and so agreable to the woorde of God, that Cyrill saith they be madde that affirme yt: Yf they were iustlie accompted madde, that taught soche doctrine in those daies, what be they, that teache the like nowe in these daies?

But holie Cyrill teacheth vs the holsome and sobre doctrine of the Church, and saith, yf the Sacrament be referued vntill the next daie, yt ys of like force, power, & vertue as yt was when yt was consecrated.

*Referuacio
in vse befo-
re S. Cyrills
time.*

This sentence of Cyrill doth also presuppose, that referuacion of the Sacramēt was in vse befobe he wrote, or ells why shoulde these naughtie men, of whom he maketh mencion, speake against yt? Men vse not to impugne a thing that ys not. Wherefore yt must nedes be, that referuacion being impugned, was then in vse. Yt doth also teache that referuacion ys not vnlawfull, and a thing that maie not be doen, but rather, saing the thing continueth of like force, power and vertue, teacheth that referuacion ys to be vsed.

Ye haue nowe hearde of the practise and vse of the referuacion of the Sacrament, in the primitiue Church, euē from the time of the Apostles to the time of Cyrill, for the space of more then foure hundreth yeares, whiche was the purest time of the Church. Wherby we maie well conclude against the Aduersarie, that referuacion ys lauffull, and aught, by example of this that we haue hearde, to be vsed of all good chrystiā Churches, not withstanding the vain barking of heretikes against yt. To auoid tediousnesse, I do not tarie to note howe notablie he speaketh of the presence of Chryst in the Sacrament. But yet for so moche as yt ys so goodlie a place, and so euidentlie plain, I praiue thee, Reader, cōsider yt, and well weigh yt. For I haue somwhat more to saie for referuacion.

*A plain pla-
ce for Ma-
ster Iuell.*

THE FIVE AND TWENTETH CHAP. PRO.

ueth the same by Councils that haue ben nearer to our time.

*The church
arrogantie
charged
with erron-
re.*

ERasmoeche as the Proclamer more arrogantlie then semely, chargeth, the Church with error these nine hondreth yeares and aboue, and chalengeth to him and his likes the restauring of the trueth, which during all these yeares hath ben lacking, as though Chryst were false of his promise, who promised to lead his Church into all treuth, and taketh vpō him to reiecte all Fathers, to contēne all Coūcells, and breislie

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E breiflie to faie, to frustrate and adnihilate all that hath ben written, decreed, determined, or doen in matters of religion these ix. hondreth yeares, whiche ys a straung enterprife: I will therefore produce certain decrees made as well by some other of authoritie, as by Councells, to make a triall, howe the practise of the auncient Church will agree with the decrees and practise of the Church that hath folowed and continued, whiche he so moch reproueth.

Among the whiche I finde alleaged *Iustinian* the Emperour, who hauing a good zeale to godlie religion made a constitucion, that monasteries of virgens shoule haue libertie to choose a preist, who shoulde bring vnto them the holie communion.

*Iustinian.
const. 123.
de Nouuel.*

This constitucion appointeth not the preist, that shoulde be chosen by these virgens, to celebrate the holie myserie, but that he shoulde bring them the holie communion, when they were disposed to communicate. And yf yt were brought, yt argueth for the time a reseruacion.

F In the decrees also ys alleaged the Councell of worms, which was holden a bout the time of Charles the great, in whiche soche a Canon was made: *Presbyter Eucharistiam semper habeat paratam, ut si quis infirmus fuerit, statim eum communicet, ne sine communione moriatur.* Let the preist allwaies haue the Sacrament in a readinesse, that yf anie man be sicke he maie furthwith receaue the Sacrament, that he die not withoute the communion.

*De cons.
dist 2. cap.
Presbyter.
The preist
must all-
waies haue
the Sacra-
ment readie
for the sicke*

I nede not to make here any note to the reader for his better vnderstanding, for the decree ys plain enough for the confutation of the Aduersarie.

But the Aduersarie that esteemeth not the generall Councells, perchaunce will with moche more contempt reiecte this Councell, saing that yt was but a prouinciall Councell. Yt was but a prouinciall Councell in dede, and although a prouinciall Councell hath not authoritie to binde the wholl Church by their priuate decrees: yet yt hath authoritie to sett furth a trueth. And that thys decree was not against the ordre receaued in the wholl Church this proueth yt inuincible, for that yt was neuer by any generall Councell condemned.

Ther was neuer prouinciall Councell that decreed anie thing contrary to the generall receaued faith, but yt was noted, and by some generall Councell confuted.

*Hereticall
Councells
allwaies
suppressed.*

The Arrians called manie Councells, besides that whiche they kept in *Nicea Thracia*, but they coulde neuer take place nor authoritie, neither did the Church suffer them to be published, but suppressed, impugned, confuted, and conuincd them.

The seconde Ephesine Councell, although thier was ther a great assembly: yet yt was ouerthrowen by the generall Councell of Calcedon.

What shall I nede to protracte this matter with mo examples? Certen yt ys, that yf this Councell had decreed any thing against the trueth of the catholique faith, or against the receaued ordre of the Church in matters

H of Religion, yt shoulde haue ben impugned manie years, er this Aduersarie had ben born. But for asmoche as yt hath continued so many yeares not confuted by anie generall Councell, nor impugned by anie catholique learned man, and ys agreable aswell to the ordre receaued in the aunciente Church (as by that that ys saied in the last chap. yt dothe well appeare) as to the order of the catoliq Church that hath be and ys in this our time (for all

M ij these

these reasons and considerations yt can not be but that the Decree of the A
Councell before alleaged ys catholique, good and allowable.

*Concil. Re-
men.*

And yf all this weigh not in the conceit of the Aduersarie: yet he can not
denie, but that reseruacion was then in vse, whiche well appeareth also by
the Councell called *Concilium Remense*, as yt ys alleaged in the same decrees,
and same distinction. Whiche for the reuerence of the Sacrament, straitlie
forbiddeth the preist to deliuer the same to aniclaie man or woman, to carie
yt to any sicke person, but straitlie commaundeth that the preist go him
self, and minister to the sicke.

*Concil. La-
teran.*

Canon 20.

After these Councells was the generall Councell of Lateran, whiche was
a notable and a great Couicell, wherein were present besides a great nōbre of
Bishoppes, the foure Patriarkes, as some writers testifie, and manie grecians
aswell as latines. This Councell was celebrated vnder *Innocentius* the thirde,
the ycare of our lorde M. CC. XV. and so CCC. XLVI. years agone. In
whiche great Councell this I finde ther Decreed: *Statuimus in cunctis eccle-
sijs, vt Chrysm & Eucharistia, sub fidelicustodia conferuntur.* We doo ordein B
that in all Churches, the holie oile, and the Sacrament be kept vnder
faithfull custodie. Here ye see howe the reseruacion being in vse in the
beginning, ys in this Councell appointed to be cōtinued, and that not in so-
me Churches, but in all.

Howe so euer yt shall like the Proclamer to accepte or to reiect this
Councell: yet the sobre chrystian considering howe great a Councell
yt was, and that of the learned men as well of the greke Church as of
the latin Church, whiche coulde, and did knowe as well as the Procla-
mer, and see what ys to be doen as well as he doth: And considering also
that yt was holden more then three hondreth yeres agone, at whiche pre-
sent time (althoug before and after) their was no publike or open con-
trouersie in that point: and also that yt ys an ordinaunce agreeable to the vse
of the primitiue Church, will regarde yt, and with humble maner obeie
yt, or at the leest wish yt to be obeyed.

*Luther his
fonde opi-
nion of the
presence.*

After this Councell in the time of Leo the tenth, Martyr Luther, a newe C
Herefuarke, or inuentour of heresie, rose vppe, who affirming the presence
of Chryst in the Sacrament but verie fondlie without all authoritie of Scri-
pture, Doctour, or Councell, taught that the presence of Chryst was in the
Sacrament yf yt were receaued: Yf not, ther was no presence. And vpon this
reseruacion of the Sacrament was of him denied.

Carollstad.

*Oecolamp.
Zuinglius.*

Oute of this Luther sprang first Corollstadins, who impugned his masters
doctrin, and taught, as our Proclamer teacheth, that ther ys no presence of
Chryst in the Sacrament. With whom shortlie ioined *Oecolampadins*, and
Zuinglius. Whiche first among all other wrote and sett oute their bookes
against the Sacrament and denieng the wholl (as of consequence yt must
be) they denied the parte also.

*Conci Tri-
dent.*

And for that the Lutherans, and the named Sacramentaries did pieti-
fullie disturbe, rent, teare and diuide those contries of Saxonie, and Helue-
tia, with other in Getmanie with these reherfed heresies, and an infinite
nombre mo, whiche dailie grēwe vppe to the great endammaginge of ma- D
nie chrysten Soules: Paule the thirde then Bishoppe of Rome, to re-
presse these heresies, called a Councell at Trident, wher emonge ma-
nie other good and godlie determinacions as touching the matter of the
reseruacion whiche we haue nowē in hande, ys this Canon:

*Consuetudo asseruandi in sacrario sanctam Eucharistiam, adeo antiqua est, vt eam
seculum*

E *seculum etiam Niceni Concilij agnouerit. Porro deferri ipsam sacram Eucharistiam ad infirmos, & in hunc usum diligenter in ecclesijs conseruari, praterquam quod cum summa equitate & ratione coniunctum est, tum multis in Concilijs preceptum inuenitur, & vetustissimo catholica Ecclesie more obseruatum. Quare hac sancta Synodus retinendum omnino salutarem hunc, & necessarium morem statuit.* The custome to kepe the holy Sacrament in the holie place ys of soche antiquitie, that the worlde in tyme of the Nicen Councell did agnise yt. Moreouer that the Sacrament shoulde be caried to them that are sicke, and for this pourpose to be diligentlie kept in Churches, be side that yt ys agreable to equitie and reason, yt ys also fownde to be commended in manie Councells, and in the most auncient maner of the catholique Church obserued. Wherfor this holie Synode hath commaunded this holsom and necessarie maner to be reteined and kept still. Thus moche the Councell.

Nycē Cōcell did agnise Reseruacion.

I wish that the reader taking these woordes as the woordes and saing of a Councell, and as the agreable saing of a great nombre of learned men, wolde marke and learn ther in, first, that the vse of the reseruacion ys of great antiquitie. Secondly, that reseruacion, to the entent the Sacrament shoulde be allwaies readie for the sicke, ys here testified to be commaunded by manie Councells. Thirdlie, that this Councell iudgeth meet and consonant to reason that yt shoulde be doen. Fourtly, that by the autoritie of a Councell they haue commaunded this vse of reseruacion to be reteined and continued. Yf all these be (as they ought to be) well weighed, why shoulde they not conseruail, yea and so weightilie weigh down all contrarie sainges, as these shoule be as a light feather, in respecte of a thousande weight, when they be in lanceis to be weighed together.

G Yf a Parliament of a Realme geue soche autoritie to the Actes and Statutes ther made, that the priuate talke of rebellious, and disobedient persons, though they be manie, can not dissolue them: Why ys not the like pre-eminence geuen to the Parliament of Chrystes catholique Church. Wher decrees are made not by the people of one Realme, but of manie, yea of all christian Realmes, that list to come, and theie not vlearned but learned. Yf the one doth binde, why not the other?

If a Parliament be of force to binde, why not a Councell.

But not minding to enter into the disputacion of solarge a matter, and ther by to make, to long digression from my pourpose, I will staie and yet wish the reader to consider what foloweth in the same Councell decreed against soche as shall contemptuoullie speake against this matter of reseruacion. Soche a Canon ther I finde. *Si quis dixerit non licere sacram Eucharistiam in sacrario reseruari, sed statim post consecrationem astantibus necessario distribuendam: aut non licere ut illa ad infirmos honorifice deferatur: Anathema sit.* Yf anie man shall saie that yt ys not lafull to reserue the holie Sacrament but that streight waie after the consecracion yt ys of necessitie to be distributed to them that be present, and that yt ys not lafull reuerently to carie yt to them that be sicke, accursed be he.

Canon 7.

Deniers of reseruacion accursed.

H Although (I knowe) the Aduersarie contemneth thys heauie sentence, forsamoe as he vilipendeth and derideth the Councells: Yet (I thanke God of that his grace) I reuerence their sentence. I feare and dread the same, hauing in minde the sainge of our Sauour Chryste: *Qui non audierit Ecclesiam, sit tibi sicut Ethnicus, & publicanus.* He that will not heare the Church, let him be to thee, as an ethnick and publicane. And again. *Qui vos spernit, me spernit: et qui me spernit, spernit eum qui me misit.* Hethat despiseth yow

Math. 18.

Luc. 10.

M iij despiseth

despiseth me: and he that despiseth me, despiseth him that sent me:

A

Obedience
of the newe
Churches
how yt sta-
ndeth.

This being spoken and ment of the Apostles and their successours, the spirituall rulars of the Church, the Proclamer and hys likes so doing, what doo they ells, but, as Chryst saith, contemne him and hys Father? yf they saie they contemne not the rulars of the Church, but obeie them: let them answer me. Whom did their great fathers *Luther*, *Carlostadius*, *Oecolampadius*, *Zuinglius*, *Bullinger*, &c. obey in the Church? yf ye wyll saie they coule obeye none of all the wholl Church that was then and before, for yt was no Church: well let this your false aunswere stande. Yf then your Church began with *Luther*, he being sole head, why did *Carlostadius*, *Oecolampadius*, and the rest disobeie him? Yf all they were the Church, why did *Thomas Moneta-rius*, and *Swëckfeldius* disobey them, and not heare them: But to be shorte, good Reader, they obey none, neither will they heare anie, but onclie soche as saye as they saie. And this ys propre to euery secte of them, so that the *Oecolampadians* will not heare the *Lutherans*, the *Anabaptistes*, will not heare the *Oecolampadians*, the *Swëckfeldians* will heare none of all these.

B

Euery sect
of Prote-
stātes cha-
lenge to the
woorde
of God; and
the name of
the Church.

Yet euery of these sectes saie, they be the Church, and euery of them saie, they haue the very woorde of God, and therupon, they saie, they builde. And yet the woorde of God as yt ys one, so hath yt one trueth, whiche euery one of these for saking, do miscrable adulterate that holie and blessed woorde of God, and in stede of trueth sell vnto the people their hereticall lies, vnder the pretence of Gods woorde and his trueth.

I am lothe to entre any further in the opening of the rebellious diuisions, sectes, and factions that be emonge them. And they be so manie as wolde require a iust volume to sette them furth, soch ys the consent, agreemēt and obedience emong them selues. wiche ys euen the iust plague of God. For as man falling from the obedience of God, fownde by Gods permission, a merucillouse rebellion in his owne bodie and membres: So these men falling from the obedience of God in his Church, fall to continuall disobedience, and implacable rebellion among them selues.

Berengarius
Wicleff.
Hus.

Matth. 16.

But ther was a Church before *Luther* began his malignant Church. whiche former Church being fownded vpon Christe continueth, for that yt ys builded vpon a surestone. And this ys that Church that must be hearde and obeyed. Against thys Church *Berengarius*, (as before ys saied) began to be disobedient, but he humbled him self and desired to be restored again. *Wiclef* and *Hus* also rebelled, and moued warre, but they coule not preuaill. And although for our sinnes God suffred the Philistines nowe to make warre against Isræll, as he did against the carnall Isræll: yet nothing mistrusting his mercie, and hauing sure affiance in his promesse that *Porta inferi non preualebunt aduersus eā*, the gates of hell shall not preuaill against his Church, I doubt not but he will at his mercifull pleasure looke vpon yt, and send peace to yt.

C

And nowe to return to that from which, I haue a litle digressed: I saie, I do regarde the sentence of the Church. for yt ys terrible to be cutte off from that mysticall bodie of Chryst, and to be made a dead membre, like vnto a rotten or dead sticke meit for no pourpose but to be cast in the fire and burnt.

D

Yssue ioined
with the
proclamer
touching re-
seruacion.

Perchaunce the aduersarie will saie, he feareth not to dissent from the Church, wher the Church dissenteth from the Scripture, as yt doth in this matter of reseruacion.

Yere will I again ioin yssue with the proclamer, that if he can bring any plain


E plain scripture, catholique Doctour, or Councell, that by expresse woordes forbiddeth reseruacion, I will subscribe, and come to him. Yf he can bringe one soche, what shamelesse rashnesse ys yt for him to calumniat the Church for that thing, for the whiche he hath no good warrant. Ys he so imperiall ouer the Church, that he maie and will haue yt to leaue of reseruacion of the Sacrament at his pleasure, which yt hath vsed from the beginning, an can shewe no scripture, no catholique Doctour, no auncient Councel that forbiddeth yt? Ys this worde of the disciples of *Pythagoras* (*ipse dixit, he saied yt*) a sufficient warrant for vs? Shall we so lightlie cast awaie the orders, rites, customes, and maners of so long time receaued, vsed, and through all the Church frequented for soche mens bare woorde? Yf he finde any thing amisse let him reforme yt by scriptures, Doctours, or Councells, and we shall heare: otherwise yt shall be more easie for the Church, to repell his objections, then yt shall be for him to proue them.

*Auncient
and godlie
customes,
are not to
be left for
the bare
saing of a
Protestant.*

F And methinke, nay I do not onelie thynk yt, but I saie yt ys a shame for him to enterprise soche prohibition, and to crie out vpon the Church as though she had committed most high treason against God, aswell in other thinges, as in the vse of reseruacio, whiche ye haue hearde to be comaunded by decrees with in these nine hondreth yeares made to be continued as yt was vsed in the primitiue Church, and by the space of manie yeares after, and to bring no peice of lawe to charge her by, and iustlie to proue that she hath offended.

THE SIXE AND TWENTETH CHAPIT.

pit. answereth the cheif objection of the aduersaries.

G  Fanie thing maie be objected against reseruacion of the Sacramēt this ys yt, whiche ys *Achilles* with them, and euen ther common argument aswell against reseruacion, as other rites, and orders of the Church in the ministracion of the Sacraments. In the institution of the Sacrament ther ys no mencion made of reseruacion, wher for (saie they) yt aught not to be vsed.

Will ye see the great force of this argument: Ther ys no mencion made of praier in the institution of the Sacrament of Baptisme, when Chryst was baptised, Ergo, ther aught to be no praier made in the ministracion of yt now. Again ther ys no mencion made of the Baptising of children in the institucio of Baptisme, Ergo, children aught not to be chrystened. Ther were no wittnesse as godfathers, or godmothers to Chryste, Ergo, ther aught none to be in the ministracion of Baptisme to children. Ther is no mencion made of this terme, Sacrament, as calling Bapisme or the Supper of our lorde a Sacrament, Ergo they ought not so to be called. Likewise, ther ys no mencion made of praier in the institution of the Supper of our lorde, Ergo, ther aught none to be said at the ministracion ther of. Ther is no mencion made that any women were at Chrystes Supper, Ergo ther aught no women to come to the communion. Ther is no mencion made in the institution of the Sacrament that yt shoulde be done in the daie time, Ergo, yt ought not so to be doen. And a great nombre of soche might in this wise be inferred, wher by yt dothe well appeare howe fonde the argument ys.

*Protestants
argumētes
of negati-
ues eluded.*

*The procla-
mer vseth
the same
maner of
disputaciō.
he denieth
all and pro-
ueth no-
thing.*

And yet this ys a common and inuincible maner of argument with these people. For in other matters they vse yt thus: Ther is no mencion of purgatorie in the scripture, Ergo, ther ys none. Ther ys no mencion in the scripture

M iij to praie

to praie for the dead, Ergo they are not to be praied for. There ys no mention in scripture of the inuocation of sainctes, Ergo, they are not to be praied vnto. Ther ys prescribed no daies of fasting in the scripture, Ergo, we are not bownde to fast. This ys the maner of disputacion of that Schoole.

Three maner of doinges as touching the Scripture.

But to ioinc with the in the solucio of their argumēt. Ther be thre maner of doinges as concerning the Scripture: One ys to do so moche as the Scripture biddeth. An other to do against that the Scripture biddeth. The thirde ys to do something besides that the Scripture biddeth.

1. As concerning the first, wher Chryst toke bread, and made yt his bodie, and wine and made yt his bloode, And commaunded them to be eaten, and dronken in the remembrance of his passion and death. Yf the true chrystian to whom Authoritie ys geuen, doth take the like matter of bread and wine, and dorth consecrate yt according to Chrystes commaundement, *Hoc facite: This doye*, and so eate yt and drinke, yt in the remembrance of Chrystes passion and death: this man hath doen as moche as the scripture biddeth him, and therfor ys he blamelesse in this respect.

II. An other maner of doinge ys when a man dothe contrarie to the scripture, as when men will not vse soche matter as Chryst appointed of whiche for te ther haue ben diuerse.

August. li. de harefib.

The Manyches hauing wicked opinions, among whiche one was that all our fooode ys vnclean, and therupon taking common bread to be vnclean, they vsed flower in the Sacrament, mingled with water and other lothsom matter. And so did contrarie to the scripture, not vsing pure bread, but other matter then Chryste appointed.

7bid. ca. 64

Other ther were, that for a singular sobrietie whiche they scmed to professe, wolde not vse wine in the ministracion of the Sacrament, but onely water, whiche therfore saincte Augustine calleth *Aquarios*, water men. Against these men did saincte Cyprian write, and Chrysostome also, and diuerse other.

Concil. Cōstant. 6. ca.

The sixte generall Councell holden at Constantinople condemne the Armenians, whiche did vse wine alone in the ministracion with oute water. For confutacion of whiche erreure, they alleaged the Masse of saincte Iames, of Basill, the Decree of the Councell of Cartage, and Chrysostome.

Alexand. primus.

Not wine alone, not water alone in our lordes cuppe. Master Juell calleth for exāples of the primitive Church for Doctours, and Councells but he will beleue, and folowe none.

Bothe these then, not vsing soche matter, as Chryst did vse in the Sacrament, are reprobued and condemned, as doing contrarie to the institution of Chryste. For to celebrate either with wine alone, or with water alone, ys a plain contrarie doinge to the institucio of Chryste. For as *Alexander* the sixte Bishoppe of Rome after Peter, saith: *Non debet (ut a patribus accepimus, & ipsa ratio docet) in calice Domini aut vinū solum, aut aqua sola offerri, sed vtrumque permixtū, quia vtrumque ex latere eius in passione sua profluxisse legitur.* As we haue receaued of our Fathers, and verie reason also teacheth, ther aught not to be offred in the cuppe of our lorde either wine alone, or water alone, but both mixed together. For yt ys redde, that in his passion both ranne oute of his side. Thus Alexander.

Note here that this Father saith, that he receaued yt of his Fathers. Then he being the sixte, and as some accompte the fise from Peter, who were his Fathers but the Apostles? By this then yt maie be pereceaued, that euen from the beginning of Chrystes Church yt hath ben vsed to mixte water with wine in the ministracion of the Sacrament.

Nowe this Proclamer calleth for examples of the primitive Church, for Doctours and Councells and all these be against him and his complices for that

E that they vse but wine alone, and yet obstinately they persist in ther erreure and disobedience. Why do yow call for the examples of the primitiue Church, for auncient Doctours, and Councells, as though yowe wolde be ruled by them, and yet in so euident a matter ye spurn against them, and do what yowe list, and not what yowe are taught? yowe contemne the rules and orders of the auncient Church in your dedes howe so euer glosinglie yow speake of them in woordes. In your owne traditions yow are verie straight.

I remembe the Somer before I wrote this rude woorke, I was nere vnto this man (whom I terme the Proclamer) within whose iurisdiction one of his ministres ministring the communion to a woman, gaue her to drinke a cuppe of ale in stead of wine. Whiche when this man vnderstoode, no entreatie, no desire, no letters of me of woorshippe of the Same contrie might appease his displeasure, nor obtaine pardon for the offender, but open penance must he do in diuerse places. And certen I am that he was so iniointed, and did parte er I departed the contrie. I mislike not that an offender was punished, but I moche mislike that they so straitlie punish the breach of their disordre, and they them selues breake the ordre of the catholique Church. When I heard of this correction, ther came to my minde the straunge conscience of the high preistes of the Iewes, who made no conscience in the compasing of the deathe of Chryst, and yet when Iudas brought the moneie again to them whiche they gaue him to betraie his master, here their consciences were spiced, and they saied, those pence might not be cast in the Threasurie, bycause yt ys the price of bloode. Their consciences suffred them to make awaie Chryste, whiche was incomparable a more heinouſe offence, and yet their consciences grudged that those plates shoulde be put in to the threasurie, whiche was but a small matter.

So to impugne the trueth of Chryst, to take awaie his bodie and bloode from vs in the Sacrament, and as yt were, to make Chryst awaie, to transgresse the ordre of the holie institution of Chryste, contēptuouſlie to leaue the order of the catholique Church, yt ys easie ynough to their cōsciences.

G But when they haue taken the fatte and swete of the Sacrament awaie, and left nothing but lean bread, and bare wine, yf then wine be not ministred howe greate an offence ys committed?

Thus ye streign oute a guatte, and swallowe (as Chryste saied) a Cammell. And as the prouerbe ys, ye stamble at a strawe, and leape ouer a blocke. Ye are curiouse in tithing minte, anise, and commin, but ye omitte the weightier matters of the lawe: ye are busie in bread and wine and leaue oute the bodie and bloode of Chryst, the weightier matters of the lawe of the Gospell. Ye cast awaie the kernell, and fight for the shale. And thus ye transgresse the commaundement of God for your traditions. And ye do not onclie transgresse the commaundement and order of Chryst, as ys saied, but also inexcusable ye transgresse the ordre of our Seniours and elders of the primitiue Church, in that ye vse wine alone in the ministracion of the Sacrament. And therfor leauing yowe amonge them, that be of this seconde sorte of doers mencioned in our distinction, I shall diuert me to speake of the thirde maner of doing, whiche ys to doo something beside the Scripture.

H This maner of doing, for the readers better vnderstanding, maie be diuerse waies. One ys when the substance of the institution ys doen according to the scriptures, but the maner of the doing ys varied and altered. An other ys when, the institution being accordinglie doen, some thing ys added for the more deuoute, and semelic doing of the same.

*Ale given
instead of
wine at a
Communion.*

Math. 25.

*Sacramen-
taries take
awaie the
fatt and
sweet of the
Sacramēt.*

Mat. 23.

*They stāble
at a strawe
and leape
ouer a block.*

Ibid. 15.

111.

As

The Substance of a Sacrament must be observed the manner of ministring maie be altered.
Mat. 28.

As touchinge the first waie, yt ys certen that the substance of the institution of a Sacrament being obserued, ther ys none offence comitted by the Church to alter the maner of the ministracion therof. As for example.

Chryste in the institution of Baptisme was baptised in the Riuer Iordain, and geuing commission to his Apostles to baptise, the matter of Baptisme nowe presupposed, whiche ys the one parte of the Substance of the Sacrament, he taught them the forme, which ys the other parte of the Substance of the Sacrament saing: *Euntes, Baptisate eos, In nomine Patris, & Filij, et Spiritus sancti.* Go ye and chrysten them in the name of the Father, and of the Sonne, and of the holie Goste. The one parte of Baptisme then ys water, the other ys the woorde: *I baptise thee in the name of the Father and of the Sonne etc.* These two thinges beinge the Substance of the Sacrament must needes be doen. But the maner of the doing of these maie be altered, as the practise of the primitiue Church, as well as of the Church cuer synce very well proueth.

For the maner of the institucion was to baptise in a Riuer, and that in the Riuer of Iordan. This maner was altered by the Apostles. For Peter being at Hierusalem vpon the daie of the comming of the holie Goste in to the Apostles, called the daie of Pentecost, at one sermon the same daie couerted three thousand to Chryst, and baptised them furtwith, and nether went to Iordan, non other Riuer.

The Church also nowe and of long time hath vsed no riuer, but semelie vessels with water, and so baptise them that are to be baptised. Yf we shoulde be streict obseruers of the maner, and ther in folowe our Master Chryst, the Authour of the Sacrament, then for that he was then a perfecte man, and thirtie yeares of age, none shoulde be baptised vntill they were of the same age.

Chrysts maner in ministring the blessed Sacrament hath no commaundemēt.

Euen so the institucio of the Sacramēt of the bodie and blood of Chryst, as yt had by him a Substance apointed, as ys before saied: So he vsed also about yt soche maner as pleased him for that time to vse. This maner as yt had no commaundement for the obseruacion of yt from Chryst: So hath yt no necessite to be obserued. Wherfor as ys saied of the maner of Baptisme: So the practise of the primitiue Church proueth, that this also maie be altered.

Chrystes maner in the institution of the Sacrament was, that he did distribute yt to twelue. This maner bindeth not, that yt must allwais be imparted to twelue, and to none other nombre. These twelue also were Apostles: this likewise bindeth not, that the disciples and other chrystians of inferioure Torte shoulde not communicate. So to come to the pourpose, Chryst distributed his bodie and bloode to his Apostles, and reserued nothing of that, that was consecrated: This also beinge a parte of the maner, and not of the Substance of the Sacrament, bindeth no more then these that folowe. Chryste ministred his bodie and bloode at night: yt bindeth not vs to do the like. For the Church vseth yt in the daie. The Sacrament was ministred when they had supped with the Paschall lambe, the Church euen from the beginninge hath and doth yt fasting.

Ad Janua. epist. 118.

And notwithstanding that yt was vsed certain yeares after Chryst to be receaued after mear, as the Epistle to the Corinthians doth well proueth: yet saincte Augustine ascribeth the chaunge of that maner to the holie Gost. *Placuit enim Spiritui sancto, vt in honorem tanti Sacramenti in os christiani prius Dominicum corpus intraret quam exteri cibi.* Yt hath pleased the holie Goste (saith

A (saith he) that into the mouthe of a Chrysten man, first shoulde enter the bodie of owre lorde, then other outwarde meates.

Seing then all these maners of the ministracion be altered, and the receauing of the Sacrament immediatelie vpon the consecracion, ys not of the substance of the Sacrament, but of the maner of yt, why maie yt not withoute perill be altered, as well as the other be?

Sainct Augustine geuing a cause of that maner of receauing declareth that the order of receauing was left to the Apostles to dispose. *Saluator quò vehemētius commendaret mysterij altitudinem, vltimum hoc voluit infigere cordibus, & memorie Discipulorum, à quibus ad passionem digressurus erat. Et ideo non praecepit quo deinceps ordine sumeretur, vt Apostolis, per quos erat ecclesias dispositorus, seruaret hunc locum.* Owre Sauour, wherbie he might the more vehementlie commédethe great excellencie of the mystery, wolde last of all fixe this in the heartes and memorie of his disciples, from whom he was aboute to departe to his passiō.

Aug. ibi.

And therefore he did not geue commaundement in, or after what ordre yt shoulde be after ward receaued, for that vnto his Apostles, by whome he wolde set his Church in ordre he wolde referue that place. Thus saiuēte Augustin.

Chryst left the maner of ministracion of the Sacrament to be disposed by his Apostles.

B In whiche sentence we are first taught, that Chryst did not geue his bodie and blood to his Apostles after Supper, bycause yt shoulde so be doen still, neither bycause yt was streight waie receaued after he consecrated yt, that yt shoulde be so still: but both these were doen than, bycause they shoulde be his last factes before his passion, doē to his disciples, that the mysterie might therby better remain in their memories.

Note again that sainct Augustine saith: *That he gaue no commaundement, in what maner yt shoulde afterwarde be receaued,* So that the maner that Chryst vsed then was not as a commaundement to binde vs to euery thing preciselie and answerable as he did yt. But the substanciall parte being obserued, the maner was lefte to the disposition of his Church.

Chrystes maner in ministring the blessed Sacrament hath no commaundemēt.

C Wherefore we maie conclude, that, notwithstanding the argument of the Aduersary, that reseruacion ys not mencioned in the Scripture, therefore yt ought not to be vsed, we maie celebrate the blessed mysterie in the morning, though he did yt at night: We maie receaue yt fasting, though he gaue yt to his Apostles after supper: So maie we receaue yt long after the consecracion, though yt were ministred to the Apostles immediatelie after. For I saie, we are bownde to the substance of the Sacrament, and not to the maner.

Issue ioined with the Proclamer touching reseruacion. Reseruaciō ys not against the institution of Chryst.

And here will I ioine again with the Proclamer in this pointe, that yf he can vpon the institucion of the Sacrament proue, that we maie not as well referue the same after yt ys consecrate, as we maie alter the time of ministracion and receauing therof, I will geue place to him in this controuersie.

And so in the mean time I dare conclude this, that to referue the Sacrament ys not a thinge against the institucion of the same. Wherefore leauinge this as sufficientlie spoken of for this time, I will speake breiflie of the other parte of this diuision.

D The seconde parte was, that some thinges be added to the ministraciō, not altering, or chaunging the Substance of yt, but to cause and prouoke deuociō and semely behauiour towardes so woorthie an institucion. As for example: In the Baptisme of Chryst, ther were neither exorcismes, neither praiers, neither geuing of name, neither anie like Ceremonies. In the Baptisme wher Peter baptised three thousande, we reade of no Ceremonies vsed, neither praiers.

Act. 1.

Likewise in the last supper, we finde not manny Ceremonies. This we reade that: *Surgit à cena & ponit vestimenta sua, & cum accepisset lintheum praeinxit se.*

Ioan. 13.

He rose

He rose from supper, and laied a side his garmentes, and when he had taken a towell, he girded him self, and putting water in to a basen he beganne to washe the feet of his Disciles. And after he had washed them, he puteth on his garmentes again, and satte down to the Supper of the institution of the Sacrament. In the whiche we neither read that any praies were made, nor that Chryst had any other then his owne garmentes vpon him, when he ministred. Nowe the Church hath in vse, not onelie that the minister hath some other garmentes vpon him, beside his vsuall garmentes, in the ministracion of these Sacramentes, but vseth also certain Ceremonies, and praiers not vsed in the institution of them, whiche all are doen to helpe our infirmitie, imbecillitie, and weaknesse, and to lifte vs vppe to some higher consideration, and estimation of these Sacramentes, then we shulde atteing vnto, yf they were but barelie ministred.

Ad Ian.

Soche ys our grossenesse, that wher we see no difference in externe and outwarde cowntenance, we iudge the thinges internlie, or inwardlie to be of like condicion, or at the leest not moche better the one then the other. Wher then these Ceremonies be added to the substance of the Sacrament for causes before saied, yt ys not therfor to be saied that Chrystes institution ys altered, whiche in substance still remaineth wholl, neither ys the Church to be exlamed vpon therfor with reproche, no more then yt ys for that yt ordeineth the Sacrament to be receaued fasting, for the whiche saincte Augustine saith: *Liquide apparet, quando primum acceperunt Discipuli corpus & sanguinem Domini, non eos accepisse ieiunos. Nunquid tamen propterea calumniandum est vniuersa Ecclesia, quod à ieiunis semper accipitur?* Yt doth plainlie appeare that whē the Apostles did first receaue the bodie and bloode of Chryst, they did not receaue the fasting. Ys therfor the vniuersall Church to be reproued bycause the same bodie and blod of Chryst ys nowe receaued fasting?

Yf the Church, by the iudgement of saincte Austen, ys not to be reproued, though yt altered the maner of the receauing of the bodie and blood of Chryste: howe moche lesse ys yt to be reproued for the adding or putting to of certain godlie Ceremonies for the better, and more deuoute maner of receauing?

Seing then the vniuersall Church hath, putte to the ministracion of the Sacramentes aswell of Baptisme as of the bodie and bloode of Chryst, certain praiers, and garmetes, for the admonicio of the people, that heauēlie thinges be in doinge, and so to stirre vppe their deuocio, and not therbie altering the substance of the Sacramentes: they be without all doubt to be accepted, regarded, and reuerenced, and the Church therfor not to be reproued.

THE SEVEN AND TWENTETH CHAP. AVNSWERING other argumentes, and obiections of the Proclamer.

I Haue, as me semeth, satisfied the request of the Proclamer. For in this matter I haue produced the examples of the primitiue Church, the sainges of diuerse of the auncient Fathers: the decrees of fondrie Councells: Whiche be not obscure, or doubtfull sentences, but plain, and manifest.

And nowe that we haue proued the doinges of the Church in this behalf to be lausfull, and weldoē: let vs nowe heare what proofe he bringeth against the Church.

In his sermon, amonge other thinges contained in the exclamaciō ther he saied

A saith thus: *If anie learned man of all our Adversaries, or of all the learned men that be a line, be hable to bringe anie one sufficient sentence, oute of any catholique doctour, or oute of anie olde generall Councell, or oute of the holie scriptures of God, or anie one example of the primitive church, wherbie yt maie be cleerlie and plainlie proued, that the Sacrament was then, or nowe aught to be hanged vpp vnder a Canopie, I promised then that I wolde geue ouer, and subscribe vnto him.*

The office and callinge of him that spake these woordes, the place they were spoken in the weight of the matter, that was spoken of, will not suffer the man (as I suppose) to fauoure reseruacion couertlie, and with a gibling mocke onelie to inweigh against the maner of reseruacion. I neuer knewe anie of his opinion, and doctrine, denieng the presence, but he made clean worke, and denied all the rest, that apperteineth to the Sacrament. Yt ys then to be thought that this article of the proclamacion impugneth as well reseruacion yt self, as the maner of yt.

B But this Proclamacion including a lawe, that no soche reseruacion shoulde be in the Church, what prof, what grownde hath yt annexed? Yt ys no small matter to improue the ordre of the wholl Church obserued nine hundred yeares and aboue. Wherfor yt ys like that he hath made some great proof against yt, and specially his office and place withall considered.

I neuer sawe a man dispossest, that had ben in possession time oute of minde, but he should shewe good matter that wolde dispossest him, and the other onelie to stande to his possession, and not be driven to shewe his euidence. What sheweth this proclamer? trulie nothinge. what no scripture? no doctour? no Councell? that the Church shoulde breake this ordre? None at all, but his bare proclamacion, and yet therewith driueth the Church to shewe. An imperious maner. After this maner he maie breake mo good ordres in one daie, the he will make while he liueth. Well, bycause yt ys to shameful to break auncient orders of the Church, without some proof: I will applie one of his great proues made in his sermō to one pourpose, to serue this also.

The Proclamer impugneth Reseruacion without reason or authoritie.

C In his saied sermon to improue priuate Masse (as he list to tearme yt) he alleageth this saing of Chryste, *Hoc facite*. Doo this: wherunto he addeth his exposition saing: *that ys to saie, practise this, that I haue here doen, and that in soche forme and sorte, as ye haue seen me doo yt.* Thus moch this Proclamer.

Fol. 34.

As by this his exposition, yf yt were aught wourth, he maie seem to proue, that forasmoche as Chryst did not receane alone, but gaue also to the Apostles, the ministre maie not receane alone, but must also geue to other: So likewise yt proueth aswell, that forasmoche as Chryste reserued no parte of the Sacrament, no more shoulde the Church now.

D Yt ys a great libertie that this man taketh vnto him self, to make soche expositions as liketh him self, and vpon his owne exposition to grownd an argument to condemne the practise of the wholl Church, as though yt were *Locus Topicus*, a sure grownded argument, when yt ys fownded but vpon his owne authoritie. I haue not redde this maner of exposition in anie catholike Authour, auncient, or of the later daies, that these woordes of Chryst (do this) shoulde be a charge and commaundement to celebrate the memoriall of Chrystes death in the same sorte and maner, that Chryst did: but rather that his bodie and blood shoulde be receaued in the Sacrament, as the Substance whervpon the memoriall should be grownded, withoute anie charge geuen of the maner and forme. So doth Sainte Hierom expownde these woordes, referring the commaundement to the doing of the thing, and not to the doinge of the maner for the memoriall of Chryste.

N This

In 11. cap.
1. Cor.

This ys his saing: *Idèd hoc Saluator tradidit Sacramentum, vt per hoc semper commemoremus, quia pro nobis est mortuus. Nam & idèd cum accipimus, à sacerdotibus com-
monemur quia corpus & sanguis est Christi; vt beneficijs eius non existamus ingrati.* Therfor our Saujour deliuered this Sacrament, that by this we shoulde allwaies remembre that he died for vs. For therfore also, when we receaue, we are putte in minde by the preistes that yt ys the bodie and bloode of Chryste, that we shoulde not be vnthankfull for the benefittes receaued. Thus sainct Hierom.

In 11. 1. Co.

Chrystostom also dissenteth not from this maner of exposition. For thus he saieth: *Deinde de cœna illa referens, præsentia his, quæ tunc fuerant, copulat, vt quemadmodum in illa ipsa vespæra, & mensa dispositi, ab ipso Christo hoc acceperunt sacrificium: ita & nunc disponentur, & inquit: Quotiescunque comederitis panem hunc, & sanguinem hunc biberitis, mortem Domini annuntiabitis donec veniat. Quemadmodum Christus & in pane, & in calice, in commemorationem hoc facite, dixit, causam nobis aperiens, quare mysterium daret, cum alijs hanc esse dicens sufficientem nobis ad pietatem. Nam cum intelliges, quid propter te Dominus passus est, sapientior efficietur. Ita & ipse iterum inquit: Quotiescunque manducaueritis, mortem eius annuntiabitis. Et hæc illa Cœna est.* Afterward speaking of that supper he coopleth thinges present, to those that then were, that as in the same euentide and table, they being disposed did receaue of Chryste him self this sacrifice: euen so nowe also they shoulde be disposed, and saied. *As often as ye shall drinke this bloode, ye shall declare the death of our Lorde vntill he come.* For as Chryst both at the bread, and at the cuppe saied: Do this in my remembrance, opening a cause why he wolde geue the mysterie among other, saied this to be sufficient to godlinesse. For when thowe shalt vnderstande what our Lorde hath suffred for thee, thowe shalt be made the wiser: Euen so he also saieth again: *As often as ye shall eat, ye shall declare his death, and this ys euen the same Supper.* Thus farre Chrystost.

Chrystes
woordes,
This do ye,
&c. Be re-
ferred to
the substā-
ce, not to
the maner.

In whose woordes, as well as in saincte Hieroms, we see this commaundement of Chryst (*Hoc facite*, do this) to be referred to the Substance, that ys, to the bodie and bloode of Chryste to be receaued for his memoriall, and not to the maner of receauing.

And by the waie (gentle reader) note and beare awaie these woordes of saincte Hierom, that he saieth, that when we receaue, we are admonished of the preistes that yt ys the bodie and bloode of Chryste, wherby we are taught both wherunto tendeth the commaundement of Chryste, and also what we receaue in that holie and honorable Sacrament.

What S.
Paule cal-
leth the
cuppe Chry-
stost. calleth
yt to bloode

I wishe also that Chrystostome might be noted, howe he vttereth the woordes of saincte Paule. Sainct Paule saieth thus: *As often as ye shall eat this bread, and drinke this cuppe:* Chrystostom thus: *As often as ye shall eat this bread, and drinke this bloode:* not reporting euery wher the verie woordes of saincte Paule, but rather the sense, and vnderstanding. So wher saincte Paule calleth yt the cuppe of our Lorde, this mā expownding S. Paule calleth yt the blood of Chryst, wherby we are taught, what ys in the cuppe of our Lorde, eue the bloode of Chryste, and not bare wine, yf yt be so in that parte of the Sacramēt, thē in the other ys the bodie of Chryst, and not bare bread.

Enth. in 26
Matth.

But to return to our pourpose: *Euthymius* also expowndinge the saied woordes of Chryst, vnderstandeth them not of the maner, but of the Substāce. These be his woordes: *Sit autem Lucas hoc quoque dixisse Christum: Hoc facite in mei recordationem, hoc, inquit, nouum mysterium, & non illud vetus illud mysterium in recordationem inductum est salutis Hebraeorum primogenitorum in Aegypto, ac liberatiōis*

A ac libertatis Hebræorum: hoc autem in recordationem Domini. Per tale enim sacrificium reminiscimur, quod corpus suum in mortem tradiderit, & sanguinem suum effuderit, ac ita continuate, memoriam renouamus. Luke saith that our Lorde also saied: *Do ye this in my remembrance. This newe mystery* (saith he) *and not that olde.* For trulie that olde mystrie was instituted in the remembrance of the sauing of the first born of the Hebrues, and of the deliuerance of the Hebrues. But this ys. in the remembrance of our Lorde. *By soche a sacrifice* we remembre that he deliuered his bodie to death, and shed furth his bloode, and so by continuance we renewe memorie. Thus moche *Euthymius*. Who as the other Fathers aboue alleaged, vnderstandeth Chrystes commaundement of the substance of the Sacrament no mencion made of the maner.

After these to see some of the later writers, howe they vnderstood these woordes, yt shall not be amisse, that hauing the mindes of men of diuerse ages, what the true vnderstanding ys, yt maie the better appeare.

Sainct Thomas, among learned and holic men, that haue ben with in these foure hundredth yeares, a man right famous saith thus: *Hoc facite &c.*
B *Iniungit vsum huius Sacramenti, dicens: Hoc facite, quotiescunque sumetis in meam commemorationem, id est, in memoriam mea passionis. Do this &c.* He commaundeth the vse of the Sacramēt, saing: This doye as often as ye shall receaue, in my commemoracion, that ys in the memorie of my passion.

*Tho. Aquin.
in 11. 1. Co.*

And again he saith: *Mortem Domini annunciabitis representando eam, per hoc Sacramentum.* Ye shall shewe furth the death of our Lorde, representing yt by this Sacrament.

Hauing no regarde of the contempt of the Aduersarie contemning the learned men of the later age, I will among manie that maie be brought, for the auoiding of tediousnesse, and yet to shewe the conformitie of doctrine in this age, with the auncient age, bring the exposition of one named Hugo, whose saing ys this. *Dixerat quod sumerent corpus Domini, & sanguinem in commemorationem eius, hic determinat in quam: quia in Dominica passionis.* He had saied, that they shoulde receaue the bodie and blood of oure

*Hugo Car.
in 11. 1. Co.*

C Lorde in the remembrance of him. Here he determineth in what remembrance: In the remembrance (saith he) of our Lordes passion.

Nowe ye haue heard diuerse expounding these woordes, *Hoc facite* (do this) all agreeing that they are to be refered, and vnderstanded to and of the substance and vse of the Sacrament, that ys, that yt shoulde be receaued in the remembrance of Chrystes passion and deathe. But that we are by those woordes commaunded to obserue that maner and forme, that our Sauour obserued in his ministracion, otherwise then ys saied both in the last chapter, and in this also, ther ys no one title in these Authours.

*The Pro-
clamer v-
sith his ow-
ne authori-
tie in ex-
pounding
the scriptu-
res for he
hath none
other.*

By this then yt maie well be thought and supposed, that this man vsing his absolute authoritie, for lacke of other helpe, had iuuented and framed soche an exposition vpon this scripture, as was not knowen to the auncient expositours, nor yet to them of the later time, and so verie like neuer seen written, or heard spoken before this time. And yet with a pretense of simplicitie and synceritie, yt ys commended to the people, as
D the trew sincere worde of God, when yt hath neither Gods worde, nor aide of holic Fathers to bear yt, but ys a plain inuencion of his owne, void of all trueth.

Thus moche being doen by authoritie, I shall also by good reason proue his exposition false. For he him self graunteth that for fīue or sixe hundredth yeares after Chryste, the Church used the institucion of Chryst purelie

*The Pro-
clamer his
exposition
im pugned
by reason.*

and well, withoute the breach of Chrystes woorde or commaundement. But for the most parte of that time they did not obserue the practise of Chrystes institucion in soche forme and sorte as he did him self. Wherfor to practise that, that Chryste did in his last supper in some other maner or sorte then he did, ys not the breach of his woorde. Yf yt be not the breach of his woorde, then ys this mans exposition false.

Masses in the primitiue church varied fro the forme and maner of Chrystes institucion.

That the primitiue and auncient Church vsed an other forme and maner in the ministracion of the Sacramēt, then Chryst did in the institucion of the same, the Masse of saincte Iames, of the whiche this man maketh mencion, the Masse of saincte Basill, the Masse of Chrysostome, the Masse vsed in Milan by sainct Ambrose, with the wholl practise as well of the Apostles, as of other doth moste manifestlie testifie. And these Masses vsed in the primitiue and auncient Church did all agree in the Substance of the Sacrament: But in the forme, maner, and sorte of ministracion, ther was great diuersitie, one moche varieng from an other, and euerie one of them varieng from the maner that Chryste vsed, and yet euery one godlie and good. We maie then conclude that either the primitiue and auncient Church, varieng from the forme and sorte of Chrystes ministracion, did offende, which ys not to be thought, or ells that this Proclamer so wresting the scripture to main- tien his false Doctine, hath offended, which I dare auouche, maie well be saied.

Proclamer his reason impugned by his owne practise.

We maie also impugne this exposition, by this mans owne practise, who being soche a precise reformer of the abuses of the Church (as he termeth yt) will not in his doinges committe anie notoriousse abuse, howe so euer he doth in his woordes. Yt ys notoriousse that he ministrerth in other sorte and forme then Chryst did. Wherfor yf ther be no abuse in his doing, ther ys abuse in his sainge. For his saing, and doing in this matter be plainly contrarie. He saith we must practise in soche sort and forme as Chryste did, but his doinges be not in soche sort and forme as Chryst did. That his forme ys not soche as Chryst vsed, yt ys more manifest then I neade to make reherfall.

I am not certain but I iudge the best.

For Chryst ministred when the Apostles had eaten: this man when the people be fasting. Chryste in the euening: this man in the morning. Chryste with vsuall vuleauened bread: this man withe wafer cakes. Chryste withoute any other straung garment then his owne vsuallie worn: this man in other garmentes appointed to that pourpose. Chryst did sitte with the twelue: this man standeth with an vncertain nombre, with manie other like.

And here yf this expositour will haue his exposition streictly laied to all the forme & sorte of Chrystes doing in his supper: I wolde learn of him, whether I knowing a man to be farre vnworthie to receaue the blessed Sacrament, shall admitte him to the table, and ministrer vnto him notwithstanding his vnwoorthinesse, bycause that Chryst did knowe Iudas to be vnwoorthie and yet ministred to him.

But to return, ye maie perceauce that the forme and sorte, which this man vscth in his communion, ys moche in many thinges discrepant from the doinges of Chryst in his supper. And yet I suppose, that he thinketh well of him self in his so doing. Yf then his doing be good: then ys his exposition naught.

Chrystes maner in ministracio of the Sacramēt neuer since vsed.

And to cōclude, seing the Apostles, the Fathers of the primitiue Church, the aunciēt doctours that were within three, foure, and fwe hundreth yeares of Chryst

A of Chryst, obserued not the forme and sort that Chryste vsed in the ministracion of his Supper, nor any other age since that time, neither this man himself hath or dothe practise the same, we maie boldelie saie, that yt ys no charge geuen of Chryste to do all thinges in the ministracion in soche sorte and forme as he did, but the substance doen, the other thinges be of no necessitie, but be at the libertie of the Church to dispose and ordre, as yt hath doen. Then as manie thinges haue ben doen aboute the ministracion, whiche Chryst did not: So maie reseruacion be doen, though Chryste did yt not.

This argument then being, as I trust, fullie solued, I finde nothing in his sermon, that he obiecteth against this matter of reseruacion directlie. But I finde a prettie sleight that he vseth, as therby to make his audience beleue, that to reserue the Sacramēt ys an abuse, whiche sleight when I haue opened to the reader, he shall I trust perceauē, that vnder the pretence and countenance of synceritie, and simplicitie, he iugleth with craft and subletie.

B For the better perceiuing of this sleight, yf ye do not remembre what ys alleaged oute of Tertullian, and saincte Ciprian in the xxiii. chapter of this booke, haue recourse thither, and reade them. This Proclamer being pressed with those places (for they make mightilie and directlie against him in this matter) enombring diuerse and sondrie abuses of the Sacramentes of Baptisme, & of the bodie and bloode of Chryst, yt liked him to putte that, that Tertullian and Ciprian spake of the Sacrament reserued and receaued of good women, among his abuses, wherein in dede he moche abuseth himself. His woordes be these:

In the time of Tertullian and saincte Cyprian, whiche was a thousande and foure hundred yeares ago, women commonly tooke the Sacrament home with them in their napkins, and laied yt in their chestes, and receaued a portion of yt in the morning before other meates.

A sleight of the Proclamer to abuse Tertul. and S. Cyprian.

C See ye not howe by this sleight, he wolde dasell the eyes and iudgement of the reader, that when he shoulde happe to read these places, he shoulde repute and esteeme the, not as good examples, but as abuses, and so shaddowe the matter of reseruacion whiche they prone. But dothe he finde this spoken of Tertullian as an abuse? Dothe Tertullian so terme yt? Naie I am sure he doth not. Yf Tertullia doo not so accōpt yt, whie dothe this newe maker of abuses so terme yt? Tertullian speaketh of yt as a thing well doen, what commiſſion then aboute Tertullian had this man to saie yt ys euell doen.

D As for saincte Ciprian the Aduersarie perhappe wolde glose yt a litle, and proue yt an abuse, bycause the woman, whē she opened her coaſer, wher the holie Sacrament laie, ther sprang oute a fire that feared her, that she durst not touch yt. But let the Proclamer veue that place of saincte Cyprian well, and he shall finde none other abuse mencioned ther of him, but that the woman wolde haue presumed to touche the holie thinge of our Lorde (as he termeth yt) with vnwoorthie hādes. This ys the abuse that S. Cyprian reherſeth ther. But that she reserued yt, he accompteth yt no abuse. For ther ys no soche worde in saincte Cyprian. Wherefore Reader, be ware of soche sleighes, and by this perceauē, that all ys not trewth, that this man so gloriouſlie setteth furth.

And yf he accompt yt an abuse, bycause they caried yt home, what will he saie to the vse of the Church in the time of Iustinus Martyr? was not then the Sacrament caried home to soche as were absent? This holie man so testifieth saing thus: *Cum autem is qui praest gratias egerit, & totus populus*

Iust. in Apologia.

The Sacra-
ment caried
home to the
that were
absent.

Epist. ad
Casariam
Patriciam.

The Sacra-
ment reserved in
Rome. in S.
Hieroms si-
me.

approbaverit, hi, qui vocantur apud nos Diaconi, distribuunt unicuique presentium, ut participent de pane, in quo gratia acta sunt, et de vino et aqua, et ipsi qui non sunt presentes deferunt domum. Whē he that ys cheif hath geue thanks, and all the people hath cōsented to yt, these, that with vs be called Deacons, do distribute of the cōsecrated bread, and of the wine and water, to euery one that ys present to receaue, and to those that be absent they carie yt home. Thus *Iustinus*.

Sainct Basill also wittnesseth that holie men liuing in wildernesse did reserue the Sacrament in their Cells, and as deuotion moued them, receaued yt. Thus he saith: *Omnes in eremis solitariam vitam agentes, ubi non est sacerdos Communionem domi seruantes, a seipsis communicant.* All that lead solitarie liues in the wildernesse, wher ther ys no preist, keping the Sacrament in their houses, receaue yt by them selues. Thus sainct Basill.

Sainct Hierom also in his Apologie against Iovinian, testifieth that the people of Rome in his time vsed to kepe the Sacrament in their houses, and receaued yt by them selues.

Nowe yf the Sacrament were caried to the houses of soche as were absent (as appareth by *Iustinus*) and of diuerse kept to be receaued as deuotion serued (as ys wittnesed by sainct Basill, and sainct Hierom) And so to doo was the vse of the Church, yt doth well appeare that for soche godlie purposes, to carie yt home and to reserue yt, ys no abuse. Wherfor in this that the Proclamer accompted yt an abuse bycause yt was caried from the Church, and receaued at home (as before ys said) in making that accompte he moche abuseth him self.

And here, Reader, beside that good vse, to carie the Sacrament to soche as needed yt, ys ther not in *Iustine* a good argument for reseruacion? was not the Sacrament, when all the Communion was doen in the Church, reserued to be caried to them that were absent? Nowe yf yt maie be reserued but so long time, why maie yt not be kept a longer time? Yf not a longer time, let the Proclamer bring furthe the iust prescript time oute of the Scriptures, the Doctours, or Conicells, and we shall regarde the prescription, yf he can not (as I am sure that he can not) let him cease with these his vain inuēted trifles to vexe, disturbe, diuide, molest and slaunder the catholike Church, and let him acknowledge that the Church in these our daies, cariēg the Sacrament to soche as be sicke, and to soche as cā not come to the Church, offendeth not, neither abuseth the Sacrament in so doing, but foloweth the godlie example of the auncient catholique Church, as nowe ye haue heard to the full testified.

The church
nowe reser-
uing the Sa-
cr. and sen-
ding yt to
the sick of-
fendeth not

And wher the Church kepeth and reserued the Sacrament on the altar, or els wher, let him knowe by sainct Basill, and sainct Hierom, that so yt was in their time, and from the beginning likewise reserued and kept, so that the Church neither in sending the Sacrament to sicke folkes, or other absent in their necessitie, neither in keping yt in the church, dothe other wise then was doen in the primitiue Church.

Wherfor I wishe thee (gentle Reader) to staie thy self, and not to suffer thy self to be caried awaie with soche vain, diuerse, and straunge Doctrines, but consider well the practise of the Church declared vnto thee in this matter. Consider the vse of reseruacion through oute all the Church vntill this time of Scisme and heresie, to be doen not onelie in Englonde, but in all Realms Chrystened, whiche being so vniuersallie receaued, maie not be thought to be euell doen, or anie abuse to be therein committed: but yt aught with all humbleness to be obeyed, receaued, and folowed.

For

A For two thinges by the doctrine of saincte Augustine must we obserue: the one ys what so euer ys taught vs of the Scripture: the other, what we finde obserued throughout all the Church. Soche rule gaue he to Iannarius: *Si quid diuina scriptura prescribit auctoritas, non est dubitandum, quin ita facere debeamus vt legimus. Similiter etiam si quid per orbem frequenter Ecclesia. Nam hoc quin ita faciendum sit, disputare, insolentissima insania est.* What soeuer the authoritie of the diuine scripture prescribeth vnto vs, ther ys no doubt but we aught euen so to doo as we read, likewise what soeuer the Church vsith throughout the worlde. For to dispute whether this shoulde be so doen or no, yt ys a most presumptuous madnesse. Thus sainct Augustine,

*Ad Iannua.
Epist. 118.
What
soeuer the
Church
vsith throu
ghout the
worlde yt
ys to be ob
serued.*

Seing then reseruacion ys and hath ben vsed through oute all the Church: And yet nowe this Proclamer withoute anie authoritie maketh his proclamacion against yt, ys not he conuincd by the sentence of saincte Augustine, to be a presumptuous madde man, or presumptuouslie madde? For although the scripture geueth no comaundement for reseruacion, as yt doth not also for receauing in the morning, and before meate, yet the vse and custome of the people of God, and the commaundement of the elders are to be holden for a lawe, as saincte Augustine saith in an other place: *In his rebus, de quibus nihil certi statuit scriptura diuina; mos populi Dei, vel instituta maiorum pro lege tenenda sunt. Et sicut prauaricatores diuinam legem: ita contemptores ecclesiasticarum consuetudinum coercendi sunt. Si quis autem videtur contentiosus esse, nos talem consuetudinem non habemus, neque Ecclesia Dei.* In these thinges of the whiche the scripture of God hath determined nothing certain, the custome of the people of God, or the ordinances of the elders, are to be holden for a lawe. And as the breakers of the lawe of God: so the contemners of the ecclesiasticall ordinaunces, or customes of the Church, are to be punished. But yf anie man seem to be contencious, we haue no soche custome, nor yet the Church of God.

*Ad Casu
lanum
Epist. 86.
Ordinaun
ces of the
elders to be
holden for
lawes, wher
scripture
prescribeth
not.*

Thus ye see, what be saincte Augustines rules in soche matters, as be not expressedlie determined by the scriptures. Ye heare howe the decrees, commaundementes, and the customes of the people of God (howe soeuer yt liketh this newe reformer to inocke and skorne them) by the minde of saincte Augustine, are to be holden for lawes, and the contemners of them are to be punished.

C These matters with me seeme to haue weight, but with soche as can swallowe a Camell, and choke with a gnatte, perchaunce they seem light enough. But yet howe a priuate person maie breake a common ordre, vniuersalie receaued, whiche is not against the scriptures, I knowe not. But of this matter for aunswer to this Proclamer, I trust ther ys sufficientlie saied. Wherefore leauing yt, I will proceade further in the order of my matter cheifly pourposed and intended.

THE EIGHT AND TWENTETH CHAP. BEGINNETH

to speake of the prophecies, and first of the prophetic of the preisthead of Chryst after the ordre of Melchisedech.

D



Nowe after the figures, whiche in a darke maner did as yt were painte the mysteries of Chryste being applied to the same, by ordre folowe the prophecies, whiche also spake before of the same mysteries. Among the whiche that Prophecie shall be first spoken of, that aunswereth the first figure. Whiche figure was

N iij of

of *Melchisedech*, answerable to whiche the Prophet *Dauid* prophecied thus: *E*
Psal. 109. *Iurauit Dominus, & non penitebit eum, tu es sacerdos in aeternum secundum ordinem Melchisedech.* Owre lorde hath sworn, and yt shall not forthinke him. Thowe arte a preist for euer after the ordre of *Melchisedech*.

That this prophecies spoken of Chryste, he himself proueth in the Gof-
Mat. 22. pell, wher we read that the Phariseis being gathered together, Chryst asketh them a quiestion, saing: *Quid uobis uidetur de Christo? Cuius filius est? Dicunt ei Dauid, Quomodo ergo Dauid in spiritu uocat eum Dominum, dicens: Dixit Dominus Domino meo, sede a dextris meis, &c. Si ergo Dauid in spiritu uocat eum Dominum, quomodo filius eius est?* What thinke ye of Chryst? Whose Sonne ys he? They saied vnto him: The Sonne of *Dauid*. Howe then dothe *Dauid* in spirit call him Lorde, sainge: The Lord saied vnto my Lorde, sitte thowe on my right hand, &c. Yf then *Dauid* in spirit call him Lorde howe ys he then his Sonne?

By which allegacion of our sauour Chryste yt ys manifest, that this psalme ys to be vnderstanded of him, whiche also hath some prooffe of the Pha- *F*
 riseis so to be. For when they heard Chryst alleadge this psalme, and being learned in the lawe knewe that yt was prophecied of *Messias*, though they were so confounded, that they coulde not answer a woorde: yet they saied not that this psalme ys not vnderstand of Chryst, whiche they wolde not haue spared to doo, yf in the common opinion of learned men yt had ben so vnderstanded, rather then they wolde haue sustained soche confusion as to be put to silence. Wherfor by this yt maie appere that the common opinion of the Iewes was also, that this psalme was a prophecie of Chryste. Amonge the whiche Iewes one *Rabbi Ionathas* a man of great authoritie among them, an *Rabbi Barachias* being writers bothe do expownd this Psalme of Chryste.

But what needeth me seke for proof so farre of, seing that saincte Peter in the Actes, and saincte Paule in his first epistle to the Corinthians, and to the Hebrues, maie suffice to proue this matter.

Act. 2. Saincte Peter in the Actes doth alleage the same psalme vnderstanding *G*
 yt of Chryst. Saincte Paule to the Corinthians applieth the same psalme to Chryste saing. *Oportet illum regnare, donec ponat omnes inimicos sub pedibus eius.* He must reign, till he hath putte all his enemies vnder his feete.

Hebr. 1. But to the Hebrues he most fullie and plainlie teacheth the same, prouing first therby the excellency of Chryst aboue the Angells, and saith: *Ad quem autem Angelorum dixit aliquando: Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum?* Vnto whiche of the Angells hath he saied at anie time, Sitt thowe on my right hand, till I make thy enemies thy foote-stoole? All these alleadged do well proue this psalme to be a prophecie of Chryste.

But yet saincte Paule proceeding, commeth somewhat nearer to the purpose, and applieth the verse of this psalme first aboue alleaged, vnto Chryste in mo places then one, prouinge therby the ceassing of the legall preisthead, for that Chryst was nowe commed the preiste after the order of *Melchisedech*. And first declaring that Chryst did not vsurpe his preistheade, *H*
Hebr. 5. but that he was appointed to yt by God, he saied: *Sic & Christus non semetipsum glorificauit ut Pontifex fieret, sed qui locutus est ad eum, &c. Tu es sacerdos in aeternum secundum ordinem Melchisedech.* Euen so Chryste also glorified not him self to be made the high preist, but he that saied vnto him, &c. Thowe arte a preist for euer after the order of *Melchisedech*.

And

A And declaring the great benefitte, that came by him being the high preist to all beleuers, he saith again: *Et consummatus factus est omnibus obtemperantibus sibi causa salutis eternæ, appellatus à Deo Pontifex iuxta ordinem Melchisedech.* And he being perfit, was the cause of eternall saluacion vnto all them that obeyed him, and ys called of God an high preist after the ordre of Melchisedech. *Ibid.*

Likewise he calleth him in the VI. chapter. And the wholl VII. chap. he occupieth in applieng Melchisedech to Chryst, prouing by this prophecie, the abrogacion of the preisthead of the lawe, and so consequētie of the lawe yt self. Wherefore he saied. *If nowe therfore perfection came by the preistheade of the Leuites (for vnder that preisthead the people receaued the lawe) what needeth further, that an other preist shoulde rise to be called after the ordre of Melchisedech, and not after the order of Aaron? For if the preisthead be translated, then of necessity must the lawe be translated also, &c. For after this maner dothe he testifie, Thowe art a preist for euer after the order of Melchisedech. Then the commaundement that went before ys disanulled, bycause of weakenesse and vnprofitableness.* *Hebr. 7.*

B And further declaring the excellencie of Chrystes preisthead about the preisthead of Aaron, he saith: *For these preistes were made withoute an othe, but this preist with an othe, by him that saied to him: The Lorde sware and will not repent him. Thowe art a preist for euer, after the order of Melchisedech.*

Thus as the lawe of nature hath in Melchisedech figured Chryste, And the lawe of Moyse by prophecie forespoken yt: So hath the lawe of the Gospell (as ye haue nowe learned by sainct Paule) fullfilled the same, and most plainlie and euidentlie proued yt so to be.

Yf then Chryste be a preist after the order of Melchisedech, we must seke what the order of the preistheade of Melchisedech ys, and wherin yt consisteth, And therbie shall we knowe the preistheade of Chryste, & wherin yt consisteth.

Sainct Paule generallie declareth the order of a preist when he saith: *Omnis namque Pontifex ex hominibus assumptus, pro hominibus constituitur in ijs, quæ sunt ad Deum, vt offerat dona & sacrificia pro peccatis.* Every high preist, that ys taken from amonge men, ys ordeined for men in thinges pertaining to God, to offer giftes and Sacrifices for sinne. *Hebr. 5.*

By whiche description of saincte Paule yt dothe appeare, that the order of preisthead standeth in two partes: The first he teacheth when he saith: *Pro hominibus constituitur in ijs, quæ sunt ad Deum.* He ys ordeined for men in thinges pertaining to God. Wherby ys ment, the preaching to the people, and teaching them the lawes of God, and ministring the Sacramentes to them, as yt was saied vnto Moyse: *Esto tu populo in ijs quæ ad Deum pertinent, vt referas quæ dicuntur ad eum, ostendasque populo ceremonias & ritum colendi, viam per quam ingredi debeant, & opus facere.* Be thowe vnto the people to Godward, that thowe maist bringe the causes vnto God. And thowe shalt teache them ordinaunces and lawes, and shewe them the waie, wherin they must walke and the worke that they must doo. *Exod. 18.*

D The seconde parte of the order of preistheade standeth in offring giftes, and sacrifices for the sinnes of the people.

Then they that be called of God, as was Aaron, and doo preach and teache one faith of God vnto the people, and offer vnto God one maner of sacrifice, they be of one order of preistheade. So that these two must con-
• curre, or ells yt ys not a perfit order. For Elias the prophet of God, and the
preistes *3. Reg. 18.*

preistes of Baall did offer one maner of thinge in sacrifice (for they both offered oxen) yet they differed in preisthead. For Helias was the preist of God, the other the preistes of Baall. And why was this difference? bycause they taught not one faith in one God,

Gen. 14.
Leuit. 8.
Heb. 5.

Melchisedech and Aaron taught one God, and were bothe preistes of God. For Melchisedech was the preist of the most high God, as the booke of Genesis wittnesseth, and Aaron was called of God, as the booke of Leuiticus, and saincte Paule to the Hebrues testifie. And yet they were not of one order of preisthead, bycause their sacrifices were not of one maner.

By this then yt maie be taken for a trueth, that Chryst, not being a preist after the order of Aaron, but after the order of Melchidech (whiche two orders differed not in faith, but in maner of sacrifice) ys so called a preist after the order of Melchisedech for the maner of the sacrifice. For he must agree with Melchisedech in that thing, that maketh the difference betwixt the order of Aaron, and the order of Melchisedech, and that was and ys in the maner of sacrifice. For Aaron offred in blood, the other in bread and wine.

Objection.

But here the Aduersarie will saie, that Chryst ys not likened to Melchisedech for anie sacrifice by all the processe of saincte Paule. But for that Melchisedech was *Rex Salem*, kinge of Salem, and withall the preist of God, and for that he was withoute Father, withoute Mother, hauing neither beginning of daies nor ending, in these pointes he ys the figure of Chryste, who ys both king and preist, hauing no Father in earth, nor mother in heauen, neither as concerning his Godhead anie beginning, and as touching his Godhead and Manhead no endinge. And so ys he a preist for euer.

Principall
entent of
S. Paule in
his epist. to
the He-
brues.

To this I saie, that the thing that saincte Paule principallie intended, ys to be considered. And then yt shall easilie be perceaued, why he did not make reherfall of the maner of the sacrifice of Melchisedech, nor mencion of the doing of the same in Chryste.

The principall entent of saincte Paule in this place was to proue and make manifest the excellencie of Chryst and his preisthead, aboue Aaron and his preisthead. Whiche excellencie in nothing more appeared then in that, that Chryst was an euerlasting preist, and his preisthead euerlasting, and not in the maner of sacrifice. For yf he had alleaged that Melchisedech did sacrifice in bread and wine, The Hebrues wolde quickly haue saied, that their sacrifices in that respecte moche excelled, and had a moche more gloriousse shewe and cowntenance, then the sacrifice of Melchisedech, being but bread and wine. And therfor saincte Paule omitted to make mencion of the sacrifice; and choose to speake of that, that moost manifestlie, and also inuincible proued the excellencie of Chryst and his preisthead aboue the preist and preisthead of the lawe. And therfor among other pointes, declaring the excellencie of Chryst, as that he was made a preist with an othe, other withoute an othe, last as the cheifest he reherleth his eternitie saing: *Among them (meening the preistes of Aaron) manie were made preistes bycause they were not suffred to endure by reason of deathe: But this man bycause he endureth euer, he hath an euerlasting preisthead. Wherefore he ys able also euer to saue them to the vtermost, that come vnto God by him. Seing he euer liueth to make intercession for vs.*

Whie S.
Paule spe-
ke nothing
of the sacri-
fice of Mel-
chisedech
in his epist.
to the Heb.

Heb. 7.

Thus

A Thus nowe ye maie perceaue that the obiection of the Aduersarie ys answered, when saincte Paules principall entente ys once knowen.

Yf by the sacrifice of Melchisedech, the excellencie of Chryst might as well haue appeared to the Hebrues (who as yet were soche, as *Quibus lacte opus erat non solido cibo*, whiche had neade of milke, not strong meate, and coule not beare the mysteries of our faith) as by his eternitie, be you well assured, Saincte Paule wolde not haue omitted yt. But bycause in the conceit of the Hebrues, their sacrifices appeared to them more gloriouse, and more excellent then the sacrifice of Melchisedech: therfore saincte Paule did not speake of yt.

But yet the Aduersarie, who can not ceasse to impugne the trueth, when he seeth that he can not preuaill with his first obiection, he hath inuented an other whiche ys soche one as men ouercommmed with furie and malice do make. Whose reason and knowledge being obscured do speake they can not tell what, and in that rage vtter as loen a falsehood as a trueth, and hauing no sownde Iudgemēt, saie good ys euell, and euell ys good, darkenesse light,

B and light darkenesse. Their obiection ys this.

Melchisedech (saie they) did not offer bread and wine in sacrifice, but he mett with Abrahā retournig from the slaughter of the Kinges, and brought furth bread and wine, as yt were to welcome Abraham homewarde from the battaill. For the scripture (saie they) hath not in that place of Génesis the woorde *offerre*, to offer but *proferre*, to bring furth. For the text ys: *At verò Melchisedech Rex Salem proferens panem & vinum.* And Melchisedech king of Salem brought furth bread and wine, and blessed him.

Obiection
of the Aduersaries.

This obiection ys so vain that yt ys rather woorthy to be exploded, then with penne to be remembred, rather to be laught and hissed at, of the children in the schooles, then to be answered and solued. Notwithstanding that the vanitie of the same maie the better appeare to the reader, and that he also maie be satisfied, yt shall be answered both by Scriptures, and also by the eldest and noblest learned men of Chrystes Parliament house.

Thanswers

C Yt ys manifest by that, that ys aboue saied, that one of the partes of the function of a preist ys to offer sacrifice. Nowe for asmoche as the Scripture, when yt saied that Melchisedech brought furth bread and wine, and immediatlie added: *For he was the preist of the most high God*, what dependance ys ther of this one parte of this scripture to the other, or why shoulde this that he was the preist of the most high God be added, as the cause why he brought furth bread and wine, but that he as the preist of God, had sacrificed that, that he brought furth? What direct cause ys yt, that Melchisedech, bycause he was the preist of the most high God, shoulde bring furth bread and wine? Yt ys nothing pteigning to the preistheade to bring furth bread and wine, in the absolute or bare respecte of bread and wine, but in the respecte that bread and wine were the thinges, that he did vse in sacrifice, whiche he had at that time offred to God for a thanks geuing for the victorie of Abraham, so yt apperteineth to the preisthead. And this parte of the text (*for he was the preist of the most*

It pertained not to Melchisedech his preisthead to bring furth: but to offere bread and wine.

D *high God*) maie very well be added, as the cause, as in verie dede yt ys. Otherwise the bringing furth of bread and wine ys not apperteining to the Preisthead, neither to be the preist of the most high God ys or can be the directe and propre cause of the bringing furth of bread and wine.

Thys

This vnderstanding the verie connexion of the scripture and dependēce of the same, enforceth vs to take, and none other can be admitted. And thus the scripture taken in his owne natieue sense, and then to saie, he brought furth bread and wine, doth nothing improue the sacrificing of Melchisedech in bread and wine, as more at large yt shall appeare to yowe, when we come to heare the Fathers.

Nowe for somoche as Melchisedech did sacrifice in bread and wine, and to sacrifice ys one of the essentiall and necessarie partes of preisthead, and Chryst ys a preist after the order of Melchisedech, of necessitie he must then doo sacrifice withe bread and wine. This necessitie saint Paule affirmeth to the Hebrues: *Omnis namque Pontifex ad offerenda munera & hostias constituitur, unde necesse est & hunc habere, quod offerat.* Euery high preist (saith he) ys ordeined to offer giftes and sacrifices, wherfor yt ys of necessitie, that this man also haue somwhat to offer.

Chryst executed his preisthead after the order of Aaron upon the Crosse, but after the ordre of Melchisedech in his last supper.

Chryste then beinge a preist after the ordre of Melchisedech, must nedes haue somwhat to offer after the maner of that order. But we neuer redde that he made anie mo oblations then two. The one was vpon the crosse, when he offred his owne bodie to be slain, and that oblation was after the maner of Aaron. The other in his last supper, wher we must nedes confesse (except we will saie, that Chryst altogether neglected the preisthead appointed him of God, whiche ys not to be saied) that he did execute the office of his preisthead after the order of Melchisedech, when taking bread and wine, he said to his Apostles: *Take eate, this ys my bodie: Take and drinke this ys my blood.* Yf not then: let the Aduersarie shewe, when and wher Chryst did sacrifice after the ordre of Melchisedech. Yf he did neuer sacrifice after that ordre, then ys yt not true that he was a preist after that order, for somoche as one cheif parte and office of preisthead standith in sacrificing. But vndoubtedlie he was preist after that order, and in his last supper he shewed him self so to be. When vnder the formes of bread and wine he offred his owne bodie and blood, an vnbloodie sacrifice after the order of Melchisedech. And thus moche for the proof of this matter by the Scripture.

THE NINE AND THIRTITH CHAP. PROCEEDETH TO PROVE THE SAME BY SAINT CYPRIAN AND

Ishchius.

Har Chryste did Sacrifice at his last supper after the order of Melchisedech: and therby was as well likened to Melchisedech, as by the eternitie of his preisthead: and that Melchisedech him self offred bread and wine in sacrifice (whiche three thinges the Aduersaries denie) yt shall be, by the great famous elders, that were nere to Chryste, and whiche liued in the time, that the Church hadde most perfight knowledge of Gods treuth, and therefore knewe the enacted and receaued treuth in the Parliament house of Chryste, made so plain and euident, that the enemies shall be confounded, and the Reader, yf he will see, shall perceauce that the Aduersaries haue spoken against a most manifest treuth.

Serm. de Cena Domini.

And first we will heare the testimonie of the holie Martyr Saint Cyprian. Who saith thus: *Significata olim a tempore Melchisedech prodeunt Sacramenta, & filijs Abrahæ facientibus opera eius, summus sacerdos panem proferet &*

vinum

- A** vinum. Hoc est, inquit, corpus meum. Manducauerant, & biberant de eodem pane secundum formam visibilem, sed ante verba illa cibus ille communis tantum nutriendo corpori commodus erat. Sed ex quo à Domino dictum est, Hoc facite in meam commemorationem, Hoc est caro, & hic est sanguis meus. Quotiescunque his verbis, & hac fide actum est, panis ille substantialis, & calix benedictione solemni consecratus, ad totius hominis vitam salutemque proficit, simul medicamentum & holocaustum ad sanandas infirmitates & purgandas iniquitates existens. Manifestata est etiam spiritualis, et corporalis cibi distantia: Aliud fuisse quod prius est appositum, aliud quod à magistro datum est, et distributum. The Sacramentes signified long ago from the time of Melchisedech now we doo come abroad. And the high preist to the children of Abraham doing his woorkes, dothe bring furth bread and wine: This (saith he) ys my bodie. They had eaten and dronken of the same breade after the visible forme. But before those woordes, that comō meate was onelie meate profitable to nourish the bodie, but after the time that yt was saied of owre lord: *This do ye in the remembrance of me, This ys my flesh, this ys my bloode.* As often as yt ys doen with these woordes, and this faith, that substantiall bread and cuppe consecrated by the Solemne benediction dothe profit and auail to the health and life of the wholl man, being bothe a medecine and Sacrifice, to heale infirmities and to purge iniquities. Ther ys also declared, the difference of the spirituall, and corporall meate. Yt was one thinge that first was sett before them and consumed, and an other thing that was geuen of our Master and distributed. Thus saith S. Cyprian.

*Consecratio
and sacrifici-
ce plainlie
anounced
by S. Cyp.*

Ye see here a clere testimonie, bothe of the thing that ys in this place speciallie inquired, that ys, of the applicacion of the bread and wine, whiche Melchisedech offred in figure, to the bread and wine whiche Chryst offred in veritie: and also of the thing that generallie ys inquired through out the wholl booke, whiche ys of the reall presence of Chrystes bodie in the Sacrament.

Of the first ther needeth no note to be made, for he saith manifestlie, that the Sacramentes signified from the time of Melchisedech in the last Supper of Chryst came abroad. What they were he openeth saing: *And the high preist (meaning Chryst) bringing furth bread and wine, etc.* Wherby yt must needs folowe, that the bread and wine whiche Melchisedech vsed, was the figure of the bread and wine with Chryste occupied. And thus wher the Aduersaries saie that Chryst ys likened to Melchisedech for hys eternitie, and not for his sacrifice of bread and wine, howe moche therein they speake against the auncient faith of the Church, thys holie Martir declareth, whiche thing also, not onelie by this Authour but by other hereafter shall be most euidentlie proued.

*Bread and
wine offered
by
Melchise-
dech were
figures of
that, whiche
Chryst
offred in
his last
supper.*

Nowe of the Reall presence also, saincte Cyprian speaketh verie plainlie. As touching the whiche although ther might be taken here diuerse notes: yet I will at this present take but two. The one ys that he saith, that before those woordes (meaning the woordes of Chryst *This is my bodie*, whiche be a litle before spokē) that bread was onelie meat to nourish the bodie. But after yt was saied of Chryste. *This do ye in remembrance of me: and, This ys my flesh, And this ys my bloode: that substantiall bread consecrated by the Solemne benediction, is profitable to the health and life of the wholl mā,* that ys, both of bodie, and of soule which both together make an wholl man. And howe yt doth profite he declareth. *It ys (saith he) both a medecine and a sacrifice, to heale infirmities and to purge iniquities.*

*Two notes
out of S.
Cyprian for
the presence
of Chrysts
bodie in
the Sacra-
ment.*

Note well that he dothe not here in this place saie, that the faith onely to beleue that Chryst hath suffred for vs, or the benefittes and merittes of Chrystes passion, and death, whiche ys spirituall receauing,

Apocal. 1.
The thing
that the
bread ys cō
secrated in-
to, ys the sa-
crifice that
pougeth
oure iniqui-
ties.

Aliud in
the neutre
gendre sig-
nifieth a
reall differ-
ence in
things.

Ioan. 5.
Unum in
the neutre
gendre signi-
fieth unitie
of substance.
Ioan. 10.

ys both a medicin to heale infirmities, and a sacrifice to pource iniquities (although neither he, ner we be ignorant of the vertue power, and efficacie of the) But he here saith that the substanciall bread being cōsecrated, ys the medicin and the sacrifice. Wherby what els dothe he meen, or cā meen, but that that bread ys consecrated into his bodie, who ys our high Sacrifice, whiche hath poured vs from our iniquities? *Lauit nos à peccatis nostris in sanguine suo.* He hath washed vs from our sinnes in hys bloode. For neither our faith in Chryst crucified, neither the merite of hys passion ys that sacrifice, for the one ys the mean to atteign to be partaker of that sacrifice, the other the effect of the same sacrifice, So that neither of them ys the sacrifice yt self: But the thinge that the substanciall bread ys cōsecrate into, ys the sacrifice that pougeth iniquities. Ther ys nothing that ys or can be that sacrifice, but the bodie of Chryst. Wherfor the thing into the which the bread ys consecrated ys the bodie of Chryst.

And for the confirmation of this, take also the seconde note whiche ys wher he saith: *Aliud est, quod prius est appositum et consumptum: Aliud quod à magistro datum, & distributum.* Yt ys one thing that was first sett before them and consumed: And an other thing that was geue of our Master and distributed.

Yt ys well knownen to learned men, that this woorde (*aliud*) in the neutre gendre importeth a difference substanciall, from the thing that yt ys compared to, and so the two thinges that be compared together, be of two different substances. And therfore for somoche as the Father, the Sonne, and the holie Goste be three distincted persons, the catholique faith teacheth vs to saie: *Alius est Pater, alius Filius, alius Spiritus sanctus.* The Father ys one, the Sonne ys an other, and the holie Goste ys an other. But formoche as they be not distincted in substance we maie not saie: *Aliud est Pater, aliud Filius, aliud Spiritus sanctus.* The Father ys one thing, the Sonne an other thing and the holie Gost an other thing. But cōtrarie wise bicause these three be one in substance, the Scripture teacheth vs thus: *Tres sunt qui testimonium dant in cælo, Pater, Verbum, & Spiritus sanctus, & hi tres vnum sunt.* Ther be three that beare wittnesse in heauen, the Father, the Sonne and the holie Gost, and these three be (*Vnum*) that ys one thing or substance not (*Vnus*) one person. So we reade in the Gospell: *Ego & Pater vnum sumus.* I and the Father be one, that ys in substance. So here where sainct Cyprian saith: *Aliud est quod appositum, &c.* Yt ys one thing that was sett before them and cōsumed, and an other thing that the master did geue and distribute: he sheweth that these two thinges were thinges substanciallie distincted. For before yt was the substance of bread, of the whiche he spake in the beginning of the sentence whē he saied: *Manducauerāt de eodem pane secundum formam visibilem.* They had eaten of the same bread after a visible forme.

But nowe after the solemne benediction yt ys an other substance, that ys, the substance of Chryste, whiche (as before ys saied) ys the medicin to heale our infirmities, and the sacrifice to pource our iniquities. Yfther were the same substance of bread still remaining after the consecracion by the solemne blessing, as was before, so as ther were none other chaunge but an accidentall chaunge, that ys (as the Aduersaries saie) that the bread before the woordes of Chryst spoken ouer yt (For they abhorre to vse the woorde, *consecracion*, as saincte Cyprian dothe, and other holie Fathers) ys but comon bread, but after the woordes be spoken yt ys a sacramentall bread, then this Authour wolde not saie: *Aliud est, yt ys an other thing.* Whiche latin woord (*Aliud*) respecteth the difference of the substance (as

A (as ys before faied) and ys as moch to faie , as an other thing in substance, or an other substance.

Wherefore to conclude, this holie Martir of Chryste teacheth vs here, that the bread consecrated by the Solemne benediction, wher before yt was bread onelie to nourish the bodie , yt ys now after the consecracion a thing profitable for the healthe and life of the wholl man , that ys , both of the bodie and of the soule, being a medicin to heale infirmities , and a sacrifice to pouрге iniquities . Which thing ys an other thing from the thing that yt was before, differing from that in substance. We must nedes therefore affirme and professe that yt ys the verie bodie of Chryst substanciall and Reall.

The bread, that before consecraciō serueth to nourish the bodie onelie, after cōsecraciō ys an other thing, whiche nourisheth the soule.

But that this maie appeare vnto yow to be the verie minde of saincte Cyprian , and not a sense of mine owne wresting, as the Aduersaries for the more parte will faie, when ells they coule faie nothing, being put to scilēce by force of the trueth, ye shall heare an other place of the same Authour.

B At Melchisedech Rex Salem protulit panem & vinum (fuit enim sacerdos Dei summi) & benedixit Abraham . Quod autem Melchisedech typum Christi portaret, declarat Spiritus sanctus in psalmis ex persona Patris ad Filium , dicens: Ante luciferum genui te. Iuravit Dominus , & non pœnitebit eum , tu es sacerdos in æternum secundum ordinem Melchisedech . Qui ordo vtiq; hic est de sacrificio illo veniens , & inde descendens , quod Melchisedech sacerdos Dei summi fuit , quod panem & vinum obtulit , quod Abraham benedixit. Nam qui magis sacerdos Dei summi quam Christus Iesus Dominus noster , qui sacrificium Deo Patri obtulit , & obtulit hoc idem , quod Melchisedech obtulerat, id est , panem & vinum, suum scilicet corpus & sanguinem. And a litle after yt foloweth: Vt ergo in Genesi per Melchisedech Sacerdotem benedictio circa Abraham possit ritē celebrari , præcedit autē imago sacrificij in pane & vino scilicet constituta. Quam rem perficiens , & adimplens Dominus , panem & calicem mixtum vino obtulit , & qui est plenitudo veritatem præfigurata imaginis adimpleuit.

Li. 2. Epi. 3. ad Cecil.

And Melchisedech King of Salem (saith holie Cyprian) brought furthe bread and wine (For he was the preist of the most high God) and he blessed Abraham.

C And that Melchisedech did beare the figure of Chryste, the holie Gost in the person of the Father to the Sonne, dothe declare in the psalmes saing : Before the daie starre haue I begotten thee , Owre Lorde hath sworn , and yt shall not repent him , Thowe arte a preist for euer after the ordre of Melchisedech . Whiche ordre also ys this cominge from that Sacrifice, and from thence descendinge , that Melchisedech was the preist of the most high God, that he offred bread and wine , that he Blessed Abraham. For who ys more the preist of the most high God , then our Lorde Iesus Chryste , who did offer sacrifice to God the Father. And offred the verie same that Melchisedech had offred, that ys to saie , bread and wine, euen hys bodie and bloode . And after a fewe woordes , he procéedeth thus: That therefore the blessinge aboute Abraham might laifullie be celebrated by Melchisedech the preist in Genesis, the ymage of the sacrifice goeth before, appointed in bread and wine . Whiche thing owre Lorde perfecting and fullfillinge, hath offred the bread and the cuppe mixed with wine . And he that ys the fullnesse , hath fulfilled the

The ordre of Melchisedech came to Chryst, not onelie in that he was the highpreist, but in that he offred bread and wine the like sacrifice.

D trueth of the prefigured ymage. Thus farre saincte Cyprian.

What needeth me here to saie any thing wher every parte of the sentence ys so plain, that yt clerelie and plainlie openeth yt self? As touching the speciall matter of thys place, do ye not see , that he saith , Melchi-

Melchisedech was the figure of Chryst? Do ye not perceauce that he also saith, that the holie Gost declareth the same in the psalme? Do ye not also see that Melchisedech was the figure of Chryst in three poincts, that ys, in that he was the preist of the most high God, in that he offred bread and wine, and in that he blessed Abrahā? Do ye not also see, that this Authour applieth these to Chryst, in that there was none more the high preist of God then our Lorde Iesus Chryst, who offred sacrifice vnto God the Father? And perceauce ye not that Chryst offred the verie same, that Melchisedech, whiche was bread and wine.

*S. Ciprian
by expresse
woordes
saith Mel-
chisedech
offred.*

Wher (gentle reader) let me note by the waie for the satisfieng of my promesse, that wher the obiection of the Aduersarie ys, that Melchisedech did not offer in sacrifice bread and wine, and for his proof he saied that the text in *Genesis*, had not *obtulit*, he offred, but *Protulit*, he brought furth: Nowe note yf this Father vseth not this woorde, *obtulit*, he offred, saing that Chryst offred the very same that Melchisedech did offer. And what he did offer, he also declareth saing: that yt was bread and wine. **F**

What impudencie then ys ther in the Aduersaries to improue that, that so auncient and so famous a learned holie Martir so plainlie teacheth, and not he alone, but all the holie companie of the writers, of the which the testimony of some mo shall be heard hereafter.

*Chryst of-
fred bread
and wine,
in veritie,
that ys, his
bodie and
bloode.*

As yow see that Melchisedech did offer bread and wine, whiche was the figure: So did our Sauour Chryst (saith Cyprian) offer bread and wine in veritie, that ys, *hys bodie and bloode*.

And that the Aduersaries shall not cauille, and saie: Wher Cyprian saith, Chryst offred his bodie and blood, yt ys not to be vnderstanded of any sacrifice offred in the last Supper, but of the sacrifice of his bodie and bloode offred vpon the crosse: The same saint Cyprian stoppeth the mouth of the wicked in the other sentence before alleaged wher he saith: The ymage of the Sacrifice went before appointed in bread and wine, whiche thinges our Lorde perfecting and fulfilling offred bread and the cuppe mixed with wine. And that we shoulde not take occasion to stamble with the Aduersaries, taking yt but for bread and wine, he addeth: *And he that ys the fulnesse hath fulfilled the veritie of the prefigured image.* **G**

Do ye not heare that Chryst offred the sacrifice in his last supper, of the whiche the ymage went before in bread and wine? And doo ye not heare that he offering bread and wine, did offer in that sorte, that he fulfilled the veritie of the prefigured ymage? Whiche veritie was (as saint Cyprian saied be fore) that he offred bread and wine, that ys, *hys bodie and bloode*:

Learn then (thow Reader) of this substanciall piller, the substanciall faith of Chrysts catholique Church. And suffer not thy self to be caried awaie with the Aduersaries painted reasons, and gloses, hauinge a shewe of trueth, and godlinesse aboue, but vnder ther lurketh falshead and Hypocrisie. But abhorre them as sainte Paule dothe aduertise. For as the fishe ys deceaued by the faire bait, whiche outwardlie sheweth to be a thing of commoditie, but inwardlie ys destruction and death, when she taketh yt: Euen so the reasons of the Pseudochristians maie appeare to thee most godlie and true, and to haue the commoditie of eternall life, But inwardlie they contain destruction and death of the fowle, to the whiche they will drawe thee, except thoue **H**

A thowe shifte thy self off from that bait, whilest thowe arte yet in the wauing water of this worlde. Therfore be warned and while thowe hauest time looke to thy self.

Nowe that we haue heard this noble learned Father of the one side of Chrystes Parliament house, we will heare an other of the other side, whiche shall be *Iscarius*, who vpon *Leuiticus* toucheth this matter and saith: *Et quod hoc est sacrificium? Duæ decimæ simile conperse oleo. Oportet enim scire perfectum humanitatem, & perfectam diuinitatem contemperare, id est, in vnum conuenire in oleo, id est,*

*In Leuitic.
li. 6. ca. 23.*

per eam, quam circa nos habet, compassionem. Sic enim sacrificium odor suauitatis Domino inuenitur, sapientibus nobis de eo, quæ digna sunt. In quibus autem sacrificium, & per quos agitur, quomodo celebratur intelligibilis agni oblatio, quod sequitur ostendit. Neque enim in sanguine, neque per irrationabilia animalia sacrificium à nobis Deus suscipit, secundum quod sequentia demonstrant. Ait enim: Liba quoque vini quarta pars hyn, panem & polentam. Quia dubium futurum erat forsan, à quibus mysterium sacrificij, quod per Christum est, quod superius diximus, celebratur: habes ecce intelligibilis Melchisedech oblationem, quæ in pane & vino perficitur, in qua quarta pars hyn in libris vini offertur, & per quartam Euangelij traditionem, quæ in libris quatuor est, per libationem verò Dominicum sermonem significaret, quum ait: Hic est meus sanguis, qui pro vobis fundetur: sine immixture enim significare legislatori visum est Christi mysterium.

B And what ys this sacrifice? Two tenth deales of fine flower sprinkled with oile. For we must knowe to temper the perfect manhead, and perfect godhead, that ys to come together into one in oile, that ys, by that compulsion, whiche he hath toward vs. For so the sacrifice ys fownde a swete fauoure to our Lorde, when we vnderstand of him thinges that be woorthie. In what thinges thys sacrifice, whiche ys the oblacion of the intelligible lambe, ys, and by whome yt ys doen, howe yt ys celebrated, that that foloweth, declareth. For neither by vnreasonable beastes doth God receaue sacrifice of vs, according as the woordes that folowe de plainlie shewe. For he saith: And the drinke of fringe therof shal be of wine euen the fourte parte of an hyn, bread, and perched corne. Bicause perchaunce yt might haue comed in doubte hereafter of whome the mysterie of the sacrifice whiche ys by Chryste, which we haue spoken of aboue, ys celebrated, beholde thowe hauest the sacrifice of the intelligible Melchisedech, whiche ys full doen in bread and wine, in whiche sacrifice ys offred the fourth deale of the drinke offering of wine, that by the fourth deale the tradicion of the Gospell, whiche ys in foure bookes, and by the drinke offering he wolde signifie the woorde of our Lord when he saith: *This ys my bloode, whiche shall be shedde yowe for.* And so yt pleased the Lawe geuer that yt shoulde fully signifie the mysterie of Chryst Thus farre *Iscarius*.

Christ sacrificing in bread and wine was the intelligible sacrifice.

In the whiche saingeye haue the wholl matter testified that we seke for. For wher in *Leuiticus* God commaunded an he lambe to be offred, and that the meat offering therof shoulde be two tenth deales of fine flower mengled with oyle to make bread, and the drinke offering shoulde be the fourth deale of an hyn of wyne whiche thing thys Authour seking to Applie to the newe Testament, Thowe hauest (saith he) the oblacion or sacrifice of Christ in the intelligible Melchisedech answering thys, whiche

Melchisedech sacrificing in bread and wine was the figure of Christ.

D sacrifice was fullie and perfectlie doen in bread and wine. Whereby he dothe not onely teache vs, that Melchisedech was a figure of Chryste absolutelie: but that in sacrificing bread and wine he was also the figure, and Chryst sacrificing in the like thinges was the intelligible Melchisedech,

dech, that ys to saie, he whome Melchisedech so doing did prefigure. E

In these fewe woordes then we maie first learn these two thinges, which the Aduersaries do denie, that ys, that Melchisedech did not onelie bring furth, but did also offer bread and wine in sacrifice. And that Chryst the intelligible Melchisedech did also sacrifice in bread and wine.

*Ifychius ac
knowled
geth the
presence of
Chrystes
bodie and
bloode in
the Sacra.*

But that none occasion shoulde be geuen, either to the Aduersaries to saie that Chryst gaue but bare bread and wine, or to the Reader to take scruple bicause he saith, that Chryst did sacrifice in bread and wine, he openeth immediatelie what bread and wine yt was, saing: *by the drinke offering whiche was in wine, he wolde signifie that of whiche Chryst saied: This ys my bloode, whiche shall be shedde for you.* Wherby he deliuereth vs from that doubte, and teacheth plainlie the presence of Chrystes blood in the Sacrament. Wher yf we acknowledge that, and that this Authour so meneth that soche presence ys ther, we maie also confesse the presence of his bodie in the other kinde, for so the Authour also entendeth, as not onely in that, that ys aboue saied yt dothe appeare, but in that also, that foloweth yt ys manifest and euident. F

For thus he saith: *Oblatio enim presentium donorum, quam esse mysterium Vnigeniti ostendimus, reconciliauit nos Deo, & cibum nobis noue potentia praeiit.* The oblacion of these present giftes, whiche oblacion we haue declared to be the mysterie of the onelie begotten sonne of God, hath reconciled vs to God, and hath geuen vs meate, of newe dried corne.

This oblacion that Ifychius speaketh of here, ys yt (as he saith) *which reconciled vs to God*, whiche oblacion ys not an other from that he spake of before, but yt ys the same. The oblacion that he spake of before was the oblacion after the ordre of Melchisedech. Wherfore in the oblacion after the ordre of Melchisedech, was Chryst offred, who by his death reconciled vs to God.

Chryst then being sacrificed, and therfore present, ys now also sacrificed, and therfor present. For the table of Chryst that now ys (as Chrysostome saith) being in no pointe inferiour to that, but being all one, As Chryst was ther in his sacrifice verilie present: So ys he here verilie present.

Thus Although Melchisedech (as the Aduersaries affirme) was a figure of Chryst in the eternitie of his preisthead: yet was he also (as by these Fathers before alleaged ys taught) the figure of him in the verie office of the preisthead in offering bread and wine: Melchisedech in his maner, in earthly bread and wine: Chryste in his maner in heauenlie bread and wine, which ys hys verie flesh and bloode the bread and wine of euerlasting life. G

THE THIRTITH CHAP. TREATETH OF THE

(same matter by saint Hierom and Theodoret).

SAint Hiero handling the prophetic of Dauid speaking of the preisthead of Chryst after the ordre of Melchisedech, geueth vs a notable and most clear testimonie in this matter and saith: *Superfluum est nos de isto versiculo velle interpretari, cum sanctus Apostolus ad Hebraeos plenissime disputauit. Ipse enim ait: Iste est Melchisedech, sine patre, sine matre, sine generatione. Et ab omnibus ecclesiasticis dictum est, quoniam sine patre dicitur secundum carnem, sine matre dicitur secundum Deum. Hoc solum ergo interpretemur: Tu es sacerdos in aeternum secundum ordinem Melchisedech. Hoc solum dicamus, quare dixerit, Secundum ordinem. Secundum ordinem: Nequaquam sacerdos eris* H

*Hieron. in
Psal. 110.*

- A** *eris secundum victimas Iudaicas, sed eris sacerdos secundum ordinem Melchisedech. Quomodo enim Melchisedech Rex Salem obtulit panem & vinum: sic & tu offeres corpus tuum, & sanguinem, verum panem, & verum vinum. Iste Melchisedech ista mysteria, que habemus, dedit nobis. Ipse est, qui dixit: Qui manducauerit carnem, & biberit sanguinem meum &c. Secundum ordinem Melchisedech, tradidit nobis sacramentum suum.*
- Yt ys superfluous for vs to go aboute to expownde this verse, seing the holie Apostle hath fullie vnto the Hebrues treacted of the same. For he saith: This ys *Melchisedech* withoute father, withoute mother, withoute generaciō. And of all men of the church yt ys saied, that he ys withoute father as concerning the fleshe: and withoute mother as concerning his godhead. This onelie therfore let vs interpret: *Thowe art a preist for euer after the ordre of Melchisedech.* Let vs onelie saie, wherfore he saith: after the ordre, After the ordre, that ys: *Thowe shalt not be a preist according to the sacrifices of the Iewes: but thowe shalt be a preist after the ordre of Melchisedech.* For as *Melchisedech* king of Salem did offre bread and wine: so thowe also shalt offre thy bodie and bloode, the true breade and true wine. This *Melchisedech* gaue vs these mysteries, whiche we haue. Yt ys he that hath saied: He that shall eate my flesh, and drinke my bloode &c. He after the ordre of *Melchisedech* hath deliuered vnto vs his Sacramente. Thus farre saincte Hierom.

Nowe wher the Aduersaries being fore pinched with this figure of *Melchisedech* laboure with might and main to cast mistes before the eies of mē, to make the beleue that they see in *Melchisedech* but onelie the figure of the eternitie of Chryst, and not the figure of his preisthood and sacrifice, and for that purpose alleage saincte Paule, treacting of the same to the Hebrues, and saie, that he doth ther onelie so applie it: I wishe yowe wolde well note saincte Hierom, howe as concerning the matter of the eternitie of Chryst he saith, that yt ys superfluous to speake of yt, bicause saincte Paule euen to the full hath clerly opened that matter to be Hebrues.

- C** But what then? Doth saincte Hierom saie nothing to the explicacion and applicacion of this figure? Yes, notwithstanding that full, and plain explicacion of saincte Paule, he addeth also an expositiō, not of that saincte Paule had expownded, but of that, that saincte Paule had left vnexpownded. And therfor he saith: *Hoc solum interpretemur. Tu es sacerdos &c.* Let vs onelie expowde this: *Thowe arte a preist for euer after the ordre of Melchisedech.* Why? ys this the text that ys fully handeled of saincte Paule, and so clerly expownded to the Hebrues? Yt ys the same.

Wherfore note that yn this litle werse, twoo thinges being contened: the one that Chryst ys a preist for euer, the other that he ys of the ordre of *Melchisedech*: The first ys at large expownded by saincte Paule: but the other, that ys, the ordre of *Melchisedech* ys not expownded by saincte Paule. Wherfor saincte Hierom saith immediately: *Hoc solum dicamus, quare dixit secundum ordinem.* Let vs onelie declare this: Why he saith after the ordre. As who might saie, Saincte Paule hath plentifully saied of the eternitie of the priestgood of Chryste. Wherfore yt were vain for me to speake of that: But I will onelie speake of the ordre of the preisthood of Chryst. for that hath not saincte Paule spoken of.

- D** And entring to shewe of what ordre of presthoode Chryst ys, he speaketh in the persō of God the Father and saith: *Thowe shalt not be a preist after the ordre of offrings of the Iewes sacrifices, but thowe shalt be a preist after the ordre of Melchisedech.* And howe he shoulde doo sacrifice after that ordre, he furtwith declareth. For as *Melchisedech* (saith he) king of Salem did offer bread and wine: so shalt

*S. Paule
treacteth
fullie of the
eternitie of
Chrysts
preisthead
but not of
the ordre
after Mel-
chisedech.*

thowe also offer thy bodie and bloode, the true bread and true wine. A breif exposition, E
but as plain, as yt ys breif.

Melchisedech offered bread and wine after S. Hierom.

Nowe as saincte Paule to the hebrues hath oponed the first parte for the eternitie of the prestheade of Chryste: So here saincte Hierom hath as touching this order, and sacrifice opened the second parte. wherein reader, first note, that wher the Aduersaries (as ys before said in the last chapter) to denie the sacrifice of Chryst after the ordre of Melchisedech, doo first denie that Melchisedech him self did offer breade and wine, saing, that in Genesis yt ys not readd of Melchisedech: *Obtulit panem & vinum: he offered bread and wine, but protulit panem, & vinum* he brought furth bread and wine: Yet sainct Hierom knowinge the olde Testament, and well vnderstanding the hebrue tounge saith that Melchisedech did offer bread and wine, and vsith the latin woorde, *obtulit*, he offered, and not, *protulit*, he brought furth. wherby we are taught that this ys the true mening, and vnderstanding of the place.

Further also, as we are taught that Melchisedech did offer bread and wine: So also are we taught (whiche ys in the se cond parte to be noted) bothe that Chryst did offer, and what he did offer, he did offer after the ordre of Melchisedech bread and winte, not bare bread and bare wine, as Melchisedech did in the figure, but his verie bodie and blood, the true bread and true wine, as saincte Hierom expresseth, wherbie we are taught not onelie the verie presence of Chrystes bodie and blood in the sacrament: But also that he in his last Supper did offer the same bodie after the ordre of Melchisedech. F

Whiche for somoche as yt ys so plainlie spoken, I shall not neade either to bring in anie other saing of the same saincte Hierom to declare his minde more plainlie in this: or I my self to tarie anie longer in opening of this his sainge, being all readie so plain, that yt can be made or spoken no plainer.

Onely this I shall desire thee (gentle Reader) to call to thy memorie the ende of the saing of saincte Ciprian last alleadged in the chapiter before, and compare yt to the ende of this saing, and I thinke verilie, yt will wonderfullie delight thee, to see the trueth not onely so painlie, but also with so goodlie consonant agreement vttered and spoken. Sainct Ciprian saied: *who ys more proprelie the preist of the most highe God, thā our Lorde Iesus Christe, Who offered a sacrifice to God the Father, and offered the same that Melchisedech offered, that ys, bread and wine, euen his bodie, and bloode?* Saincte Hierom saith: *As Melchisedech offered bread and wine: So shalt thowe offer thy bodie and blood, the true bread, and true wine.* what goodlie consent ys this? what plain maner of speache ys this? what more neadeth to be saied in this matter? Ys yt not cōfessed that Chryst offered in his last Supper his bodie, and bloode? I trust the proclamer him self will graunt yt, and saie yt ys most plain. ffor who can doubt that these woordes be spoken of the sacrifice in the Supper, sainct Hierom saing, that this Melchisedech (meening Chryst) deliuered vs these milteries &c. G

A plain place for us after Iust.

*Theodore-
aus Dial 2.*

Wherfor leauing further explicacion of this Authour we will heare Theodoret, one of the other side of Chrystes parlament house, who as breiflie as plainlie openeth the trueth of the matter whiche we seke, as yt shall appeare in this his sainge: *Antiquam genealogiam conscribens diuinus Moyses, docuit nos, quod Adam, cum tot annos natus esset, genuit Seth. Ei cum tot annis vixisset, finem vite accepit. Ita etiam dixit de Seth & Enos, & alijs. Melchisedech et generationis initium, et vite finem silentio praterijt: Ergo si historia spectetur, nec initium dierum, nec vite finem habet. Reuerā autem Dei filius nec esse cepit, nec finem accipiet.* H

In

- A** *In ijs ergo maximis, et verè diuinis fuit Melchisedech figura Christi Domini. In sacerdotio autem, quod hominibus magis quàm Deo conuenit, Dominus Christus Pontifex fuit secundū ordinem Melchisedech. Melchisedech enim fuit gentium Pontifex. Et Dominus Christus pro omnibus hominibus sanctum et salutiferum sacrificium obtulit.* The godlie Moyse writing the olde genealogie, hath taught vs, that Adam when he was thus manie years olde, he begatte Seth, And when he had liued so manie yeares he made an ende of his life. Enen so also he saith of Seth, and Enos, with other. As for the beginning of the generacion of Melchisedech, and the ende of his life he ouerpasseth yt with silence. Wherfor if the historie be looked on, he hath neither beginning of daies, nor the ende of life. So in verie dede the Sonne of God neither hath beginning of his being, neither shall haue ending. In these great things then verie diuine, was Melchisedech a figure of our Lorde Chryst. In the preisthead also, whiche ys more mete or agreeable for men then for God, our lorde Chryst was an high preist after the ordre of Melchisedech. For Melchisedech was the high preist of the gentiles. And our lorde Chryst offred for all men an holie and holsom sacrifice. Thus moche Theodorete.

Whom ye do perceaue to testifie not onelie that Melchisedech was a figure of Chryste as concerninge his eternitie, but also as concerning his preisthead, and Sacrifice, which did appertein to him as man. By whiche Application he conuinceth the *Eutichians*, who forsaking the catholique faith, whiche teacheth that in Chryst be two natures, that ys to saie, the perfecte nature of God, and the perfecte nature of man, and so confesseth Chryst to be verie God, and verie Man, folowed their master *Eutiches*, and taught (as in the Chalcedon Councell yrys testified) that Chryste before the adunacion, was of two natures, but after the adunacion he was but of one nature, whiche was God, and therfore denieng Chryste to be man, confessed him onelie to be God. Wherfor folowing *Appollinaris*, *Valentinus*, and *Macedonius*, they wolde not receaue this common article of our faith: *Whiche was conceived by the holie Goste, born of the virgen Mary.*

Chrystes of fring of sacrifice after the ordre of Melchisedech ouerthroweth the heresia of Eutiches.

- C** Nowe as these confessed Chryst to be God: So this Theodorete labouring to proue him also to be man, bringeth in this figure of Melchisedech, whiche as by eternitie yt proueth him to be God, For eternitie, that ys, to haue no beginning, nor ending, farre surmounteth the created nature of man, and apperteineth to the increated nature of God: So by the preisthead of Melchisedech whiche was in Chryst (whiche being to base an office for God, doth proprelie appertein to man) he proueth Chryst to be a very Man.

Yf then the Aduersaries shall denie Melchisedech to be a figure of Chryst, as touching his preisthead and sacrifice, they shall take awaie the argument of this learned man, and helping the parte of the heretikes, shall weaken the parte of the catholiques. And so where by the full and true application of the figure, Chryste ys proued to be both God and mā, by the onelie application of the eternitie (whiche the Aduersaries wolde haue) he shall be proued onelie God.

Aduersaries expositions maintain the heresie of Eutiches.

- D** Nowe not onelie the argument of the matter proueth that this Authour brought in this figure cheifly to proue the manhead of Chryste, whiche was the thing to be proued against *Eutiches*, and that by the preisthead of Melchisedech: But also his very plain woordes do proue the same. For whē he saith: *In sacerdotio, quod hominibus magis quàm Deo conuenit, Dominus Christus secundū ordinem Melchisedech Pontifex fuit.* In the preisthead whiche more agreeth

agreeth to mē, thē to God our Lorde, Chryste was an gigh preist after the ordre of Melchisedech. Leauing the eternitie of the Godhead of Chryste, wherof Melchisedech was a figure in that he ys ouerpasse in the historie with oute mencion made either of his beginning or ending: He commeth to that parte, that proueth him a man, whiche was to be a preist after the ordre of Melchisedech.

Office of a
preist.

What ys yt to be apreist, but to do the office of a preist? What ys the office of a preist? the office of a preist ys to offer Sacrifice to God for sinnes (as saincte Paule wittneseth, whiche also this authour alleaging for his purpose bringeth in thus: *Si est ergo sacerdotium proprium offerre munera, Christus autem, quod ad humanitatem attinet, sacerdos appellatus est, non aliam hostiā, quam suum corpus obtulit.* Yf then yt be solie apperteining to preistes to offer sacrifice, and Chryste as cōcerninge his humanitie, was called a preist, he offred no other sacrifice but his own bodie.

Dial. 1.

Then maie we also conclude, that Chryst being a preist after the ordre of Melchisedech, and the office of a preist after the ordre of Melchisedech ys to offer soche sacrifice as to that ordre apperteineth, therfor Chryst offred soche sacrifice as to that ordre apperteineth. Yt apperteineth to that ordre to offer bread and wine. Wherefore Chryst sacrificed in bread and wine. In bread and wine I saie, a kinde of foode of more excellencie, then the bread and wine whiche did figure yt, I meen with Theodoret, and sainct Hierom, the bodie and blood of Chryst, the true bread, and true wine, whiche feedeth vs to liue the true life. the life, that endureth and faileth not: *Qui manducat hunc panem uiuet in eternum.* He that eateth this bread, shall liue foreuer.

Joan. 6.

What needeth me anie more to saie here, seing that bothe sainct Hierom, and Theodoret do thus plainly and agreable (as ye haue heard) declare, that Melchisedech was a figure, as well of the preisthead and sacrifice of Chryst, in that he offred sacrifice to God in bread and wine: as of his eternitie, for he ys accompted withoute ffather, without mother, without beginning, or ending.

But Reader, when thowe seest them so manifestlie, erre, and so maliciouslie impugne that, whiche the holie Fathers doo teache, by so plain sentence and expresse wordes as can not but be seen and perceaued, except wher malice blindeth, thinke with thy self, that iust cause ys ministred vnto thee, to feare them and their sainges in other matters. Thus much for thy aduertisement by the waie, being saied, gentle Reader, I will for thy further instruction, and confirmacion of the matter bring yet mo wittnesses of the trueth herof.

THE ONE AND THIRTITH CHAPITER CON- cludeth this matter of Melchisedech by saincte Augustin and Damasce.



Sye haue allredie heard some auncient men of Chrystes Parliament howse agreable testifieng the trueth of the figure of Melchisedech, euen as yt hath ben enacted, and receaued from the beginninge of the same howse: So shall ye heare one coople more of them doing the like, and so shall we ende the explication of this prophecie of the psalmist as touching the preisthead of Chryste after the ordre of Melchisedech. Sainct Augustin writeth of the matter thus:

In Psa. 33. *Erant sacrificia antea Iudeorum secundum ordinem Aaron in victimis pecorum, & hoc in mysterio*

- A** mysterio. Nondum erat sacrificium corporis & sanguinis Domini, quod fideles norunt, & qui Euangelium legerunt, quod sacrificium nunc diffusum est toto orbe. Proponite ergo vobis ante oculos duo sacrificia: & illud secundum ordinem Aaron, et hoc secundum ordinem Melchisedech. Scriptum est enim, Iuravit Dominus, et non poenitebit eum, Tu es sacerdos in aeternum secundum ordinem Melchisedech. De quo dicitur, Tu es sacerdos in aeternum secundum ordinem Melchisedech? De Domino nostro Iesu Christo. Qui enim erat Melchisedech? Rex Salem. Salem autem fuit Civitas illa, qua postea (sicut docti prodiderunt) Hierusalem dicta est. Ergo antequam ibi regnarent Iudei, ibi erat ille sacerdos Melchisedech, qui scribitur in Genesi, sacerdos Dei excelsi. Ipse occurrit Abraha, quando liberavit Loth de manu persequentium, et prostravit illos, a quibus tenebatur, et liberavit fratrem. Et post liberationem fratris occurrit ei Melchisedech, (Tantus erat Melchisedech, a quo benedicere-tur Abraham) protulit panem et vinum, et benedixit Abraham, et dedit ei decimas Abraham. Videte quid protulit, et quem benedixit, et dictum est postea: Tu es sacerdos in aeternum secundum ordinem Melchisedech. David hoc in spiritu dixit, longè post Abraham. Temporibus autem Abraha fuit Melchisedech. De quo alio loco dicit: Tu es sacerdos in aeternum secundum ordinem Melchisedech, nisi de illo cuius nostis sacrificium?

- B** Ther were before, the sacrifices of the Iewes after the ordre of Aaron in the offringe of beastes, and that in myserie. The Sacrifice of the body and blood of our Lorde, the whiche the faithfull, and they that haue red the gospell knowe, was not yet. Whiche Sacrifice ys nowe diffused throughout all the woorld. Sette before your eyes therfor the two sacrifices, both that after the ordre of Aarō, and this after the ordre of Melchisedech. For yt ys written: The Lord hath sworn, and yt shall not repent him. Thowe arte a preist for euer after the ordre of Melchisedech. Of whom ys yt saied: Thowe arte a preist after the ordre of Melchisedech? Of our Lorde Iesus Chryste. who was this Melchisedech? King of Salem. Salem was before time, that same Cittie, which as the learned haue declared, was afterwarde called Hierusalem. Therfor before the Iewes reigned ther, the preist Melchisedech, who ys written in Genesis the preist of the high God, was ther. He mett with Abraham when he had deliuered Loth from the hand of them, that did persecute him, and he ouerthrewe them, of whom he was holden, and deliuered his brother. And after the deliuerance of his brother, Melchisedech mette him (So great a man was Melchisedech of whō Abrahā was blessed) he brought furth bread and wine, and blessed Abrahā, and Abraham gaue him tithes. Beholde what he brought, and whom he blessed. And yt ys saied afterwarde, Thowe arte a preist for euer after the ordre of Melchisedech. David spake this in spirit long after Abraham. Melchisedech was in the time of Abraham. Of whom in an other place saith he, Thowe arte a preist for euer after the ordre of Melchisedech, But of him whose sacrifice ye knowe? Thus farre sainct Augustine.

Sacrifice after the ordre of Melchisedech ys nowe diffused throughout the woorld.

- C** Ye haue here heard the distinction of the two orders of preisthead, of Aaron, and of Melchisedech. Ye haue heard also the distinction of the two sacrifices. the one according to the order of Aaron, the other after the order of Melchisedech. What this sacrifice after the ordre of Melchisedech ys, sainct Augustin hath declared wher he saied: The sacrifice of the bodie and blood of our Lorde was not yet, whiche sacrifice ys nowe diffused throughout all the woorld.

Sacrifice auouched.

- D** What he meeneth when he saith: as yet the sacrifice of the bodie and blood of our Lord was not, and also whether this sacrifice be after the ordre of Melchisedech, in a breif sentence of fewe woordes, he doth verie plainlie in an other place open and declare. Sublatum est sacrificium Aaron, & cepit esse sacrificium secundum ordinem Melchisedech The sacrifice of Aaron was taken away. And the sacrifice

sifice

rice after the ordre of Melchisedech beganne. By the which sentence yt ys manifest, **E** that while the sacrifice of Aarō endured, this sacrifice was not vsed. But whē, that was taken awaie, this sacrifice began.

*Sacrifice of
the bodie
and blood
of Chryst
in the Sacr.
ys after the
ordre of
Melchise-
dech.*

Likewise he hath taught also that the sacrifice of the bodie and blood of Chryste ys the sacrifice after the ordre of Melchisedech. For wher before he saied that the bodie and blood of our Lord was not yet, And now he saith, that the sacrifice of Melchisedech began, when Aarons sacrifice was taken awaie: What doth he ells signifie, but that they be all one thing? that ys, that the bodie and blood of Chryste be the sacrifice after the ordre of Melchisedech. And so conuertible that the sacrifice after the ordre of Melchisedech, ys the bodie and blood of Chryste. Which bodie and bloode be no wher ells offred in sacrifice after the ordre of Melchisedech, but in the sacrifice of the Altar, wher bread and wine be turned into the same bodie and bloode. For the bodie of Chryste vpon the crosse was a bloodie sacrifice, perfected with bloodshedding after the maner of Aarō. Therefore the holie sacrifice of the Altar, which (as sainct Austen saith) ys now diffused and spredde through all the world ys the verie bodie and blood of Chryste. **P**

*In Psalm.
33.
Cōsion. 3.*

Although this, that ys alleaged oute of sainct Augustin, ys so plain, that the Aduerfaries can not but see the trueth, and so strong, that they can not against saie yt: Yet that they maie see all this that ys spoken confirmed, and made more plain, and that so being confounded by the euident trueth, they maie geue ouer their erreure, and yelde vnto trueth, we will heare the sentence of the same saincte Augustine, treating of this same matter in an other place. Thus yt ys. *Coram regno patris sui mutauit vultum suum, et dimisit eum, et abiit, quia erat ibi sacrificium secundum ordinem Aaron, et postea ipse corpore et sanguine suo instituit sacrificium secundum ordinem Melchisedech. Mutauit ergo vultum suum in sacerdotio, et dimisit gentem Iudeorum, et venit ad gentes.* Before the kingdom of his Father he hath chaunged his cowntennce, and lefte him and went awaie. bicause ther was ther the sacrifice after the ordre of Aaron. And after ward of his bodie and blood he instituted the sacrifice after the ordre of Melchisedech. He chaunged therfor his contenance in preisthead, and left the people of the Iewes, and came to the Gentiles. Thus sainct Augustin.

*Not the
Pope nor
the Papi-
stes made
the sacra-
ment a sa-
crifice but
Chryst him-
self after S.
Augustin.*

Dooye marke what ys here saied? Yf ye doo, ye must nedes vnderstand yt, yt ys so plain. For what can be more breisfie, and more plainlie saied, then that Chryste did institute a sacrifice of his bodie and blood after the ordre of Melchisedech? By this breif sentence manie thinges be answered: First, where the Aduerfaries most slaunderslie haue saied, to bring the thing in hatred emongethe people, that the Pope made the holie Sacrament a sacrifice to obscure the glorie of Chryste, and to diminish the woorthinesse and merit of Chrystes sacrifices vpon the crosse, and therwithall to bring the people into beleiff, that the Sacrifice of Chryste vpon the crosse was not sufficient withoute this: And that without authoritie (as this Proclamer saith), we offer vppe Chryst vnto his Father: And thus with a nombre of like lies, The Pope and the Papistes were made Authours and founders of this sacrifice. But bafshe and be ashamed thowe slaunderslie mā, thowe Enemie of the trueth, and open thine eies to see, and thine eares to heare what saincte Augustine that holie Father, and learned doctour here teacheth, that ys, that Chryste did of his owne bodie and blood institute a sacrifice after the ordre of Melchisedech. So that Chryst, even by this bolie Fathers testimonie, ys the institutour and founder of this blessed Sacrifice, and not the Pope, neither the papistes as thowe termest them. But they be the humble receauers of this same institution of Chryst. **H**

Secon-

A Secondarie, wher the Aduersaries haue saied that Chryste did not offer his bodie in sacrifice in his last Supper, this sentence also confuteth them. For saincte Augustine saith here, that Chryste did institute a sacrifice after the order of Melchisedech. Nowe wher read we that Chryste did sacrifice after the ordre of Melchisedech, but onelie in his last Supper? Wherefore seing Chryste did institute a sacrifice after that ordre, and did neuer execute the office of a preist of that ordre in visible forme and maner (For other wise he dothe dailie) but in the last Supper: Then of necessitie yt must be, that in the last Supper he did sacrifice.

*It must of
necessitie be
graunted
that Chryste
did sacrific-
ce in his
last supper.*

Thirdlie, for so moch as Chryste did institute this sacrifice in his bodie and blood, yt must necessarilie folowe that Chrystes bodie and blood be present in the Sacramēt. And as Chryste did verilie make his bodie and blood present in that sacrifice in his last Supper instituted and offred: So dothe he verilie make his bodie and blood presēt in the sacrifice of the Altar, and that as often as the same ys duellie excuted and doen. For as he did in that Supper: So dothe he in euery ministracion of the blessed Sacrament duely ministrad. For the Sacrament ys of no lesse force, poour, wourthinesse and dignitie nowe in the Altar, that yt was in the table, wher Chryste himselfe visible present did sanctifie yt, as Chrysostome dothe testifie.

Non sunt haec humana virtutis opera, qua tunc in illa caena consecit ipse quoque nunc operatur, ipse perficit. Ministrorum nos ordinem tenemus; qui vero haec sanctificat & transmutat, ipse est. Cum Discipulis (inquit) meis, facio Pascha. Haec enim illa non alia mensa est: haec nulla re minor, quam illa est. Non enim illum Christus, hanc homo quispiam facit, sed utramque ipse. These woorkes be not of mans power, whiche he then did in that Supper, he doth nowe also woork, he doth perfecte yt, we hold the ordre of ministres, but yt ys he, that doth sanctifie, transmute or change these things. With my disciples (saith he) do I kepe the Passouer. This ys euen the same, not an other table. This ys in nothing lesser than that. For Chryste maketh not that table, and some other man this, but Chryste bothe. Thus Chrysostom.

*Chrys. in 6
Matth.*

*Chryst and
not man
doth conse-
crate.*

C Wherby we are taught, that as moche as was doen by Chryste in his last Supper, so moche ys doen nowe. So moche as the Apostles receaued, so moche receaue we nowe. The reason ys (as Chrysostome saith) that Chryste, who did sanctifie that table, doth also sanctifie this our table, and this table ys in nothing lesse, then that table was. In that table (as saincte Augustine in his last sentence did teache) Chrystes bodie was by himselfe sacrificed, and so verilie present in that sacrifice. Wherfor in this table likewise Chrystes bodie ys verilie sacrificed, and so verilie and realie present.

*Sacrifice
anounced.*

But somwhat to saie of that, that maie be gathered of this saing of Chrysostom: Yf nothing were geuen to the Apostles (as the Aduersaries teache) but a peice of Sacramentall bread, a figure of Chrystes bodie: what need all these comparisons betwixt table, and table. For yf the doctrine of the aduersaries be true, we can haue no lesse, except we shoulde eate course bread, whereas the Apostles eate fine bread. we can haue no lesse I saie, then they had. A peice of bread eche of the had: a peice of bread eche of vs hath. Yf that bread were a figure, this bread ys a figure. What thing nowe then moued Chrysostom to trauaill so moche to sett furth the equalitie of these two tables (so I terme the for distinctiō of knowledge) seing ther can be no inequality betwē them, eche of them hauing a peice of bread, and

a cuppe of wine? Be yowe well assured, Chrysostom sawe moche
cause in the imperfection and weaknesse of the faith of men, whiche might
thinke, that forsomuche as Chryst was then in visible maner present at the
Supper, and so the Sacrament being of him self consecrated and distributed,
that yt might be and was hys verie bodie: But nowe that he was ascended,
and not in visible maner present, with hys owne mouthe speaking, and with
hys owne hand deliuering, they might thinke that ther was no soche won-
derfull worke wrought, he being nowe from visible seight absent, as then
when he was in visible seight present.

*Petrobru-
sians and
Henricians
their here-
sie.
Petr. Clu-
niacen.*

And in dede soch an heresie did the Petrobrusians, and the Henricians
holde (as *Petrus Cluniacensis* testifieth, who in the beginning of his booke
written against them, reherfeth the sainges of those heretikes in this wise:
*Nolite, o populi, Episcopis & presbyteris seu Clero vos seducenti credere, qui sicut in mul-
tis, sic in altaris sacrificio vos decipiunt, ubi corpus Christi se conficere, & vobis ad ve-
strarum animarum salutem se tradere mentiuntur: Mentiantur plane. Corpus Christi semel
tantum ab ipso Christo in caena ante passionem factum est, & semel, hoc est, tunc tantum
Discipulis datum est. Exinde neque confectum ab aliquo, neque alicui datum est.* Beleue
not (o people) saied those heretikes, the Byshoppes and preistes or the clear-
gie begilinge yow. Which as in manie thinges: so also they deceiue you in
the office of the Altar, wher they lie vnto you, that they do consecrate the
bodie of Chryst, and deliuer yt to you for your soules health. They lie plain
lie. The bodie of Christe was once onelie made of Chryste in hys last Sup-
per before hys passion, and once, that ys, then onelie was yt geuen to the
Disciples. Since that time, was yt neither geue to anie, neither made of anie.
Thus they.

Nowe ye maie see, that the holie Gost did not withoute cause moue hys
holie organs to speake soche thinges before hand, as wherby the Succession
of the catholique Church, shoulde finde the heresie answered, before
the saied heresie were sett furth abroad (The holie Goste well knowing that
soche euell wedes shoulde spring in the vineyarde of Chryste) And yet this
maie ye marke that heresie the further yt goeth, yt ys allwaie the woorse
as saincte Paule comparing yt to a Canker dothe verie well expresse the
condicion of yt, and by plain woordes sheweth the progresse of yt thus:
*Prophana autem & vaniloquia deuita. Multum enim proficiunt ad impietatem, &
sermo eorum vt cancer serpit.* As for vngodlie and vain talkes, auoide them. For
they will encrease to further vngodlinesse. And their wordes shal crepe euen
as dothe the disease of a Canker.

*Heresie fur-
der ygoeth
the woorse
yt ys.*

2. Tim. 2.

For the Petrobrusians being badde enough, yet they vpon the considera-
tion of Chrystes presence in the last Supper, gaunted that he then made
hys bodie, and that the Apostles receaued his bodie. But neuer after was yt
geuen to anie.

This was a verie euell cankre, but yt hath encreased since to so moche
vngodlinesse, and hath Cankrelike fretted so sore, that nowe in our time
men haue denied the bodie of Chryst to be consecrated and geuen, either
by the preistes or ministres of the church, or yet by Chryst him self in the
last Supper. For he gaue (saie they) but the figure of hys bodie to hys Apost-
les, as the ministres doo nowe to the people.

But as Chrysostome in hys sentence hath answered the *Petrobrusians*: So
hath he also answered the *Oecolampadians*, *Caluinistes*, and the rest of the vy-
pers that brake oute of Luthers beallie (of the which generation this challenger

E

F

G

H

A ys one) who like vipers in dede, whiche gnawe and frette their dames beallie to come from her, euen so these impugning the doctrine of ther Father, haue endeouored, to destroye bothe him and his doctrin to be ridde therof. Qui vero hæc sanctificat & transmutat ipse est. It ys euen he (saith Chrysostom mee ning Chryst) that dothe sanctifie and transmute these thinges.

chryst doth
sanctifie ad
transmute
the bread
and wine.

Owre herefiarke of Englande, Cranmer saith in his booke, that the creatures of bread and wine can not be sanctified. But by Chrysostomes sentence they be sanctified in to some other thing. Which ys so in dede, and therefore he addeth, & transmutat, and dothe transmute or chaunge them. For Chryste sanctifieng dothe chaunge the substance of the creatures of bread and wyne, into the substance of his bodie and bloode.

Transub-
stanciatio
anouched.

For (as Origen saith) the bread ys made in to an holier bodie. Nos conditori rerum morem gerentes, pro eius in nos collatis beneficijs ubi & gratias diximus oblatis panibus vescimur, qui vique ex oratione & precibus in sanctum quoddam corpus conflantur, quod sanè sanctiores hos reddit, qui mente integriore hoc ipso viuunt. We

Orig. cont.
Cels. li. 8.
The bread
ys turned
into an ho-
lier bodie.

B obeing (saith Origen) the creatour of thinges, when we for the benefittes whiche he hath geuen vs, haue geuen him thanks, we eate the breades that be offred, whiche by oracion and praiers, are made into a certain holier bodie, which maketh them holier, which with an wholl minde doo vse the same. Thus Origen.

Do ye not heare that the breades that be offred be made into a certain holier bodie? And what a bodie ys yt? Soche a bodie as maketh those holier, whiche receaue yt withe a pure and godlie minde. What bodie ys yt, that we receaue hauing power to make vs holier, but the holie bodie of him, who ys owre sanctificacion, iustificacion, and redemption?

Nowe here ys no place for the Aduersaries comon glöse, to saie, that we receaue the bodie of Chryst spiritually, whiche maketh vs holier that receaue yt, and therby to seclude the receauing of Chrystes bodie reallie. For he saith that the breades, whiche be offred, be made into an holier bodie. And that bodie that ys made of the bread (I vse saincte Ambrose hys phrase, De pane fit corpus Christi) maketh them holier, whiche receaue yt with a good and godly minde. Whiche bodie being soche that the bread ys turned or made into yt, must nedes be the reall and substanciall bodie of Chryst.

Li. 4. de Sa-
cramentis.

C Vnderstande me not here, that I reiecte the spirituall receauing of Chryst in the Sacrament. But I wishe bothe the receauinges to go together. For as the receauing of Chryst reallie profiteth not withoute thereceauing of him spirituallie: So he can not receaue him spirituallie, that beleueth not him to be receaued reallie. And therfor when oportunitie serueth, as I wishe bothe the receauinges to go together, so must they in dede go together, yf the receauer will take and haue anie profite therbie.

He can not
receaue
Chryst spi-
rituallie,
whiche be-
leueth not
that he re-
ceaueth
him reallie

Albeit these might suffice, that be hertofore alleaged to testifie vnto vs, what ys the enacted and receaued: trueth of Chrystes Parliament house as concerning the preisthead and sacrifice of Chryst after the ordre of Melchisedech: yet that S. Augustine maie haue one of the other side of the house, that ys of the greke church, joined with him, I will bring yowe Damascen, who in fewe woordes saith thus: Pane & vino suscepit Melchisedech Abraham ex cæde alienigenarum reuertentē, qui erat sacerdos Dei altissimi. Illa mensa hanc mysticam præfigurabat mensam, veluti & sacerdos ille Christi veri sacerdotis figurā præferebat, & imaginē. Tu es (inquit) sacerdos in æternū secundum ordinē Melchisedech. With bread and wine did Melchisedech receaue Abraham returning from the slaughter of

Li. 4. de de-
thod. fige.
Melchise-
dech and
his sacrifice
a figure of
Chryst ad
his sacrifice

the straungers. That table did prefigure this mysticall table, as also that preist did bear the figure and image of Chryste the verie preist. Thowe arte (saith he) a preist for euer after the order of Melchisedech. Thus Damascen.

Table signifieth sacrifice as in S. Paule. 1. Cor. 10.

In whiche sentence ye see the comparifon & applicacion of table to table, of preist to preist, Damascen teaching the one to be figure of the other. Wher I wolde that the Aduersarie did note that the table of Melchisedech, whiche all men of learning doo knowe, ys taken for the sacrifice, as in sainct Paule, *ye can not be partakers of the table of God, and the table of Deuells also.* In whiche saing what ells ment sainct Paule, but that the Corinthians coule not be partakers of that, that was offred to God in sacrifice, and of that, that was offred in sacrifice to Deuells also? The table of Melchisedech (I saie) whiche ys the sacrifice of Melchisedech, did prefigure the table, that ys, the sacrifice of Chryste. *The sacrifice (I saie) which he offred after the ordre of Melchisedech.*

Nowe see (o thowe Aduersarie) the concorde and plain testimonie of these right auncient elders, and famous learned Fathers of Chrystes Parliament house, howe all they, with one mouth as yt were, haue reported, what was the receaued trueth in the house of Chryste in their tymes, which tymes were the times of pure and sincere knowledge in this matter, a timewhe ther was no heresie nor controuersie to moue the to writte of yt, but quietly and godlie for the instruction of Gods people in the trueth of his faith, and to leaue certain both monumentes and munimentes of the same to the posteritie, they haue expressed their faith in this and other diuerse matters. And not onelie their priuate faith, but the vniuerfall faith of Chrystes catholique Church. And left the same in writing for the staie and confirmacion of them that remain in the faith and for the calling home again of them that haue erred.

Therefore wher thowe erring from the true faith, hauest taught that Melchisedech did not offer bread and wine in sacrifice, beholde that these Fathers by expresse woordes auouche the contrarie. Wher thowe hauest also defended, that Melchisedech was not a figure of Chryste as concerning hys sacrifice, see howe constantlie and vniformlie thowe arte impugned, all these teaching, that the sacrifice of Melchisedech, was a figure of Chrystes sacrifice, offred and doen by Chryste after the same ordre. And what that sacrifice ys, they haue not left vndeclared, but by plain woordes they haue taught that yt ys the bodie and blood of Chryste, whiche bodie and blood of Chryste being offred in sacrifice after the ordre of Melchisedech (as by them also yt ys affirmed) doth inuincible proue the verie reall presence of Chrystes blessed bodie in the Sacrament, whiche dailie ys offred after the ordre of Melchisedech, and shall be to the woorldes ende. *Iurauit Dominus, & non poenitebit eum.* Oure Lord hath sworn, and yt shall not repent him. *Quid est (inquit Augustinus) iurauit Dominus, nisi inconcussa veritate firmavit? Et quid est non poenitebit eum, nisi hoc sacerdotium nulla ratione mutabitur?* What ys yt (saith sainct Augustin) that our Lorde hath Sworne, but that with a most certen trueth he hath made yt sure? And what ys that: *Yt shall not repent him, but that this Preisthead by no meanes shall be chaunged?* Yf then (as sainct Augustin saith) this preisthead shall not be chaunged, howe shall yt be continued?

Aug. cōt. Iudeos. The preist head of Chryst shal not be chaunged.

Theophilacte one as yt were of the other side of Chrystes parliament house

A house, being one of the greke Church, ioineeth with saincte Augustine and teacheth howe, expownding to the Hebrues these woordes: Thow arte a preist for euer, &c. *In eternum dicit, quia quotidie offertur, vel in perpetuum offertur per Dei ministros oblatio, Christum Dominum & Pontificem habens & sacrificium, qui seipsum nostri ob gratiam sanctificat, frangit, & tribuit.* He saith for euer: bycause he ys daile offered, or bycause by the ministres of God, ys for euer or continuallie offered the oblation hauing Chryst our lorde, being bothe the high preist, and the sacrifice, who doth for our sake continuallie sanctifie, breake, and geue him selfe.

Theophila. in Epistola ad Hebr. Chryst ys daile offered by his ministers and shall be so continued for euer.

B Ceasse therfor to reuile and blaspheme this blessed myserie. For heauen and earth shall passe awaie, but the woorde of God abydeth for euer. Whiche woorde of God saith that this preisthead and sacrifice shall continue for euer. And therefore though yowe barke against yt, as do the dogges against the moone: Yet as the moone notwithstanding abideth in her heaue, and goeth her course, and shall continewe: So shall this blessed myserie abide in his state, and shall go forwarde and continewe vntil the worlde ende, what so euer ye saie or doo, yt shall not be impared. But ye shall for your abominable doing, be not a litle decaying and afflicted.

I wolde bring certain of the lower house (I meen of them that were after sixe hondreth yeaes after Chryste) to geue their testimonie in this matter, but that yt wolde make this rude worke growe to a greater volume, then I wolde wishe. Therfor for this place I will omitte them, and ende this matter of the prophecie of Chrystes preistheade after the ordre of Melchisedech, whiche hath answered the figure that did prefigure the same. And proceade to speake of the prophecie that aunswereth the next figure.

THE TWO AND THIRTITH CHAPITER TO

prone the sacrifice of our Shewe bread to be a continuall sacrifice, as the olde shewe bread was, alleageth the prophecie of Daniel and reiecteth the false expositions of the Adversaries.



He figure that folowed next after the figure of Melchisedech, was the figure of the Paschall lambe, the accomplishing of the whiche was doen (as yt was declared) in the last Supper, the which last Supper being doen after the ordre of Melchisedech, the prophecie, that aunswered the figure therto appertaining, aunswereth also the figure of the Paschall Lambe, forsomuche as the bodie of Chryste sacrificed after the ordre of Melchisedech, and eaten in that Supper, aunswereth also the eating of the Paschall Lambe in the olde testament, and ys our verie Paschall Lambe in the newe Testament.

D And therefore being lothe to trouble the Reader, with the reading of that, of the which moche ys already spoken, and (as I trust) sufficiently bothe in the handling of the figure of the Paschall Lambe, and also of the sacrifice of Chryst after the ordre of Melchisedech: Therfor I shall go to the next figure, which ys the Shewe bread, and therunto applie soche prophecies, as seme to aunswer the same, ad maie wel be ioined to yt, as I haue doe in the setting furth of the preisthead of Chryste, after the ordre of Melchisedech, with the prophecies therto appertaining.

The Shewe bread (if ye remembre what ys before saied) was a bread, that

1. Reg. 21.
Shew
bread con-
nuallie vpo
the table
of the Ta-
bernacle
applied to
the Sacra-
ment.

was both offred in sacrifice, and eaten, but so that none might eate of yt, but the preistes, and soche as were clean, as by the storie of Dauid and Abimelech yt did appeare. Whiche bread was not seldom offred, but as sooen as the olde was taken awaie, newe were offred, and putte in their place, so that the table might not be withoute shew bread: but yt was allwaies reserued, and their remained. Nowe as the reseruacion of that bread, was a figure of the reseruacion of our blessed bread (as ther yt was declared) So that bread being offred in sacrifice, was a figure of our bread offred in sacrifice. And as that bread was appointed to be a perpetuall sacrifice, allwaies to continewe: So this sacrifice ys appointed to be perpetuall, and to cōtinewe vntill Chrystes cōminge. Of the whiche Sacrifice, and of the continuance of yt, not onelie the Prophet Daniell, but also the Prophet Malachie hath prophecied.

Daniell (as the holie Fathers do expownde) speaking of the wickednesse of the time of Antichriste, amonge other euells that then shall be wrought, he saied that the dailie sacrifice shall be taken awaie. At whiche time what dailie sacrifice shall ther be to be taken awai, but the sacrifice of the chrystians?

Petrus
Cluniacen.
cōtra Pe-
trobr.
Four prin-
cipall sētes
of religion
in the
worlde.

For (as Petrus Cluniacensis saith) ther be in the worlde foure principall sectes: that ys, of the Iewes the Sarazens, the paganes, and the Chrystians. The Iewes perseruering in the carnall obseruacion of their carnall lawe, for somoch as yt ys among them receaued that onely in Hierusalem they must honour God, do sacrifice ther, and no wher ells. And nowe for somoche as they are disperfed among nacions, and had no temple this fiften hondreth years, and for that God hathe not, sence the deuastacion and subuersion of Hierusalem, suffred them yett ther to dwell, therfor they vse no sacrifice. wherin also ys fullfilled the prophecie of Daniel, whiche saith, that after a certain time after Chryste ys slain, sacrifice and meate offering shall cease amonge the Iewes. And what soeuer was after doen in the temple (as sainct Hierom saith) *Non fuit sacrificium Dei, sed cultus Diaboli*. yt was not the sacrifice of God, but the woourshipping of the Deuell. And this desolacion (saith Daniell) shall continewe to the ende. Wherby ys ment, that the abolishing of the sacrifice of the Iewes, ys perpetuall and for euer.

Daniel. 9.

Hieron in
Daniel.
cap. 9.

The Sarazens being deluded by the shamefull imposture and deceit of Mahomete, haue a certain mingled religion, vsing circumcision, and certain litions of the Iewes. And so vse a parte of Moises lawe. They also confesse that Chryst was born of a virgen, and that he liued holilie, and preached truely, and wrought manie miracles: But externall and speciall sacrifice, wherbie their religion shoulde be discerned from other, they vse none, but that certain howres on the night, and certain howres on the daie, they geue them selues to praiers, and speciallie after meate.

The Pagans being a rude, grosse, and barbarouse people, almost vnknown to the worlde, and neither knowing God, neither almost them selues, dwelling farre of in the furehest parte of the northe, and not knowing the names of the Idolls of other Idolaters, nor religion, what thing so euer they first mete in the morning, be yt horse, hogge, Cowe, or calf, that same for that daie doo they take, and honour for their God. So that they haue not *Deos perpetuos*, but *Deos Diarios vel honorarios*. Gods for euer continuall, but daie Gods, and howre Gods, vnto whom yet they do no sacrifice, but according to their ignorant education they liue withoute the knowledg of doing sacrifice.

Pagani
hanc daie
Gods, and
howre
Gods, and
no certen
God.

The

A The christians being called to the knowledge of the true living God, and of his sonne Iesus Chryste, instructed in his lawes, and taught the true manner of honouring and seruing him: knowe that all that haue serued God fro the beginnig, haue not onelie serued him with the sacrifices of lawdes, praises, praiers and obedience, whiche be thinges comon: but haue vsed also this speciall sign of seruice, as to offer some extern sacrifice to testifie their ductie and right propre seruice to God. Whiche maner of seruice I call propre, for that yt can be don to none, but to God, or to some thing taken for god.

Call to minde all the Fathers in the beginning, the Patriarkes, the Prophetes, and all other holie men knowing God, and ye shall perceaue that all they besides lawdes, praises praiers and other, did also testifie their seruice to God, by their externall sacrificing of some of the fruietes of the earth. So did Abel, so did Noe, so did Iob, Abraham, Isaac, and Iacob, and manie other, as the bookes of the olde Testament do testifie.

B And Chryst him self did not onelie offer his blessed bodie a bloodie Sacrifice vpon the Crosse to God his Father, which all that do but tast the name of the religion of Chryst doo confesse: But he also as the authour of the newe Testament did first offer to God his hodie and blood an vnbloodie sacrifice in his last supper after the ordre of Melchisedech, ther and then instituting the same sacrifice, and commaunding yt to be doen and continued in his Church, as yt ys allreadie proued. And so (as *Irenaeus* saith) he taught the newe oblation of the newe Testament.

Chryst offered sacrifice in his supper, and commaunded yt to be continued.

Nowe then seing that no sect in the worlde vseth anie dailie sacrifice, but we Chrystians: Yf we also had no dailie sacrifice (as the enemies of God haue traueiled to compass) howe then shoulde the prophetic of Daniel be fullfilled, that the dailie sacrifice shall be taken awaie? yf ther be none, none can be takē awaie. But the Prophet saith, that one shall be takē awaie, wherfor ther must nedes be a dailie sacrifice, whiche for the fullfilling of the prophetic, must be taken awaie.

C Of this prophetic ys saint Hierom an expownder, who being more buſied to refell the wicked expositions of *Prophyrus*, and breislie to open the true vnderstanding of the Prophete, then at large to sett furthe owre misteries in plain woordes, saith yet that, that ys sufficient to satisfie anie man that ys not contencioſe, that this prophetic ys to be vnderstanded of the dailie sacrifice of the christians, although not in so expresse woordes, as this time of controuersie in this matter wolde require. Thus ys the text of the Prophecie. *Et a tempore quo ablatum fuerit in ge sacrificium, et posita fuerit abominatio in desolationem, dies mille ducenti nonaginta.* And from the time that the dailie or continuall Sacrifice shall be taken awaie or put down, and the abominable desolacion sett vppē, ther shall be a thousande daies two hundreth and nintie.

Daniel 12.

Vpon this texte Hierom saith thus: *Mille ducentos nonaginta dies Prophyrus in tempore Antiochi. Et in desolatione templi dies completos, quam et Iosephus, et Machabaeorum (ut diximus) liber tribus tantum annis fuisse commemorant. Ex quo perspicuum est tres istos et semis annos de Antichristi dicti temporibus, qui tribus et semis annis, hoc est mille ducentis nonaginta diebus sanctos persecuturus est, et postea corrumpitur in monte incho et sancto. A tempore igitur quod nos interpretari sumus in ge sacrificium, quando Antichristus orbem obtinens, Dei cultum interdixit, usque ad interuentionem eius tres et semis anni, id est, mille ducenti nonaginta dies complebuntur.* These thousande two hundreth and nintie daies, *Prophyrus* saith, they were fullfilled in the

Hieron in Danielum.

Antichrist
shall cause
the daile
sacrifice to
ceasse.

time of *Antiochus*, and in the defolation of the temple, whiche bothe *Iosephus*,
and the booke of the Machabees (as we haue said) doo testifie to be don in
three years onelie, Wherbie yt ys plain, these three yeares and a half to be
spoken of the times of Antichriste, who by the space of three years and a
half, that ys, a thousande two hundredth and ninetie daies, shall persecute the
holie and faithfull chrystians, and after shall fall downe in the famousse and
holie hill. From the time therfore that we haue interpreted the daile sacri-
fice, when Antichriste shall for bidde the seruice of God, vnto his destruſtiō
ther shall be fullfilled three years and a half, that ys to saie, a thousand two
hundredth and ninetie daies. Thus moche S. Hierom.

The daile
sacrifice ys
the sacrifici-
ce of the bo-
die and
blood of
Chryst.

Who ys we marke, interpreteth the greke woordes, and calleth yt the daile
sacrifice, and ther with remembre that (as before by him ys saied in the expo-
sition of the prophecie of the preisthead of Chryst after the ordre of Mel-
chisedech) Chryst our Melchisedech offred his bodie and bloode, the verie
true bread, and true wine, and deliuered vnto vs these misteries that we ha-
ue to vse in the remembrance of him vntill he come to iudgement. Wherto
ys we adde the exposition of this prophecie of *Daniel* that in the time of An-
tichrist the seruice of God shall be by him forbidden, what shall we ells vn-
derstand by the daile sacrifice, but the sacrifice of our Melchisedech, lest with
vs to be vsed as our most high seruice to God.

Which thing *Lysa* by verie plain woordes dothe declare expounding this
text of Daniell thus: *Hic Angelus instruit Daniele de termino à quo incipiendi sunt*
praducti tres anni cum dimidio, dicens: A tempore cum ablatum fuerit iuge sacrificium, id
est, à tempore quo sacrificium altaris cessabit celebrari solemniter. Here the Angell
teacheth Daniell the tyme from the whiche the three years and a half shall
beginne, saing: from the time when the daile Sacrifice shall be taken awaie,
that ys, from the time in the whiche the sacrifice of the Altar shall cease so-
lemnelie to be celebrated, Thus *Lysa*.

As by the exposition of these Fathers yt doth appeare that the daile Sa-
crifice ys the sacrifice of the Altar, the Sacrifice of Chrystes bodie and
bloode, So herunto reason also agreeth, and by yt we are also forced thus
to vnderstand the prophete. For he can not be vnderstanded of the sacrifice
of lawde, and praise, of the which S. Paule speaketh, *Per ipsum offeramus hostiam*
laudis semper Deo; id est, fructum laborum consentium nomini eius. By him (mening
Chryst) let vs offer sacrifice of lawde allwaies to God, that ys to saie, the
fruite of our lippes confessing his name. Of the whiche sacrifice the pro-
phet Dauid speaketh, saing: *Immola Deo sacrificium laudis.* Offer vppen vnto God
the sacrifice of lawde.

Hebr. 13.

Psal. 49.

Neither can yt be vnderstande of the sacrifice of the mortification or af-
fliction of our bodies; to the whiche S. Paule exhorteth vs, saing: *Obsecro*
vos per misericordiam Dei, ut exhibeatis corpora vestra hostiam viuētem, sanctam, Deo
placentem. I besech yowe by the mercie of God, that ye geue vppe your bo-
dies as a liuelie and holie sacrifice vnto God, and pleasing to him.

Psal. 50.

Daniel. 12.

Neither can yt be vnderstanded of the sacrifice of a contrite hearte, of the
whiche Dauid speaketh: *Sacrificium Deo spiritus contritus.* A troobled spirit
ys a sacrifice vnto God. For all these sacrifices shall be in vse in the time of
Antichrist. euen in the heat of his persecution. For the Angell saied: *Elig-*
entur, & dealbabitur, & quasi ignis probabuntur multi. Many shall be chosen,
and purified, and shall be tried as yt were fire. In soche men ther ys no
doubte but they will continuallie withe their humble prayers praise God,
and confessing his faith, magnifie his holie name, and so offer vnto God
the

A the sacrifice of lawde and praise as the fruites of their lippes. They will also not onely mortifie and crucifie their bodies with all the lustes and concupiscence: but they will also at that time geue vppe their bodies to suffer tormentes, yea and very deathe for the name of Chryst, and so offer them as pleasaunt sacrifices vnto God. Other some ther shall be, whiche seing the heauie, great, and violent persecucion that shall be vsed by Antichryst, and his ministres will with Daniell confesse their sinnes, and the sinnes of the people, and humbly with Dauid saie: *Peccauimus cum patribus nostris, misere egimus, iniquitatem fecimus.* We haue sinned with our Fathers, we haue don vnjustlie, we haue committed iniquitie.

Psal. 103.

Seing then that Antichrist neither shall nor can put downe or take awaie these sacrifices, but that they shall be vsed vnder his swoorde, and in the midst of his flammes and other tormentes: yt ys most eident, that none of these be that dailie sacrifice, that shall be put downe. For these sacrifices shall be openly offred, and that dailie.

B Yt remaineth then that of necessitie this prophecie must be vnderstande of the dailie sacrifice of the bodie and blood of Chryste, whiche although some godlie disposed people maie percase secretlie vse (as *Lysa* saith) vt shal for three years and a half cease openly and solemnely to be celebrated.

Antichrist
shall put
downe the
dailie sacri-
fice of the
Altar.

And further of congruence yt maie be reasoned, yf the Fathers that haue ben in all ages before Chryste, did knowe that yt was a thing acceptable and pleasing to God to offer extern sacrifice to him: shoulde not the Chrystia know more, who liueth in the clear light, wher they liued in the shaddowe? Yf those sacrifices were a swete sauour to God (as no doubt but they were so for his sake whom they figured) howe moche sweter then ys our sacrifice vnto him, offringe (as we do) Chryst him self in sacrifice? Yf they gaue to God not onely the sacrifices of lawdes and thanks, but also an extern sacrifice of thanks, as yt were of an higher thanke for soche besittes as they receaued: shall not the chrystian, who hathe receaued greater benefittes, incomparablie passing thers, geue at the leest as great thanks as they? Yf we shall offre no other sacrifice, then the sacrifice of praise and thanks

C geuing and sochelike, the fathers did so as well as we, and ouer and besides that they offred an extern sacrifice of thākes: What ingratitude maie yt well be thought then, that we receauing manie mo benefittes then they, shoulde geue fewer thanks then they? Yt ys an euell proporcion, the mo and greater benefittes, the fewer and lesse thanks: the fewer and smaller benefittes, the mo and greater thanks.

O lorde what obcecate, and blinde enemies of God were these, that coulde not see these thinges, but wolde that we Chrystians hauing clerer knowledge then other, shoulde lesse do their ductie then other, and receauing mo benefittes, shoulde be lesse thankfull? And thus God shoulde be robbed of his honoure, and the Chrystians withdrewed from doing of ther due seruices. And then woulde yt shortly come to vs, as yt came to them, who knowing God, haue not glorified him as God, neither were thankfull, but waxed full of vanities in their ymaginations, and their foolish hearte was blinded, when they cownted them selues wise, they became fooles.

Chrystians
using no ex-
ternal sacri-
fice are les-
se thankfull
then the Fa-
thers of the
lawe.

D

THE

Not onely the Prophete Daniel (as before ys saied) doth prophecie that ther shall be a sacrifice: but also Malachie, who plainlie declareth the reiecting of the sacrifice of the Iewes, and the placing of a common vsed sacrifice: *Non est mihi voluntas in vobis, dicit Dominus exercituum, & munus non suscipiam de manu vestra. Ab ortu enim solis vsque ad occasum magnum est nomen meum in gentibus, & in omni loco sacrificatur, & offertur nomini meo oblatio munda, quia magnum est nomen meum in gentibus, dicit Dominus exercituum.* I haue no pleasure in yowe, saith the Lorde of hostes, And as for meat offering, I will not accept yt as your handes. For from the rising vppe of the sunne vnto the going downe of the same, my name ys great emong the gentiles. yea in euery place shall ther be sacrifice doen, and a clean meat offering offred vppe vnto my name. For my name ys great emong the Gen-

Malac. 1

tiles, saith the Lorde of hostes.

Protestan-
tes tormen-
ted with
the prophe-
cie of Ma-
lac. howe
they wrest
it.

This prophecie hath moche tormented the Aduersaries, and therefore all their engines, hookes, and all their fetches haue be sett vpon this place to drawe yt to their sence and pourpose, but yt will not be, all will not serue that they can doo. for trueth will shewe yt self, and preuail. This prophecie in dede inuincible proueth the Sacrifice of Chrystes Church, as hereafter shall be shewed. But first let vs see, howe the Aduersaries wolde wrest this place, and let vs make yt plain to the reader, that the sence whiche they wolde haue the scripture vnderstanded in, ys not the right and full sence, but a distorted sence, a wrong sence, and soche a sence, as the place can not beare, a sence disagreeing from the expositions of all the holie Fathers bothe of the latin church, and of the greke church.

Oecolamp.

Oecolampadius in a booke that he did write of the Masse vnto the Senate of Basille, saith that by this prophecie of the Prophet Malachie, was Prophecied, that the ministres of the newe testament shoulde make a faithfull people oute of all nacions, as a pure and an holie oblacion and sacrifice to God. And this (saith he) ys the minde of the Prophet.

Bucer.

Martin Bucer not moche differing from him, in his aunswer that he made to Latomus, saith that hy this Prophecie ys cheiflie promised the preaching of the Gospell, by the whiche God shall be euery whear acknowleged, and the fruite also of the same preaching, that ys faith, and the confessing of the same faith. And he saith also that by the incense and oblacion are to be vnderstanded the sacrifices of chrysten men, whiche be (saith he) the praising and calling on the name of God, wherunto ys allwaies annexed the geuing vppe of our selues to the will of God, and the declaracion of our thakefull minde towards God, by the doing, and shewing of loue and mercie to the poore. And thus dothe he expownde the Prophete.

Bullinger.
Urbanus
Rhegius.

Bullinger an other of the same secte and sorte, saith that the lawde and prayse of God his name ys the pure sacrifice that the Prophete speaketh of.

But Urbanus Rhegius writing against Eckius his master in his first booke saith thus: The sacrifice that Malachias prophecied of, ys the mortification of the flesh, and the calling on the name of God, with godlie prayer. And this was his phantasie, whiche so I terme as I might the rest, for that eche of the hath vnderstanded the prophecie as him listeth, and not as the full mening of the same hath required. And although other haue vttered their conceptes and coniecturs vpon this prophecie: Yet these being the standarde bearers

A bearers of that wicked armie, that hath so maliciouſlie fowght againſt Gods truſhe, maie ſuffice to be reherſed for this time, preſuppoſing that the reſt do ſolowe their ſtanderd bearers.

But let vs nowe examin, and weigh their expoſitions. Yf ye marke they do all agree in this, that this prophecie ys to be vnderſtanded of the ſacrifice of praife and thanks geuing, which thei call the pure ſacrifice. Yt ys to be conſidered here that Allmightie God by his Prophet declaring, that the ſacrifice of the Iewes, which was onelie doen in Hieruſalem ſhoulde be reiected, aboliſhed, and leſte, ſignified alſo, that an other ſacrifice ſhoulde be ſubſtituted in the place of the ſame, whiche ſhoulde be a pure and clean ſacrifice, whiche ſhoulde not be doen onlie in Hieruſalem, as the other was, But in euery place.

Nowe as for the ſacrifice of a contrite heart, of lawde, praife, and thanks geuing, who doubteth but that they were vſed and offred of diuerſe holie and vertuouſe men in the olde lawe, and well accepted? whiche thing Dauid was not ignorant of, when he ſaied: *Sacrificium Deo ſpiritus contritulus,*

Pſal. 50.

B *cor contritum & humiliatum, Deus, non deſpiciet.* A troobled ſpirit ys a ſacrifice to God, a contrite and humble heart (o God) ſhalt thoue not deſpice. Of the ſacrifice of lawde Dauid alſo ſpeaketh *Immola Deo ſacrificium laudis.* Offer to God the ſacrifice of lawde &c. praife. And in the ſame *Pſalm: Sacrificium laudis honorificabit me.* Who ſo offreth me thanks and praife, he honoureth me.

Pſalm. 49.

Therefore wher the Aduerſarie wolde, that theſe kinde of Sacrifices ſhoulde be they, of the whiche the prophet Malachie ſpake, that ſhoulde come into the place of the ſacrifice of the Iewes, whiche God wolde aboliſhe, their expoſition can not ſtande. For theſe can not nowe be placed as newe ſacrifices, whiche were placed and vſed from the beginning of the firſt good man, that offred ſacrifice to God, Abel, who withe the ſacrifice of the fructes of the earth, whiche he offred, offred alſo praife and thanks geuing to God, Theſe ſacrifices then be not newe placed, but being of olde time vſed, God wolde haue them ſo continued.

The hereticall expoſitions of the prophecie of Malachie can not ſtand.

C Neither doo I meen that theſe be ſeparated from that ſacrifice, that God wolde place in ſtead of the ſacrifice of the Iewes. For their ys no extern ſacrifice but yf yt be rightlie, and duely offred, yt bringeth with yt the ſacrifice of lawde and praife, and of other alſo. But that the Prophet dothe meen of theſe onelie, and not rather of ſome extern ſacrifice to be vſed, offred, and frequented among the Chryſtians: and that he ment not cheiſie and principallie of an extern ſacrifice, to be placed in the place of the Iewes extern ſacrifices, that ys moſt vntrue. And that maie be perceaued by the difference of the newe ſacrifice from the olde. What ys that? That yt ſhall be a pure ſacrifice.

Sacrifice of laude ſeparated from the extern ſacrifice.

Why, were not theirs pure ſacrifices before in the olde lawe? Was ther not a ſacrifice of expiation, and a daie of expiation aſſigned, in the whiche the cleuſing ſacrifice ſhoulde be offred? Read the xvi chapter of *Leuiticus*, and ther ſhall ye finde that Allmightie God ſaeth thus: *In hac die expiatio veſtri erit acque mundatio. ab omnibus peccatis veſtris coram Domino mundabimini.* In this daie ſhall be your expiation and cleuſing, and ye ſhall be made clean from all your finnes before the Lorde.

Leuit. 16.

D Was not this then a pure ſacrifice, that purified, and cleuſed the people from all their finnes before God? Ys yt not a pure ſacrifice that ys a ſweete ſauoure to God? were not the ſacrifices of the olde lawe ſoche? Doth not Moïſes from Gods mouth ſo terme them? Yt can not be denied but the ſcripture

Luc. 18.
Matth. 12.
God good
by nature
man by par
ticipation.

Apo. 13.

Sacrifice of
the crosse
and of the
altar, al one
in substance,
but diuerse
in manner.

S. Martin
his Martyr
epist. ad
Burdigali.
cap. 3.

scripture doth so call them. But as Chryste saith, *Nemo bonus, nisi solus Deus.* E
Ther ys no man good but God alone. And yet again he saith: *Bonus homo de bono thesauro profert bona.* The good Man oute of good treasure bringeth furth good thinges: So though God alone of him self, and of his diuine nature be onlie good: yet men be good also, not of them selues, nor of their owne natures, but by participacion of the goonesse of God. So ther ys one sacrifice whiche onely ys pure, for that yt ys pure of yt self, whiche sacrifice ys the bodie and bloode of our Sauour Iesus Chryst. Other sacrifices that be called pure and clensing sacrifices, they be so called by participacion, that they doo please God, and purifie men by the vertue and merite, of that pure Sacrifice Iesus Chryst, who ys the lambe, that was slain from the beginning of the worlde, geuing vertue to all sacrifices that were yet offred from the beginninge of the worlde. And therefore when the Prophett putteth this difference to this sacrifice, that shall succed the sacrifices of the Iewes, that yt shall be a pure sacrifice: Yf yt were pure but by vertue of other, as the sacrifices of the Iewes were, then were this woorde, pure, no woorde F
of difference, but rather a superfluous woorde making no distinction between the two sortes of sacrifices. But for so moche as the Prophet hath put yt as a difference, seing the other were pure by vertue of other, this must needs be the sacrifice, that ys pure of yt self, whiche (as ys before said) ys the bodie and bloode of Chryst.

Neither maie this nowe be drawn to that most blessed Sacrifice of the bodie and blood of Chryst vpon the Crosse. For that Sacrifice in that maner was offred in one place onlie, that was, vpon the mounte Caluarie: But this Sacrifice (saith God by the Prophet) ys offred in euery place. Wherefore of necessitie this must be vnderstanded of the pure Sacrifice of Chrystes bodie and blood offred on the Altar, which ys offred, not in Hierusalem, not on Caluery, but in euery place, where Chryst ys knowe and receaued. Whiche sacrifice although in maner of offering, yt differeth from that offred vpon the Crosse: yet in substance yt ys all one.

Nowe ye maie perceaue, that the expositions of the ständer bearers of the wicked armie of the enemies of gods trueth, ys but a violet or a wrested exposition, and will not be born of the text. G

THE FOURE AND THIRTITH CHAP. EXPO-

undeth the Prophecie of Malachie by Martialis, and Irenaeus.

THat the Aduersaries shall not saie that I am indge in mine owne cause, although I am certen that I builde vpon the rocke: Yet to the better contentacion of the Reader, and more manifest confutation of these Aduersaries, I will reporte the Iugement of the right auncient Elders of Chrystes Parliamēt house, as touching the enacted trueth of this matter by their owne wordes.

Sanctus Martialis a great auncient in Chrystes house as being one of Chrystes disciples, and after the death of his and our master almost continuallie in the Companie of the Apostle Peter, ys a notable wittnesse of this trueth, and wourthie to be credited. This holie man maketh mencio of this prophecie of Malachie after this maner.

Sacrificium Deo creatori offertur in ara, non homini, neque Angela. Nec solum in ara sanctificata, sed ubique offertur Deo oblatio munda, sicut testatus est, cuius corpus sanguinem in vitam eternam offerimus, dicentes: Spiritus est Deus, & eos qui adiuuant eum H

in

A *in spiritu & veritate oportet adorare. Ipse enim corpus habens immaculatum, & sine peccato (quia conceptus est de Spiritu sancto, natus ex Maria virgine) ipsum in ara crucis permisit immolari. Quod autem Iudaei per inuidiam immolauerunt; putantes se nomen eius a terra abolere; nos causa salutis nostrae in ara sanctificata proponimus, scientes hoc solo remedio nobis vitam praestandam, & mortem effugendam.* The sacrifice ys offered vnto God our creatour on the altar, not vnto men, nor vnto Angell, nor onelic on halowed altar, but euery wher ys offered to God a pure oblation, as he hath wittnesed, whose bodie and blood we offer to euerlasting life, sainge: God ys a spirit, and they that adore him, must adore him in spiritte and trueth. For he hauing an immaculate bodie, and withoute Sinne (for he was conceaued by the holie Gost, born of the virgen Mary) he suffered that same bodie to be sacrificed on the altar of the Crosse. And that, that the Iewes did sacrifice by enuie, thinking to abolishe hys name from the earthe, we for cause of our health doo sett furth in the sanctified altar, knowing that by this onelic remedie life ys to be geuen, and death to be drinen awaie. Thus moche this holie Martyr Martialis.

Chrystes bodie and blood ys offered euery wher, a pure oblation to euerlasting life.

B What a notable sentence ys this? Do ye not see that he maketh mencion of the saing of the Prophet Malachie saing: *Euery wher ys offered the pure oblation or sacrifice?* And perceauie ye not that immediately he saith, that we offer the bodie and blood of Chryst vnto euerlasting life? And that this his mening should not be wrested, nor mystaken, he declareth what bodie of Chryst we offer, and wher. The bodie of Chryste whiche we doo offer, ys that bodie, that the Iewes offered by enuie: The place that we offer yt on, ys the halowed altar. The effecte that the Iewes sought by the offering of Chrystes bodie, was to take life from him, and therby to abolishe his name from the earth: The effect that we chryistians seke by the sacrificing of his bodie on the altar ys to magnifie hys name, and by that sacrifice, as by the only remedie, to gett vs life, and to driue awaie death.

what bodie we offre, in what place and to what effect

C Note well that this holie Martyr and auncient Farther teacheth that pure doctrine, that the primitiue church of the Apostles did professe, and teache. And iudge yf the church that nowe ys, which the Aduersaries haue so vilely reuiled, and so maliciously railed on, hath taught anie other doctrine, then this holie disciple of Chryste hath taught. The Church hath taught, and doth nowe teache, that the bodie of Chryst ys in the Sacrament of the altar reallie: This holie man teacheth that the same whiche the Iewes crucified, we sett furth vpon the holowed altar. The Iewes crucified the reall bodie of Chryste, Wherefore we sett furth or sacrifice Chrystes reall bodie. The church nowe teacheth that we offer the reall bodie of Chryst on the altar: This holy man teacheth, that we offre the bodie and blood of Chryst vnto euerlasting life. And that we shoulde knowe that this ys a sure doctrine grownded vpon a sure fundacion he endeth hys sentence thus: *Hoc enim ipse Dominus Iesus iussit nos agere in sui commemorationem.* Thys (saith he) hath our Lorde Iesus commaunded vs to doo in the commemoration or remembrance of him.

Chryst commaunded his bodie and blood to be offered

D Weigh this saing with me, I beseech thee, gentle Reader. Manie of the wicked teachers haue wouderfullie deceaued the simple people with this sentence of Chryste, which this Father here alleageth, saing that Chryst instituted this Sacrament for a memoriall or a remembrance of him. But a memoriall (saie they) ys of a thing that ys absent, and not of a thing, that ys present, wherefore Chryste ys not present in the Sacrament. Yf he were, what needeth anie other memoriall, but hys presence?

A sond objection of the Aduersaries, answered by the holie Martyr Martialis.

Q A more

Cap. 41.

A more full aunswer shall be made to this, by the helpe of Gods grace, in the thirde booke, wher this matter shall be treated of more at large. But at this present, this holy man onely shall aunswer. Whose aunswer, his grauitie, holinesse, and auncientie ys soche, that they that flee not from gods grace, to their owne singular affection, and opinion, shall perceaue that in yt ys soche pith and substance, that they maie well staie them selues vpon the same. For when the holie Father had declared the reall presence of Chryste in the Sacrament, and that he ys offred in sacrifice, then he added, that our Lorde Iesus commaunded vs so to doo. Wherby what ells dothe he meen, but that as our Lord Iesus did consecrate, and sacrifice his own bodie, and gaue the same also to hys Apostles to eate in his last Supper, as ys allreadie declared: So doo we nowe consecrate and offre the same bodie, and receaue yt according to his commaundement and that in the remembrance of his death?

Let master
Iuell con-
ferre this
with hys
priuate glo-
se vpon the
same text
in his sermo
fol. 34.

This I saie maie serue and suffice for an aunswer to a man that ys not contencious, nor listeth to make euery parte of his faith a doubte, and call yt into question. Thys man I saie, his auncientie in the Parliament house of Chryst considered, ys of authoritie more sufficient, and better to be beleued, then *Lutherus*, *Oecolampadius*, *Zuinglius*, *Caluinus* or our owne contrie men *Cranner*, *Ridley*, *Latimer*, or ther complices dead or liuing, whose saings hauing no grownde of auncient trueth, and so of congruence none authoritie, yet haue they ben (the more ys the pitie) to rashlie beleued, to the casting awaie of manie a soule, and to thencrease of the damnacion of the speakers.

But further to proceade to learn the enacted trueth of this matter, I meen the true vnderstanding of the Prophet *Malachie*: we haue an other auncient elder of the same house, *Irenaeus* the disciple of *Polycarpus*, whiche *Polycarpus* was disciple of *S. Iohn the Euangelist*, as *Eusebins* witnesseth in the ecclesiastical historie. And therefore ys this auncient Father not to be suspected of hys trueth, nor distredited. Thus he writeth: *Sed et suis Discipulis dans consilium primitias Deo offerre ex suis creaturis, non quasi indigenti, sed ut ipsi nec infructuosi, nec ingrati sint: eum, qui ex creatura panis est, accepit, et gratias egit, dicens, Hoc est corpus meum. Et calicem similiter, qui est ex ea creatura, quae est secundum nos, suum sanguinem confessus est, et noui testamenti, nouam docuit oblationem, quam Ecclesia ab Apostolis accipiens in vniuerso mundo offert Deo, ei, qui alimenta nobis praestat, primitias suorum munerum in nouo testamento, de quo in duodecim Prophetis Malachias sic praesignauit: Non est mihi voluntas in vobis dicit Dominus omnipotens, et sacrificium non accipiam de manibus vestris, &c.* But also geuing instruction to hys disciples, to offre the first frutes of the creatures to God, not as to one hauing nede, but that they shoulde neither be vnfructfull, nor vnthankfull, he tooke that bread whiche ys a creature, and gaue thanks, saing: *Thys ys my bodie*: And the cuppe likewise whiche ys a creature as we, he confessed to be hys bloode. And of the newe testament he taught the newe oblacion, the whiche the church receauing of the Apostles, offreth to God in all the woorld, euen vnto him, who geueth vs foode, being the first frutes of his sacrifices in the newe testament. Of the whiche among the twelue Prophetes *Malachie* did this speake before hand: I haue no pleasure in yowe, saith the Lorde omnipotent, and I will take no sacrifice of your handes. And so furth he reherfeth the wholl sentence of the Prophet.

Chryst
taught the
newe sacri-
fice of the
newe Testa-
ment, the
Church re-
ceaued yt
of the Apo-
stles.

In the saing of this holie Elder of Chrystes house, yefe a goodlie agreement, with the other Elder before recited. Forthys Elder teacheth that Chryst of the creatures of bread and wine made hys bodie and bloode, and therwith

all

A all instituted and taught the newe sacrifice of the newe testament, the whiche sacrifice the Church receauing of the Apostles, doth offre throughout all the worlde, of the whiche the Prophet Malachie (saith he) spake before.

Make nowe then comparison between *Martialis* and *Irenaeus*. *Martialis* teacheth the presence of Chrystes bodie in the Sacrament: *Irenaeus* teacheth the same, saing that Chryst confessed the bread and cuppe to be hys bodie and blood. The other saied that the bodie and blood of Chryst were offred in sacrifice: Thys man saith that Chryst confessing his bodie and blood to be present, taught a newe oblation of the newe testament. The other saied that Chryst commaunded vs so to doo: This man saith that Chryst taught the newe sacrifice of the newe testament to the Apostles and that the Church receauing the same of the Apostles dothe offre yt to God throughout all the worlde. The other alleaging Malachie, treateth of the sacrifice of Chrystes bodie and blood: This man treating of the bodie and blood of Chryst, the newe sacrifice of the newe testament offred of the Church throughout all the worlde, alleageth Malachie, saing, that he spake of the same.

B About these goodlie notes of agreement betwé these two great auncient Fathers, this ys in *Irenaeus* speciallie to be obserued, that in saing that Chryst taught the newe oblation of the newe Testament, he geueth vs two goodly documentes for the mainteinaunce of the treuth of the catholique faith, and the reprefion of the false errors of the Aduersaries, and malicious reproches.

And first, wher he saith, that Chryst taught a newe oblation, yt confowndeth all the expositions of the Aduersaries so plainlie, that anie childe maie see that they are confownded. For wher they saie that by the pure sacrifice that Malachie speaketh of, ys vnderstanded the sacrifice of praise and thankes geuing, mercy to the poor, obedience to gods will and soche other, this Author sainge, that Chryst taught a newe oblation, of the whiche Malachie did speake, doth clean ouerthrowe them. For these sacrifices of the whiche the Aduersaries make mencion, be not newe, but soche as haue ben vsed of godlie men from the beginning, as ys before touched. But Chryste taught a newe oblation that was aunswerable to the newe testament, of the whiche yt was by Chryst ordeined and appointed to be the oblation. Nowe the newe Testament was so newe, that yt was neuer before in manifest form or maner. Wherefore the newe oblation or sacrifice was so like wise, and in like sorte newe, that yt was neuer before in verie dede, but in figure, as manie other things were.

C The seconde document ys, wher he saith that Chryst taught a newe oblation of the newe testament. Wherin he dothe deliuer vs fro the malicious slaunders of the Aduersaries, whiche saie that yt ys an Idoll; a mere inuencion of the papistes, to make merchandies to emptie poore mens purses, and soche like railing slaunders. But nowe, reader, iudge thowe whether yt be so or no, nowe that thou hauest heard the sainges of these auncient holy Fathers, who saie that this newe sacrifice of the newe testament was of the doctrine of Chryste, was commaunded by him to be don, was receaued by the Church at the handes of the Apostles, and by and in the same Church ys offred throughout the wholl worlde.

D *Q*u *T*HE

S. Martialis and Irenaeus compared together in the doctrine of the Sacrament.

Two notable documentes out of Iren. whereby the gloses of the Aduersaries are reproued and ouerthrowen.

THE FIVE AND THIRTIETH CHAP. PRO-

ceedeth in the exposition of the same Prophet by saint Augustin
and Eusebius.

E haue hearde one cople of the auncient Fathers of Chrystes Parliament house, reporting what the true vnderstanding of the Prophecie of Malachie ys: Yt shall not be, I trust, withoute profett to heare the reporte of an other coople, to the entente the reader maie see some plentie of good matter to be satified withall, forfomoche as the Aduersaries haue powred oute aboute this prophecie, so moche false and naughtie matter to deceaue him withall.

Augustin
li. aduersus
Iud. eos.

And therefore me will proceed to sett oute the trueth, and heare saint Augustine what he saith therein. *Dominus omnipotens dicit: Non est mihi voluntas in vobis, & sacrificium non suscipiam de manibus vestris.* Certè hoc negare non potestis, o Iudei, non solum non sacrificium non accipere de manibus vestris, locus enim vnus est loco Domini constitutus, vbi manibus vestris sacrificia insit offerri, præter quem locum omnino prohibuit. Hanc ergo locum quoniam pro meritis vestris amisistis, etiam sacrificium, quod ibi tantum licebat offerri, in locis offerre alijs non audetis. Et impletum est omnino, quod ait Propheta: Et sacrificium non accipiam de manibus vestris. Nam si in terrena Hierusalem maneret vobis templum & altare, possetis dicere in eis hoc esse completum, quorum iniquorum inter vos constitutorum sacrificia Dominus non acceptat. Aliorum verò ex vobis, atque in vobis acceptare sacrificia, qui Dei præcepta custodiunt, hoc non est cur posuit dici, vbi nullus omnino vestrum est, qui secundum legem, quæ de monte Synai processit, manibus suis sacrificium posset offerre. Neque hoc ita prædictum, & impletum est, ut vos prophetica sententia respondere permittat, quia manibus non offerimus carnem, corde & ore offerimus laudem, secundum illud in psalmo: Immola Deo sacrificium laudis, etiam hinc contradicit vobis, qui dicit: Non est mihi voluntas in vobis, &c. Deinde ne existimetis non offerentibus vobis, nec illo accipiente de manibus vestris, Deo sacrificium non offerri, quo quidem ille non eget, qui bonorum nostrorum nullius indiget, tamen quia sine sacrificio non est, quod non illi sed vobis vile est, adiungit, & dicit: Quia ab oriente sole vsque in occidentem nomen meum clarum factum est in omnibus gentibus, & in omni loco sacrificium offertur nomini meo, sacrificium mundum, quoniam magnum nomen meum in gentibus, dicit Dominus omnipotens. Quid ad hæc respondetis? Aperite oculos tandem aliquando, & videte ab oriente sole, vsque in occidentem non in vno, sicut in vobis erat constitutum, sed in omni loco offerri sacrificium Christianorum, non cuilibet Deo, sed ei, qui ista prædixit, Deo Israël. Vnde & alibi dicit Ecclesie sue: Et qui eruit te, ipse Deus Israël vniuersa terra vocabitur. Scrutamini scripturas in quibus putatis vos vitam habere æternam, & proscelò haberetis, si Christum in eis intelligeretis & teneretis. Sed perscrutamini eas, & ipsa testimonium perhibent de hoc sacrificio mundo, quod offertur Deo Israël: non ab vna gente vestra, de cuius manibus non se suscepturum prædixit, sed ab omnibus gentibus, quæ dicunt: Venite, ascendamus in montem Domini, nec in vno loco, sicut præceptum erat in terrena Hierusalem, sed in omni loco vsque in ipsam Hierusalem, nec secundum ordinem Aaron, sed secundum ordinem Melchisedech. I haue no pleasure in yowe saith the Almightye Lorde, And sacrifice I will none accepte at yow handes, Certenly this yecan not denie, o yowe Iewes, that not onely he doth not take sacrifice of your handes (for therys one place, in the place of God appointed, wher he hath comaunded sacrifice to be offered with your handes, beside the which, he hath forbidden euery place.

Thys

- A** This place therfor for somoche as for your desertes ye haue lost, that which was lauffull ther onely to be offred, in other places ye dare not offre. Beholde yt ys fulfilled that the Prophet saied: And sacrifice I will not accept at your handes. Yf in the earthlie Hierusalem, ther were remaining a temple and an Altar for yow, ye might saie yt were fulfilled in wicked men. of the whiche wicked men being among yow God dothe not accept sacrifice. But of other whiche be of yow, and among yowe, whiche kepe the commaundementes of God, he accepteth the sacrifice. But this can not be saied, forasmoche as ther ys not one of yowe all whiche according to the lawe, that proceeded from mounte Synai, maye offre sacrifice with hys handes. Neither ys this so forespoken and fulfilled that the sentence of the Prophet will suffer yow to aunswer, that though with our handes we offre not fleshe, yet with our heart and mouthe we offer lawde and prayse, according to that in the psalme. Offre vnto God the sacrifice of lawde, From this place also he speaketh against yow, who saith: I haue no pleasure in yowe. Yet further, that ye shoulde not thinke, that forsomoch as ye offre not, nor that he taketh no sacrifice at your handes, that ther ys no sacrifice offred to God the which in dede he nedeth not, who nedeth not the goodes of anie of vs, yet *beycause he ys not withoute sacrifice*, the whiche ys profitable to vs, and not to him, he addeth and saith: from the rising of the sunne to the going downe of the same my name ys made honourable among the gentiles. And in euery place ys offred sacrifice vnto my name, whiche ysa pure or clean sacrifice. For my name ys great amonge the gentiles saith the lorde Allmightie. What do ye awnswer to these? Open yowr eyes once at the last, and see from the rising of the Sunne to the going down of the same, not in one place, as to yow yt was appointed, but *in euery place the sacrifice of the Christians ys offred*, not to euery God, but to him that spake these thinges before hande, euen the God of Israell? Wherfore in an other place he saith to hys Church: And he that hath deliuered thee, that same God of Israell shall be called the God of the whol earth. Search ye the scriptures, for in them ye thinke ye haue eternall life. And truly ye shoulde haue yt, yf in them ye wolde vnderstand Chryste, and holde him. But searche them through, and *they doo beare witnessse of this pure Sacrifice, whiche ys offred to the God of Israell, not of your owne nacion, of whose handes he hath saied before that he will take no sacrifice, but of all nacions whiche do saie: Come and let vs go vppre to the hill of our Lord neither in one place, as yt was commaunded in the earthlie Hierusalem. But in euery place, euen in Hierusalem yt self. Neither after the ordre of Aaron, but after the ordre of Melchisedech, Thus moche S. Augustine.*
- Whose sainge although yt be long: yet I thought yt good whollie to ascribe yt, both bicause yt ys a goodly, liuely, and pleasaunt exposition of the place of the Prophet Malachie, and also that the dependence of the sentence might be seen, wherby great light ys geuen to the vnderstanding of the matter that yt ys alleaged for.

- D** Of the whiche long exposition to make a breif collection of thinges appertaining to the declaracion of the matter whiche we haue in hande, thys ys to be obserued. That saincte Augustine verie stronglie, and pitiblie prouing the reiection of the sacrifices of the Lewes, saith yet that *ther must be a sacrifice to be offred to God not for hys necessitie,*
- H** *Q. iij.* who

The sacrifice of the chrystians ys a peculiar and speciall Sacrifice.

who nedeth not our goodes: but for our owne vtilitie and profite. And proving yt by the Prophet Malachie that in euery place, ther shall be sacrifice offred to the name of God, he saith, that that Sacrifice ys the Sacrifice of the Chrystians, which Sacrifice of the Chrystians he willett the Iewes to open their eies, and see yt doen, from the rising of the Sunne to the going down of the same. Whiche maner of sacrifice when he calleth yt the sacrifice of the Chrystians, he doth plainly shewe that he meneth a speciall maner of sacrifice, peculiar and propre to the Chrystians, wher withe the Iewes be not acquainted.

For yf he had here ment the sacrifice of lawde and thanks geuing, or soche like, the Iewes might haue saied that those be their sacrifices; but whē he saied the sacrifice of the Chrystians, he ment vndoubtedly their peculiar sacrifice, as when yt ys saied: the Sacrifice of the Iewes did ceasse at the coming of Chryste, what ells ys ment but these sacrifices, which were peculiar to the Iewes, then ceased. But as for the spirituall sacrifices, as the sacrifice of a contrite heart, of a beleuing hearte ceaseth not. But as they were vsed of the faithfull Iewes beleuing Messias to come, so maie they be vsed of the faithfull Iewes beleuing that he ys comed, wher as the other maie not, whiche be proprelie called the sacrifices of the Iewes.

But this scruple saincte Augustine dothe yet more plainlie dissolue, and so plainlie that the Aduersaries can not saie against yt, neither the true catholique, anye further doubt in yt. For S. Augustine saith to the Iewe. Search the scriptures through, whiche do beare wittnesse of this pure sacrifice, whiche (saith he) ys offred not in one place of Hierusalem, but in euery place not of one nacion of the Iewes, but of all nacions. And at last touchinge the verie pithe: not (saith he) after the ordre of Aarō, but after the ordre of Melchisedech. Note then the sacrifice whiche he first called the sacrifice of the Chrystians, and after the pure sacrifice, now he calleth yt the sacrifice after the ordre of Melchisedech.

Nowe then, Reader, thoue maist perceauē what sacrifice yt ys, that God spake of by hys Prophete Malachie, that shoulde be the pure sacrifice, whiche shoulde succed the sacrifice of the Iewes, and be the sacrifice of the Chrystians. Yt ys (saith S. Augustin) the Sacrifice after the ordre of Melchisedech. What the sacrifice after the ordre of Melchisedech ys, that our high preist after the ordre of Melchisedech did institute, yt ys before in the prophetic of Chrystes preisthead declared and testified by graue and weightie authoritie, that yt ys the sacrifice of Chrystes verie bodie and blood, the verie true heauenly bread and wine.

Howe then standeth the expositions of the Aduersaries? Howe moche dothe their maliciouse falshead appeare, who by their voluntary gloses laboured to take awaie from the minde of the Prophet, that, that was principallie by him entended and spoken of, and onelie to place that was presupposed, and as yt were annexed. For those spirituall sacrifices before touched, with other like be presupposed as necessarilie required to concurre with extern sacrifice; yf yt be duely and acceptablie offred.

*Li. 1. cont.
Aduersari
um leg. &
Propb.*

As notable a sainge as this hath saincte Augustin in an other place also. Who so listeth to reade, shall ther finde that, that shall not repent him of the reading.

Nowe must we haue an other wittnesse of the other side of the Parliament house agreeable to saincte Augustine. This shall be *Ensebius* a great

A great learned man, and an awncient of the house of God, who saith thus: *Mosaicis reiectis sacrificijs, quod futurum erat, nostrum ipsum institutum diuinitus nuntiatur dicens: Quoniam ab ortu solis vsque ad occasum, nomen meum glorificatum est in gentibus, & in omni loco incensum offertur nomini meo, & hostia munda. Sacrificamus igitur Deo altissimo sacrificium laudis. Sacrificamus Deo plenum, & horrorem adferens, & sacrosanctum sacrificium. Sacrificamus nouo modo, secundum nouum testamentum hostiam mundam &c.* The Mosaicall sacrifices being reiected, he doth by the reuelaciō of God shewe our ordeinaunce that was to come, saing: From the rising of the Sunne, to the going downe of the same, my name ys glorified among the gentiles, and in euery place incense ys offred vnto my name, and a pure sacrifice. *We doo sacrifice therefore vnto the high God, the sacrifice of laude. We do sacrifice to God a full and most holie sacrifice bringing horroure. We doo sacrifice a pure sacrifice in a newe maner, after the newe testament.* Thus Eusebius.

Li. 1. Enā.
gel De-
mōst. ca. 10.

Sacrifice of
the Christi-
ans a full
Sacrifice.
and most
holie.

B Do ye not see this aunciēt Father howe he expowndeth the Prophet, and declareth that *we sacrifice to God a pure sacrifice in a newe maner after the newe testament?* And declaring what sacrifice yt ys, he saith, *yt ys a full and most holie sacrifice bringing horroure.* What sacrifice ys that, that ys a full sacrifice, but the sacrifice of Chrystes bodie? that ys a full sacrifice in yt self. All other sacrifices, that euer were or shall be, are not full, but all they must take their fulnesse of this. And what sacrifice ys most holy but this, which maketh all other holie? In so moche as holie Dionyse the disciple of S. Paule, who was a man full of the spirit of God saeth: *Neque enim sermē fas est sacerdotalis muneris mysteriū aliquod peragi, nisi diuinum istud Eucharistie augustissimumque sacramentum compleat.* Neither ys yt almost lawfull for anie misterie of the preistlie office to be doen, except this diuine and most noble Sacrament of Chryste do full-fill or ende yt.

Dionys. Ec-
clesias. Hie-
rar. parte. 1
ca. 3.

And what sacrifice ys yt that bringeth horroure with yt, but the Sacrifice that conteineth the high Maiestie of Chryst, whiche ys to be feared of all men? of the whiche speaketh Chrysostome, saing: *Quando autem ille & Spiritū sanctum inuocauerit, sacrificiumque illud horrore, & reuerentia plenissimum perfecerit, communi omnium Domino assidue manibus pertractato, Quero ex te, quorum illum in ordine collocabimus?* When he hath called vpon the holie Gost (saith Chrysostom, speaking of the preist that consecraterh) and hath perfected that Sacrifice most full of horroure and reuerence, the commune or vniuersall Lorde of all thinges being felt with handes: I aske of thee, in the order of whome shall we place him? Thus Chrysostom.

Li. 6. de Sa-
cerdotio.

Sacrifice
full of hor-
rour becau-
se the Lord
of all ys
ther hand-
led.

Ye see here that he calleth the sacrifice of the Altar, *the sacrifice most full of horroure and. Reuerence,* and whie he dothe so, he geueth cause, for that the vniuersall Lorde being in the Sacrifice, ys so present, that he ys handled with handes.

Who ys this Lorde in this sacrifice, in an other place he dothe expresse-ly declare: *Ad sanctum & terribile sacrificium properas, erubescet oblationis arcana, occisus propositus Christus est.* Thowe comest (saith Chrysostom) vnto an holie and terrible sacrifice: Basse at the secrete thing of the oblaciō. Chryst that was slain ys set furth.

De proditi-
on. Iuda.
homil. 30.

D Marke (reader) that in both sainges he calleth yt a sacrifice: but in the first sainge, a sacrifice full of horroure and reuerence, in the second, an holie and a terrible sacrifice. The cause why yt ys full of horroure and reuerence ys by cause the vniuersall Lord of all ys ther in handling: Who ys this Lorde in the second sentence he openeth, saing: Chryst that was slain ys sett furth in sacrifice, And therfor no meruail though Eusebius did call yt a sacri-
Q iiii fice

fice bringing horroure, wher the maiestie of Chryste ys (as Chrysostom hath witnessed)

In that he saied, we sacrifice, after the newe maner of the newe Testamēt what dothe he saie, but as *Irenaeus* saied: that *Chryst* taught ys, that we doo sacrifice, to be the newe sacrifice of the newe Testament. And the sacrifice of the newe testament ys, that the high preist of the newe testament, being a preist after the ordre of Melchisedech doth sett furth, after that same ordre. Whiche sacrifice ys (as *S. Hierom* saiethe) his bodie and blood, the verie true bread, and true wine.

Thus haue ye heard the wittnesse of *S. Augustine* and *Eusebius* cōsonnāt and agreeing both the one to the other, and also to those that were before them alleaged and brought for the declaraciō of the true meening of the prophecie of *Malachie*.

THE SIXT AND THIRTITH CHAP. ENDETH

the exposition of *Malachie* by saincte *Hierom* and *Damascent*.



O endeth this processe in the exposition of the prophecie of *Malachie* nowe in hande, lest I might be tedious to the Reader, I will onelie adde the testimonie of *S. Hierom* and *Damascent* and of no mo at this present, trusting that these with thother before alleaged shall satisfie thee, gentle Reader, and fullie instructe thee in the truth of this matter.

Hierom. in Malach.

S. Hierom vpon the Prophet *Malachie* saiethe thus: *Proprie nunc ad sacerdotum Iudeorum sermo fit Domini, qui offerunt cecum et claudum, et languidum ad immolandum, ut sciant carnalibus victimis spirituales victimas successuras: Et nequaquam sanctorum hircorumque sanguinem thymiania, hoc est, sanctorum orationes Domino offerendas, et non in una orbis Provincia Iudea, nec in una Iudea urbe Hierusalem, sed in omni loco offerri oblationem nequaquam immundam, ut a populo Israel, sed mundam: ut in ceremoniis Christianorum.* Nowe the woorde of our Lorde ys proprely spoken to the preistes of the Iewes, whiche bringe the blinde, the lame, and the sicke to be offred in sacrifice, that they shoulde knowe that spirituall sacrifices shall folowe their carnall sacrifices, and that not the blood of bulls and of goattes, but incense or swete perfume, that ys, the prayers of the holie men shall be offred, and that not in Iewrie being one Prouince of the woorld, neither in *Hierusalem* alone, the Citie of Iewrie, but in every place shall be offred, not an unclean sacrifice, as of the people of *Israel*, but a cleau oblacion as in the Ceremonies of the *Christians*. Thus moche of saincte *Hierom*, in the exposition of the Prophecie of *Malachie* nowe in hand. In the whiche prophecie ye maie perceaue two things that shall be offred vnto God in every place, that ys incense, and the meate offering.

Incense (saiethe *S. Hierom*) ys the prayers of the holie, whiche shall not be offred to God in *Hierusalem* alone, but in every place shall the faithfull offre that sacrifice as the sacrifice of thanks, lawdes, and praise. So that kinde of sacrifice by *S. Hierom* ys contained vnder this woorde incense.

Sacrifice of the christians Chrystes bodie and blood.

The other that ys meate offering, which ys the pure and cleau sacrifice, shall be do (as *S. Hierom* saiethe) in the Ceremonies of the *Christians*. Whiche Ceremonies contain the rites and sacrifices of the *Christians*. Among theise Ceremonies what ys ther that can be proprely called the pure or cleau sacrifice, but the pure sacrifice of *Chrystes* bodie and blood, whiche (as befor ys saied

H

A saied)ys a pure sacrifice in yt self, ad of yt self, and ys able to purifie all other.

That the bodie and blood of Chryste be a sacrifice among the chrystians, S. Hierom in this same chapter declareth. who speaking to Bishhops, Prestes, and Deacons, and other that negligentlie come to the Altar of God, saith: *Offertis (inquit) super altare meum panem pollutum. Polluimus panem, id est, corpus Christi, quando indigni accedimus ad altare, & sordidi mundum sanguinem bibimus.* Ye offer (saith Allmightie God) defiled bread vpon mine Altar. We defile the bread, that ys, the bodie of Chryste (saith S. Hierom) when we being vnwourthie come to the Altar, and being filthie drinke the clean blood of Chryst. In this exposition of S. Hierom ys geuen vs to vnderstand not onelie that the bodie and blood of Chryst be the sacrifice of vs that be chrystians, whiche we offer vpon the Altar: but also we are taught an other manner of exposition then the Aduersaries teache: yea euen a clean contrarie. For they, where in the scriptures or doctours they reade these woordes, the bodie of Chryst, they expownde yt to be bread a figure of the bodie of Chryste: contrarie S. Hierom declaring howe we offre defiled bread, and howe we defile yt, expowndeth the bread to be the bodie of Chryste.

S. Hierom
expowndeth the
scriptures
contrarie
to the Sa-
cramētaries.

Neither can the Aduersarie shifte him self from this saing of S. Hierom, with the inuented glose of his owne head, that we defile and doo iniurie to the bodie of Chryste, when we take the Sacramēt of his bodie vnworthilie. For he doth not onelie saie that by the bread ys vnderstanded the bodie of Chryst: but he also by most plain woordes saith, that we drinke his blood. He doth not saie that we defile the bloode of Chryste, when we drinke the Sacramentall wine: but he saith we defile the bloode of Chryst, when we being defiled doo drinke the same. So that by saint Hierō, we doo not take one thing, ad doo iniurie to an other, but receauing a pure thing whē we be defiled, we doo iniurie to the same. Wherefore receauing the bread that ys the bodie of Chryst, we doo iniurie to the same, receauing yt vnworthilie, and drinking the pure blood of Chryst, we doo iniurie to the same, yf we receaue yt, being vnpure our vnclen our selues,

Yf ther were not the bodie and bloode of Chryste in the Sacramēt, wolde
C S. Hierom, who in this place taketh vpon him to be an expositor, which ys to make thinges clear and plain, that be darke and lie hidden, wolde he (tro we ye) so handle the matter, that the thinges he speaketh of shoulde implie more difficultie, more darknesse, and harder maner of vnderstanding, then they had before? Yf ther were not the presence of Chryst in the Sacrament S. Hierom wolde haue saied, we defile the bread, when we take that bread whiche ys the Sacrament of Chrystes bodie vnworthilie: And we defile his blood when we take the Sacrament of yt vnpurely. And this were the plain maner of an expositor to speake liuely, and plainlie to vtter the matter, with oute anie tropes or figures: but saing (as before ys saied) and speaking yt as an expositor, we must vnderstande, that he teacheth that the bread on the Altar ys the bodie of Chryste, and that ther ys also his very bloode, whiche two be the sacrifice of the Chrystians also after the minde of S. Hierom.

Damasen also breiflie commeth to the point, and affirmeth all that ys saied by S. Hierom. For he speaking of the verie reall presence of Chrystes bodie in the Sacrament, and teaching that yt ys the sacrifice that Malachie spake of, saith thus: *Hec est pura illa hostia, & incruenta, quam ab ortu solis vsque ad occasum ipsi offerri per prophetā Dominus loquitur, corpus videlicet & sanguis Christi, instabilimentum anima nostra & corporis, inconsumptū, & incorruptum, non in secessum*

Damasē.
li. 4. ca. 14.
abicus

*Sacramēta
ries gloses
ouerbro-
wen by Da
mascen.*

abien (absit enim huiusmodi imaginatio) sed in nostram sustentationem & conseruationē E
omnimodo nocementi reparatio, sordis omnis purgatio. This ys that pure sacrifice
and vnbloodie, that our Lorde speaketh by the Prophet, to be offred to
him from the rising of the sunne, to the going downe of the same, that ys to
saie, the bodie and bloode of Chryste, vnto the unconsumed, and incorrupted stablishment
of our bodie and soule, not going into secesse (God forbidde that any soche
imaginacion shoulde be) but yt ys a purgacion of all maner of filth, and a
reparation of all maner of hurte, vnto our sustentacion and conseruacion.
Thus Damascen this saing nede no exposition yt ys so plain that euery chil-
de maie perceaue, that the pure sacrifice, that the Prophet speaketh of, ys the
bodie and blood of Chryst, which maie not be wrested to be saied, that the sacra-
mentall bread (as the Aduersaries terme yt) ys figuratiuely the bodie of
Chryste. For this Authour excludeth all soche interpretacions, when he
saith, that the bodie and bloode, he speaketh of, goeth not into secesse, which can not
be verified of their bread, whiche they saie and confesse that yt goeth into
secesse. Wherbie ye maie perceiue that this Authoure, who ys an auncient F
of Chrystes Parliament house not to be contemned, reported to vs that
enacted trueth that Chrystes bodie and bloode be realle in the Sacrament, and that
that bodie and blood ys also the sacrifice, that was prophesied of the Prophet
Malachie, to be the Sacrifice that shoulde succede the sacrifice of the Iewes,
and to be offred vnto the God of the Chrystians, wherby his blessed name
shoulde be glorified among them.

And thus this Authour agreing which the rest alleadged for the declara-
tion of this matter, whiche other be of the most auncient and famous men
of Chrystes Church, men of holy life, of great learning, and withoute cor-
ruption of iudgement: methinke men shoulde rather appoint them sel-
ues to folowe their iudgements, then the light and rashe sainges of soche, as
neither integritie of life, neither incorruption of iudgement, nor auncien-
tie of time doth commend: but rather the contraries of these do them
discommend.

Nowe as ye haue hearde this prophesie: So haue ye heard other Prophe- G
cies and figures, that did prophesie and figurate this blessed Sacrament of
Chrystes bodie and bloode, duely, lustlie, and truelie applied to the thing.
In the doing wherof I claime nor creditte to be geuen to me, as to my self,
for so moche as I am in the wicked time, in the time of corruption, in the
time of Controuersie: But I claim creditte to be geuen to me for the trueths
sake whiche I folowe. Whiche trueth hath ben in auncient time, before this
time of corruption and controuersie taught, beleued, and folowed: I claime
also creditte to be geuen to the holie auncient Fathers, whom I haue alleaged,
who being in that pure time, when faith was purely taught, do communicate
to vs soche doctrine as the Church of God then had, whose doctrine howe
moche yt ys different from the doctrine of this wicked teacher, that hath
thus exclaied, and howe repugnant his doctrine ys to the teaching of these
Fathers, yt ys as easie to discerne as darknesse fro light, or white fro blacke.

Wherefore, gentle Reader, nowe being by me aduertised after soche sorte
as yt hath pleased my lorde God to imparte his grace vnto me, yf thowe ha-
uest nor erred reioice in God, and be confirmed: Yf thowe hauest erred re- H
pent before God, and be reduced: And thus moche of the scriptures of the
olde Testament.

A THE SEVEN AND THIRTITH CHAP. MAKETH

*a breif Recapitulacion of thinges before written, with thapplication
of them to the Proclamacion of the aduersarie, and
so concludeth this first booke.*



Although I am not ignorante (gentle Reader) that in the Psalmes be diuerse other prophecies, whiche according to the minde of saincte Hierom do speake of this blessed Sacrament and sacrifice of Chrystes bodie and bloode, that shoulde be offred in the Church of Chryst, and of the whiche the poour in spiritte shoulde eate and be satisfied, as in the xxi. xxij. lxxj. cx. psalmes: Yet for that the figures of this Sacrament be allreadie answered by prophecies to them aunswerable: And these that be lefte maie by iust occasion be spoken of hereafter. I shall for the Readers ease, disauantage my self of the allegacion of them to the setting furth of the matter here taken in hand by me to be defended, and so conclude this booke with a breif recapitulacion of some thinges before said to the entent they maie be applied to aunswere some one or mo mēbres of the Aduersaries proclamacion not yet spoken of.

I did of pourpose omitte to applie that ys saied, as aunswer to that parte of his wicked proclamacion whiche yt doth fullie confute, by cause I wolde not to moche trouble my proceffe, but thought yt best to reserue yt to this place, as in other matters I haue also doen the like in this booke.

Wherfor that yt maie well be perceaued, that this that ys saied doth clean ouerthrowe this mans doctrine, vnderstand first what ys his doctrine, Thus in his proclamacion he crieth.

If any one of all our Aduersaries be able plainlie and clerely to proue by soch authoritie of the scriptures, the old Doctours, and Councells (as ys before saied) that the preist had then authoritie to offre vpp Chryst vnto his Father, &c. In which his proclamaciō he denieth the Sacrifice of the Churhe, which ys the bodie and blood of our sauour Chryst which (he saith) the Church hath none authoritie to offre to God in sacrifice.

Against this his false doctrine, call to minde what ys in this booke saied speciallie in the setting furthe of the prophecies of the preisthood of Chryst after the ordre of Melchisedech: of the prophecies of Daniel, and Malachie, wher (but that the deuell hath bewitched this man, and to his perdition hath cast a mist before his eies, that he shoulde not see the trueth) he coulde not els but see, that the bodie and blood of Chryste were of him self offred in his last supper, and ther and then instituted and ordeined to be offred and continued in his Church as the memoriall of his passion and death.

S. Ciprian (as yt ys alleaged) saith, that our Lorde Iesus offred the same that Melchisedech offred, that ys bread and wine, that ys to saie (saith he) his bodie and blood.

Ischimus saith, that we haue the sacrifice of Chryst the intelligible Melchisedech, whiche sacrifice was perfectlie doen in bread and wine, when Chryste saied: This ys my blood, that shalbe shedd for youe.

S. Hierom saith, that as Melchisedech offred bread and wine: so shall Chryste offred his bodie and blood the true bread, and true wine.

S. Augustin saith, Chryst did institute the sacrifice of his bodie and blood according to the ordre of Melchisedech to succeade the sacrifice after the ordre of Aaron.

Wherfore that he saith, Chryst did institute the sacrifice of his bodie and

*The deuell
hath bewit-
ched the
Proclamer.*

Cyprian.

Ischimus

Hieron.

Augustin.

and bloode after the ordre of *Melchisedech* Yf he did institute the sacrifice, E then ys ther authoritie by the same institution geuen to the Church to offre the same. Whiche well appeareth by the saing of *Origen* whiche foloweth in this proceffe.

Origen.

We (saith *Origen*) being obedient to the Creatour of thinges, when we haue geuen thanks, we receaue the breades that were offred. *whiche be turned into a certain holier bodie, whiche bodie trulie maketh them holier, that with a sounde and pure minde vse yt.*

The church must both offre and eate.

Note then that our obedience standeth not onely to eate the bread, but to eate the bread that ys offred, and therfore we must both offre and eate, yf we will be obedient. Yf yt be our obedience to offer, then therys commaundement geuen to offre. *If commaundement be geuen, then Authoritie also.*

Theophila.

Theophilaet saith, that the oblation containing *Chryste* our Lorde, *Bishoppe*, and *Sacrifice*, ys continually offred by the ministres of God. Seing that *Chryste* ys offred (as *Theophilaet* saith) by the ministres of God, yt ys euident that yt ys doen with authoritie. For withoute authoritie can none offre him. F

S. Maria. We offre on the altar, that the Iewes offred on the crosse. Ireneus.

Martialis one of the disciples of *Chryste*, saith, that we for our health offre that vpon the holie Altar, that the Iewes did offre vpon the Crosse for ennie. And yf ye require by what authoritie we do it, he saith that our Lord comaunded vs so to doo, in the remembrance of him.

And yf ye will vnderstande howe the authoritie cometh ordrelly to vs, to offre the bodie of *Chryste* to God the Father. *Ireneus* will teache you. For he saith, that *Chryste* geuing instructions to his Apostles to offre sacrifice to God, tooke the creature of bread and gaue thanks, and saied: *this ys my body.* And the cuppe also he tooke, and confessed yt to be his bloode, and so of the newe Testament taught the newe oblation, whiche the Church taking of the Apostles, offreth yt in all the worlde to God according to the prophecie of *Malachie*.

Can not nowe this Proclamer, or rather Blasphemer, see or perceane what authoritie the preist hath to offre *Chryst* to God the Father? Yt ys deriued from *Chryst* to the Apostles, from the Apostles to the Church and so vsed through out all the worlde. *S. Augustine* saith, that the pure and cleane sacrifice that *Malachie* speaketh of, that shall be offred in euery place, ys the sacrifice after the ordre of *Melchisedech*. What the sacrifice after the ordre of *Melchisedech* ys, by the minde of *S. Augustin* yt ys aboue declared, wher he saith that *Chryst* did institute the sacrifice of his bodie and blood after the ordre of *Melchisedech*. *Eusebius* saith, that the Mosaicall sacrifices being reiected, the Prophet *Malachie* by the reuelacion of God, sheweth what ys our ordeinaunce that was to come. And therfore we sacrifice nowe to the most high God the sacrifice of loude, We sacrifice to God a full and a most holie sacrifice bringing horraur. We sacrifice a pure sacrifice, in a newe maner after the newe Testament.

Augustin

Eusebius Casarien.

Chryst.

What this most holie sacrifice ys bringing horraur with yt, yt ys declared by *Chrysostom* saing: *Thow comest to the holy and terrible sacrifice, Bashe at the secret thinge of the sacrifice, For Chryst that was slain ys ther sett furth.*

The cause then why this sacrifice ys called the most holie sacrifice, Why yt ys called terrible, Why yt ys saied to be full of horraur, ys, bicause *Chryst* that was slain, ys in the sacrifice sett furth before vs. *Chryst* then being sett furth in our sacrifice. Yt ys to be saied after the minde of these holie Fathers, that *Chryst* ys offred in our Sacrifice. H

Damasce.

Last of all to make the conclusion, *Damasce* saith that the bodie and blood of *Chryst* ys that pure and vnblodie sacrifice that our Lord speaketh of by the Prophet to be

A to be offered from the east to the west. Yf our Lorde spake yt, mete yt ys that yt be doen. And the doers haue good authoritie to do yt, seinge their Lorde hath so ordeined and commaunded.

Now Reader doest thou not see the great bragge of this yonge Goliath ouerthrowen. See yow nor plain scriptures, and doctours, and those the grauest and eldest, with their plain and weightie sentences presse and crushe this hys puffed bladder, and thrust oute in hys feight the vanitie therin contained. Perceau yow nat by these holy Fathers that the preist hathe authoritie to offre vpp the bodie of Chryst to God the Father? whiche thing this Proclamer in his stowt maner flattering himself, semed percase to manie of his auditorie by his Proclamacion to haue ouerthrowen: But what so euer he or anie other with him phantasied, both he and they maie perceau that this blast was not against a reed wauing and bowing with the winde: but yt was against the sure and substantial pillar, and grownded faith of Chrystes Church, and against that sure builded house the catholique Church builded vpon the Rocke, and therefore shaketh yt not, neither with the waues of the trooble some sea: nor yet with soche blastes as this man bloweth.

Thus ye perceau, here ys good matter shewed for that, that the catholique Church teacheth: What bringeth he for that whiche he so stowtly blowstereth? Yt ys with good authoritie nowe proued, that Chryst ys offered in the holie sacrifice: What prooffe hath he that Chryst ys not so offered now but hys bare Proclamaciō? A meruailouse matter. He requireth scriptures, Doctours, and Councells, for that, that the catholique Church teacheth, and for that he teacheth and wolde haue receaued, he bringeth not one title. And therein he doth but as he maie doo. For certē I am that he cā bring none.

And here will I again ioin with him, that yf he can bring anie one sufficient authoritie, that shall directlie saie that the Church maie not offer the bodie of Chryst in soche sorte as yt doth, I will geue hym the victorie. He requireth plain proof that the preist offereth Chryst: his request ys satified: the plain proof by expresse woordes ys made: Let him doo the like for hys doctryne yf he can.

C But let him not trust to proue yt by the wresting of saint Paule to the Hebrues, folowing Caluine, and other of his Fathers: For that will not serue hys turne.

As for Doctours, ther ys not one that will fauour hym and hys doctryne in this point. For yf ther had ben anye, hys predecessor Cranmer, or he that was the authour of that booke, wolde in the fift booke, wher he treateth of the sacrifice, haue alleaged some one. But I saie, he had not one Doctour or Father, nor Councell by whom he impugneth the doctryne of the catholique Church that Chryst ys offered in hys Church. He wolde sayn Father hys doctryne vpon saint Pauls epistle to the Hebrues, but that scripture accepteth yt not as a lafull childe, but as a Bastarde begotten by some wicked parentes, and therefore refuseth yt. He ys moche encombred laboring to deliuer himself from Chrysostome and other, but all in vain.

D Wherefore as this man, who sparing not stirreth ād moueth (as the prouerbe saith) euery stone to gett some helpe or finde some shifte for the maintenance of his doctryne, could not gette one whollie to go with him, although he semeth to alowe *Lebardus*, ād *Nyssen Cōcell*: yet he durst not so alleage the as

R that

The Proclamer hath none authoritie to disproue the Sacrifice but hys bare Proclamacion.

Issue ioined with the Proclamer for the Sacrifice.

Cranmer in his fift booke hath not one doctour nor Councell to make any shew for him.

that he wolde stand throughlie with them: So I beleue verillie, that this Proclamer can no more doo but (leuing the holy Fathers) sing a litle voluntarie false deskant vpon a scripture or two, as Cranmer did.

By this then thus moch maie be saied, that to saie that Chryst ys not offred in and of the Church, and the ministres therof, ys no catholique doctrine, for that yt ys not taught of anie catholique Father. But that the contrary ys a catholique doctrine, yt doth well appeare by a nombre of catholique Fathers before alleaged, and shall more appeare to yow by those that shall be yet alleaged. For God be praised this trueth ys not so slender that yt lacketh good wittnesses, nor yet so barren that nothing can be said of yt, but what I can inuent. But yt ys so full that to saie all yt wolde fill an wholl volume. Wherfor in this place I shall of manie produce but foure or fve to be added in this recapitulacion, and so end this booke.

*Dialog.
a dñis
iudeo.*

*Chryst in-
stituted
the Sacrifi-
ce of the
Church.*

*Li. quest.
Hebraic.*

Iustinus Martyr of the Sacrifice of the Chrystians saith thus. Deus ipse ait: In omni loco in gentibus hostias acceptas grataeque immolari. Neque vero à quoquam hostias Deus accipit, nisi à suis sacerdotibus. Itaque omnia sacrificia, quae suo nomine faciēda Iesus Christus tradidit, id est, in Eucharistia panis & poculi, quae in omni loco à Christianis fiunt, praecipitatione vsus Deus sibi grata esse testatur. God him self saith, that of the gentills acceptable and pleasaunt Sacrifices in euery place shall be offred. Neither trulie doth God accept Sacrifices, but of hys owne preistes. Wherfor all the sacrifices whiche Iesus Chryst hath deliuered to be doen in hys name, that ys to saie, in the Sacrament of breade and the cuppe, whiche sacrifices are doen of the Christians in euery place, God vsing preoccupation wittnesleth the to be acceptable vnto him. Thus Iustinus, of whom we maie learn, that the Sacrifices of the Sacramēt are deliuered to vs by Iesus Chryst. So that the authoritie of this maner of sacrificing cometh frō him, ad ys not of our selues. S. Hierom ouer and aboue that, that ys allreadie alleaged of him, saith thus: *Quod autem ait, Tu es sacerdos in aeternum secundum ordinem Melchisedech: mysterium in verbo ordinis significatur, nequaquam per Aaron irrationabilibus victimis immolandis, sed oblato pane & vino, id est, corpore & sanguine Domini Iesu.* Wheras he saith, Thow arte a preist for euer after the ordre of Melchisedech: our mystery in the woorde of order ys signified, not by Aaron in offring brutish sacrifices: But in offring bread and wine, that ys to saie, the bodie and bloode of our Lorde Iesus. Thus sainct Hierom.

Of Iustinus we learned, that the sacrifices of the Chrystians wer deliuered vnto vs by Iesus Chryst.

Of S. Hierom we learn, that these sacrifices be the bodie and blood of our Lord Iesus. So by these two, in most manifest ad plain woords we be taught, that Iesus Chryst deliuered vnto vs the authoritie to offre in sacrifice hys bodie and bloode.

*In prima
oratione
prepar. ad
Missam.*

*Chryst in-
stituted
and com-
manded
the Sacri-
fice of the
Church.*

S. Ambrose also teacheth vs the same lesson saing thus: *Ego enim, Domine, memor venerandae passionis tuae accedo ad altare tuum, licet peccator, ut offeram tibi sacrificium, quod tu instituisti, & offerri praecipisti in commemorationem tui pro salute nostra.* For I, o Lord, being mindefull of thy passion, come vnto thine Altar, although I be a sinner, that I maie offre vnto thee, the sacrifice that thoue didest institute, and commaund to be offred in the remembrance of thee for our health.

Thus holic Ambrose, who maketh the matter oute of all cōtrouersie, that a preist hath authoritie to offre Chryste in sacrifice. And to declare what sacrifice, he saith the same sacrifice, that Chryst did institute. And to lett yow vnderstand by what authoritie he wolde offre yt, he saith by that, that Chryst commaunded yt to be offred in the remembrance of hym.

A him. As this maie well instructe the reader, what ys the plain and verie trueth of this matter: So yt maie verie well compell the Proclamer, to confesse that this ys a plain sentence impugning his false doctrine, and acknowledging other his ignorance or malice, submitte him self to the trueth.

But yet let vs descend a degree lower towards our time, and see what was then taught. *Isidorus*, who liued aboue nine hundreth years ago in this matter geueth this testimonie: *Sacrificium quod a Christianis offertur Deo primum Christus Dominus noster & magister instituit, quando commendauit Apostolis corpus & sanguinem suum priusquam traderetur, sicut legitur in Euangelio: Accipit Iesus panem & calicem & benedicens dedit eis.* The sacrifice that ys offred of the Chrystians vnto God, first our Lord and master Iesus Chryst did institute, when he gaue his bodie and blood to his Apostles before he was betraied, as yt ys readde in the Gospell: Iesus tooke bread and the cuppe, and blessing them gaue the same vnto them.

*Isidorus li.
1. de off. ca.
18.*

In these fewe woordes of this Authour we maie learn that Chryst did institute the sacrifice of the christians. We maie learn that the thing that ys offred in sacrifice ys the bodie and bloode of Chryst. We maie learn to who yt ys offred, that ys vnto God. We maie also learn what time yt was instituted: euen at that time, when Chryst tooke the bread and the cuppe, and when he had blessed them gaue them to his Apostles. Whiche was in his last Supper. All these ioined to gether doo well beare the contrary proposition to this mans proclamacion, that ys, that Chryst gaue authoritie to offre his bodie and bloode vnto God.

A Consonante testimonie haue we also of *Haymo*, who as he ys of good auncientie: So ys he accompted a learned Authour. This man expownding the epistle of sainct Paule to the Hebrues, and declaring Chryst to be a preist after the ordre of Melchisedech, saith thus: *In cuius ordine sacerdotij Christus factus est sacerdos, non temporalis, sed aternus, nec offerens victimas legales, sed in suum illius panem & vinum, carnem videlicet & sanguinem suum, de quibus ipse dixit: Caro mea verè est cibus, & sanguis meus verè est potus. Ista quoque duo munera, panem videlicet & vinum commisit Ecclesie sue in memoriam sui offerenda. Unde patet sacrificium pecudum, perisse quod fuit ordinis Aaron, & illud manere potius, quod fuit ordinis Melchisedech, quia & Christus illud corroborauit, & Ecclesia sua tenendum reliquit.*

*Haymo in
5. ad Heb.*

C In the ordre of the preisthead of Melchisedech. Chryst being made not a temporall but an euerlasting preist neither offering legall sacrifices, but like vnto him (meening Melchisedech) bread and wine, that ys to saie, his bodie and his bloode, of the whiche he saith: My flesh ys verilie meat, and my bloode ys verilie drinke. These two giftes, that ys to saie, bread and wine he hath committed to this Churche to be offred in the remembrance of him. Thus *Haimo*.

Wherby yt yt manifest that the Sacrifice of beastes ys vanished awaie, whiche was of the ordre of Aaron, and that that raither remaineth, which ys of the ordre of Melchisedech, bycause Chryst also hath confirmed yt, and left yt to his Churche to be kept and vsed. From whence the authoritie cometh that the Church offreth the sacrifice after the ordre of Melchisedech, this Authour, like as the other before alleaged, hath declared that yt cometh from Chryste. And opening what the Churche doth offer, he saith that Chryst did offre bread and wine, that ys (saith he) his bodie and bloode, whiche bread and wine he committed to the Churche to be offred in the remembrance of him.

*Plain sentences for
master
Juell.*

D Eycept that the calling of a man, a man: or an oxe, an oxe, be no plain speeches, these sentences of these Authours in this matter, be plain speeches, and plain sentences. Yet to cōclude this matter, we will heare a Grecia

R ij speaking

Nich. Ca-
basila c. 27

The bread
of the Sa-
crament ys
turned in-
to the verie
bodie of
Chryst, and
wine into
his blood,
and ys no
figure of
them.

Idē ca. 28.

speaking as plain as anye of these, whiche ys *Nicolaus Cabasila*, who al-
though he be long: yet for hys plainesse he ys pleasaunt. And for that he ys
a grecian we shall learn of him the faith that ys yet receaued in that Church,
as before of long tyme yt hath ben. This authour shewing howe the blessed
Sacrament ys consecrated, sacrificed, and ministred ther, saith thus: *Cum ve-*
nerandam illam carnem narrauit, & quomodo ante passionem ipsam dedit sanctis suis Di-
scipulis, & quod accepit calicem, & quod accepit panem, & actis gratius sanctificauit, &
quod dixit ea per qua significauit mysterium, & cum ea ipsa verba dixit, deinde procidit,
& oras, & supplicas, diuinas illas voces ipsius vniuersi seruatoris nostri etiam in donis
propositis applicans, ut suscepto eius sanctissimo & omnipotente Spiritu conuertatur qui-
dem panis in ipsum preciosum & sanctum eius corpus: vinum autem in ipsum immacula-
tum, & sanctum eius sanguinem. Hec cum orauit & dixit, vniuersum sacrificium per-
actum & perfectum est, & dona sunt sanctificata, & hostia integra & perfecta effecta
est, & magna hostia & victima, quae pro mundo mactata est, supra sacram mensam sita
cernitur. Panis enim non amplius figura Domini corporis, neque donum ferens imaginem
veri doni, neque ferens aliquam descriptionem ipsius seruatoris passionum tanquam in ta-
bula: sed ipsum verum donum, ipsum sanctissimum corpus Domini, quod omnia illa vere
suscepit probra, contumelias, vibices, quod crucifixum, quod interfectum, quod sub Pontio Pi-
lato pulchrum testimonium confessum est, quod colaphis appetitum, quod contumelijs as-
fectum, sputa passum est, & sel gustauit. Similiter & vinum ipse sanguis, qui exiliit occiso
corpore, hoc corpus et sanguis qui ex Spiritu sancto constitutus est, natus ex Maria virgine,
qui sepultus est, qui resurrexit tertio die, qui ascendit in caelos, & sedet ad dexteram Patris.
When he hath declared that honourable Supper, and howe he gaue yt be-
fore hys passion to hys holie disciples, and that he tooke the bread, and tooke
the cuppe, and geuing thanks sanctified them, and saied those woordes by
the which he declared the myserie. And when he hath spoken those woordes,
then he falleth down and praieth, and maketh humble request, applieng
those sainges of God the onely begotten Sonne our Sauour, to the giftes
sett furth, that hys Almightye and most holie Spirit being receaued, the bread
maie be turned into the self same precieuse and holie bodie of him, and the wine into the self
same immaculate and holie bloode of him. When he hath praied and saied these
things, all the whol sacrifice ys throughlie doē and perfected, and the giftes
are sanctified, and an wholl and perfecte host ys made. And the great host and
sacrifice whiche was slain for the worlde ys seen sett vpon the holie table. For the bread
ys no more a figure of our Lordes bodie, neither ys yt the gifte bearing the
image of the true gifte, neither as in a table, but the very gifte yt self, the ve-
rie most holie bodie of our Lord, whiche verilie suffred reproches, contume-
lies, beatings, which was slain, whiche confessed a goodlie testimonie vn-
der Ponce Pilate, which being buffeted and with contumelies affected, suf-
fired spitting and tasted gall. Likewise the wine ys the self same blood that gush-
t oute of the slain bodie. This ys the bodie and bloode that was made by the holie Gost, borne of
the virgen Marie, which was buried, which rose again the thirde daie, whiche
ascended into heauen, and sitteth at the right hand of God the Father. Thus
moch this Authour, who as he hath verie plainly and fullie testified the sacri-
ficing of Chrystes bodie in the holie table, So doth he immediately in the
next chapter declare the commaundement of Chryst vnto the Apostles
and the Church to doo the same, and saith thus: *Ipse dixit, Hoc est corpus meum,*
hic est sanguis meus. Ipse etiam in suis Apostolis, & per Apostolos vniuersa Ecclesia hoc fa-
cere. Hoc enim (inquit) facite in meam recordationem. Non iussisset autem facere, nisi esset
potestatem daturus ut possent hoc facere. He saied, this ys my bodie, this ys my
blood. He also commaunded his Apostles, and by hys Apostles the vniuersall Church
this

A this to doe. For do ye this (saith he) in my remembrance. But he had not commaunded them to doo yt, except he wolde geue the power that they might doo yt. And in the end of this chapter he saith thus: *Dominus autem videtur, & contrectatur per veneranda, & sacra mysteria, ut qui naturam nostram & suscepit, & seruat in eternum. Hac est sacerdotij potestas: hic est sacerdos. Etenim qui seipsum semel obtulit, & sacrificauit, a sacerdotio non cessauit, sed perpetuum hoc sacrificij munus nobis obit: per quod etiam est aduocatus pro nobis ad Deum in eternum.* Owre Lorde ys seen and felt by the honourable and holie mysteries, as he who hath bothe taken our Nature vpon him, and will beare yt for euer. Thys ys the power of the preisthead: This ys the preist. For he that hath once offred and sacrificed him self ceaseth not from hys preisthead, but he doshe execute the perpetuall office of sacrifice in vs, by the which also he ys Aduocate for vs to God for euer.

Chryst affecteth not to execute his perpetuall preisthood and, Sacrifice.

Nowe this Authour (as other before haue don) hath taught vs both that Chrystes bodie ys sacrificed, and also that he hath commaunded hys Apostles, and by the Apostles all the Church, to doo euen the same. And therto he hath also geuen power to hys Church to offre Chryst. For (as this Authour saith) except he had geuen powre to doe yt, he wolde neuer haue commaunded yt to be doen. And that the verie bodie and blood be sacrificed, and not onelie a peice of bread eaten in the remembrance of Chryst, this Authour so plainlie teacheth that this Proclamer can not auoid him: but as hys Father Luther did aunswer saincte Iames epistle in the matter of iustificacion reiecting the same epistle.

For first, to auoid the figures, tropes, and signes, whiche the Aduersaries comonlie cast vpon this matter, this Authour saith, that by the Almighty powre of the Spirit of God, the bread ys turned into the very bodie of Chryst, and not into an image of Chryst. And the wine into hys immaculate bloode.

Secondarely, to auoyd their figures, by expresse woordes he saith: that after the consecracion the bread ys no more a figure of our Lordes bodie, neither ys yt an image of the verie thing: neither an onely description of Chryst as a thing might be described in a table: but yt ys the thing yt self, euen the verie same bodie that was crucified, and the self same bloode that yshued out the same crucified bodie. What can we haue more? What more plainesse can be desired? Ye see that the bodie of Chryst ys offred in sacrifice: ye see that powr, authoritie and commaundement ys geuen to the Church so to doo.

Note this master Iuel ad see your hereticall doctrine directlie impugned.

And nowe I doubt not, but the reader seeth good, plain, and sufficient matter to approue the doing of the holie catholique Church, in this matter. And will, I trust, iudge this Proclamer sufficientlie answered by the best learned Fathers, as well of the greke church, as of the latin, and will therfore thinke yt right, that wher this Proclamer required but one plain sentence, hauing nowe a nombre, that he doo perfourme hys promesse, and submitte him self to the trueth, and subscribe to the catholique Church, and become her childe again, whiche God of hys mercie bring to passe in him.

For trulie the giftes that God hath placed in him considered, I can not but loue him, and prayse God in him, and wish that I might ioine with him: But whē I remembre hys great fall into this wickednesse, I pietie him, and vtterly deuide my self from him, as my bownden duetie before God ys.

four mēbres for the Proclamation answered.

In this booke then as occasion hath serued, I haue aunswered foure peices or membres of hys proclamacion: The first, for the hauing of the scriptures in the vulgar tounge: The second, for Reseruacion of the

Sacrament: The thirde, for the authoritie of the offering of Chryst to his Father: The fourth, for the presence of Chrystes bodie and blood in the blessed Sacrament.

In the other bookes, by the helpe of God, shall be likewise answered some other partes of the same proclamacion as like occasion shall be ministred, whiche God graunt maye be to hys euerlasting prayse and honour. Amen.



A THE SECOND BOOKE.

THE FIRST CHAPITER DECLARETH THE OFFICES OF THE OLDE LAWE, AND THE BENEFITTES OF

the newe Lawe, with an exhortation to submitte our vnderstanding to the knowledge of faithe, and therewith to the beleif of the Sacrament.

EX per Moysen data est, gratia & veritas per Iesum Christum facta est.
The Lawe (saith saincte Iohn) was geuen by Moises but grace and trueth came by Iesus Chryst.

B The Lawe (as saincte Paule declareth) had two offices, for the which yt was geuen of God, by Moises to the people. The one was to geue them knowledge of sinne, and to restraign them from yt.

The first parte of this office S. Paule speaketh of to the Romans, saieing: *Per legem cognitio peccati.* By the lawe cometh the knowledge of sinne. For (saith he in another place) *Peccatum non cognoui nisi per legem.* Nam concupiscentiam nesciebam, nisi lex diceret: *Non concupisces.* I knewe not sinne but by the lawe. For I had not knowen what lust had ment, except the lawe had saied: *Thowe shalt not lust.*

The seconde parte he speaketh of to the Galathians, wher, when he had proued that the promise of the blessing came not by the lawe, but by faith, as being made foure hundreth and thirtie years before the lawe was geuen, he moueth this question: *Quid igitur lex? wherfor then serueth the Lawe?* As who shoulde saie, yf the lawe were not geuen, that by yt men shoulde atteign to iustification, wherto then serueth yt? what then ys the office of yt? He answereth: *Propter transgressionem posita est.* yt was added for transgression, that transgressours takinge with the lawe the spirit of seruitude in feare, might be withholden from the transgression of the same Lawe, although the outwarde obseruacion of yt, conferred not that iustificaciō to the obseruers therof, that auaieth before God.

C The other office of the Lawe was by liniamentes of figures and shaddowes to leade the people to Chryst, as S. Paul saith: *Lex paedagogus fuit in Christo.* The Lawe was oure schoolemaster to Chryste. Wherfore our Sauoure Chryste willed the Iewes, who were not willinge to receaue him as the Messias, being yet by the Lawe taught to knowe him, that they shoulde repair to the scriptures of the Lawe, as to their schoolmaster saieing: *Scrutamini scripturas, in quibus putatis vos vitam habere eternam, & illa sunt, quae testimonium perhibent de me.* Searche the scriptures, in the whiche ye thinke to haue eternall life, and they are they, whiche testifie of me. Whiche Lawe vndoubtedlie did so teache them Chryste by promisses, figures, and prophcies, that they could not pretende ignorance, but they must nedes be fownde offendours of malice, wherof the cheif ruler of the schoole Moyses wolde accuse them, as Chryste saith to them: *Nolite putare quod ego accusaturus sum vos apud patrem meum, est qui accusat vos Moyses, in quo speratis, Si enim crederetis Moysi, crederetis forsitan & mihi. De me etenim ille scripsit.* Do not thinke that I will accuse yowe to my Father, ther ys one that accuseth yowe, euen Moises in whom ye trust. For had ye beleued Moises, ye wolde peraduenture haue beleued me, for he wrote of me.

*Ioan. 1.
The lawe
hath two of
fices.*

*Rom. 3.
Ibid. 7.*

Galat. 3.

Ibid.

Ioan. 5.

Ibid. 5.

Of this office of the Lawe, that ys of the schoole masterhippe of yt, Howe yt promised Chryste: Howe yt painted, and described him by figures and shaddowes: Howe yt spake of him by prophecies in the old testament: yt ys (as to the pourpose of the matter, whiche ys now in hand, apperteineth) treated of in the first booke.

Nowe mindinge to seke the trueth of the same matter in the newe Testament, I am moche comforted and delighted, trusting with moche more facilitie and ease to atteign the same. And yet as not withoute pleasure mixed with trauaill, I haue doen the like in the first booke, passinge through the thikkes (as yt were) and obscure places of the Law, not all vnlike vnto an Hürer, who painfullie beating the bushes, and traueling through the Thikkes, yet not withoute pleasure seking his game, and comming to the goodlie faire Lawnde, semeth to be moche eased, and as yt were, releiued of a great greif, and then with more delight and pleasure foloweth the same. Euē so now that I am comed to the beautifull Lawnd of the newe Testament, wher, for the sharpe priking bushes of the feuitute and bondage of sinne vnder the Lawe, and for the obscure and darke thikkes of figures, and shaddowes of the same, finding the goodlie pleasaunt Lawnde of grace and veritie by Iesus Chryste, I forgett my former trauaills, and with freshe delight folowe on my gamme.

The Gospell
hath two
commodi-
ties.

Iohn. 1.

The Lawe had two offices not voide of incōmodities: The Gospell hath two benefittes, enriched with great cōmodities. The Lawe gaue knowledge of sinne: The Gospell geueth grace for remission of sinnes. the Lawe had figures: the Gospell hath the veritie.

Esay. 7.

Luc. 17.

Luc. 15.

Ibid. 24.

He then by whome came this grace and veritie, *Iesus Christe*, who ys the light of the worlde and lightneth euery man, that cometh into the same, geue the bright and clere beames of his knowledge vnto vs, both the writer, and the reader, that beinge led by his grace, we maie come persightlie to his trueth and veritie, and cominge to the same, we maie with all humilitie and mekenesse subdue our vnderstanding to the seruice of faith. And so learninge not to be wise in oure owne conceiptes, we maie embrace the trueth of yt, earnestlie and vnfeignedlie beleuinge the same trueth, and by beleuing also vnderstand yt. for *Nisi credideritis non intelligetis*, saith the Prophete, Except ye beleue, ye shall not vnderstande. And therfor let vs all call to the Authour of grace, and geuer of faith with the Apostles and saie: *Domine adauge nobis fidem*. Lord encrease our faith, and I doubte not, but yf he see that we come to him, he will haue compassion vpō vs, and renne and mete with vs, and fall one oure neckes, and kisse vs, and so receauinge vs with moche ioie and gladnesse, walke with vs on the waie, and interprete the Scriptures vnto vs, and so open oure eyes whiche were holden before, that we shall knowe him in breaking of the bread.

Agust. de.
consensu
Euāgelist.

Luc. 24.

And here be aduertised (Reader) that yf thoue be not with Chryste in the breaking of bread thy eies shall neuer be opened to knowe Chryste. For saincte Augustine shewing that the eies of the two disciples that went in Emaus were holden from the knowledge of Chryst, vntill the breaking of bread saith *Non enim incōgruenter accipimus hoc impedimentū in oculis eorū à Satana fuisse, ne agnosceretur Iesus, sed tantum à Christo, propter eorum fidem ambiguam facta est permissio vsque ad sacramentum panis, et unitate corporis eius participata, remoueri intelligatur impedimentum inimici, et Christus posset agnosci*. We do not take yt incongruentlie, that this impediment in their eies (mening the two disciples that went to Emaus) was of Satan, that Iesus shoulde not be knowen. But onelic yt

was

A was permitted of Chryste for their doubtfull faith sake, vntill they came to the sacramēt of breade, that the vnite of Chrystes dodie beinge participated, yt might be perceaued, that the impediment of the Enemie was remoued, that Chryste might be knowen.

Agreable to this also saith Theophilact vpon Luk. *Insinuatur & aliud quiddam, nempe quod oculorum, qui benedictum panē assumunt, aperiantur, vt agnoscant illum. Magnam enim & indicibilem vim habet CARO DOMINI.* An other thinge also ys here insinuated, that ys, that the eies of them which do take the blessed breade, are opened that they maie knowe him (mening Chryste) For the flesh of oure Lorde hathe a great and vspeakable powre or strenght. Thus moche Theophilacte.

Theop. in
Luc.ca.24

B Thus although the two disciples were in the companie of Chryste, and hearde him interpret the scriptures vnto them; yet he was a straungervnto them, for they knewe him not. And verie well. For as they for lake of perfecte and full faith in him, were straungers to him: So he agreable as a stranger appeared vnto them. And euen so though manie haue hearde the interpretation of scriptures, yea and can them selues interpret and vnderstande manie of them, and can speake and talke of Chryste, as these disciples did: yet be they straungers to Chryste, they knowe not Chryste, for that they haue not a sownde faith in the veritie of the Sacrament, and so in diuerse other poinctes and matters of faith. Whiche happeneth to all sohe as will not be with Chryste in the breaking of the breade.

Soche as haue
not a
sownde faith
in the veritie
of the
Sacrament
are straungers
to
Chryst.

For note well this (Reader) that whosoever he be, that erreth in the matter of the Sacrament, he erreth in manie mo. So did Luther the Raifer, and stirrer vppe of heresies in oure time. So did Oecolampadius, Zwinglius, Bullingerus, Bucerus, and Petrus Martir. So did our contrie men, Cranmer, Ridley, Latimer, and Taler. So dothe this Challenger, as his owne confession in his sermō well prouethe. So do soche as yet liue conuertlie, cloaking, and dissemblinge their heresies. So that though some other heresie maie be alone in a mā: yet be well assured, the heresie against the blessed Sacrament ys neuer alone in anie man, but accompanied with so manie other heresies, as he that hath them becometh a stranger to Chryste, and for lacke of a sownde faith knoweth not Chryste.

Who erreth
in the Sacrament,
er
reth in many
other
matters of
faith.

C Come therefore, and ioin with Chryste in the breaking of the breade, be partaker of the vnite of Chrystes bodie, that (as saincte Augustine saith) the impediment of the Enemie, whiche letteth thee to knowe Chryste, maie be remoued, and taken awaie. For the flesh of Chryste (as Theophilacte saith) hath an vspeakable powre or strenght, soche power or strenght that after the receipt of yt in due maner of faith, and sincere deuocion, yt will open thine eies, that thowe shalt knowe him trulie, whiche nowe, phantasieng that thowe dost knowe him, knowest him but phantasticall. Seing then this blessed Sacrament ys of soche great, and vspeakable vertue and geueth so great a benefitt, let vs heare the Authour of veritie, and of the Sacrament also, commending to vs the veritie of the same.

The fleshe of
Chryst in
the Sacrament
hath
an vspeakable
power

THE

THE SECONDE CHAPITER EXPOVNDETH THE

sixt of saincte Iohn according to the letter.

Two notable
mentions
made by
Chryst of
the Sacra-
ment.



He holie gospell teacheth vs, that the Authour of this blessed Sacramēt made two notable mencions therof at two sondrie times. The one was the promisse of the institution of yt, with a declaracion of the besitte, that shoulde enswe to men therbie, whiche ys sett furth and declared in the sixt chapter of saincte Iohn. The other was the plain and certen institutiō of yt in the last supper, accomplishing the promisse before made. Of these two by the helpe of the Authour of them, with thassistance, and direction of that his Spirit of trueth, whiche he hath promised shoulde lead vs into all trueth, this booke shall tell the verie trueth.

And forasmoch as by ordre the promisse goeth before the accomplishment of the promisse, although saincte Iohn, who ys the writer of yt, did write yt manie years after the other Euāgelistes had written the last supper, yet will I, as yt was spoken of Chryst first, before the other was doen, so first treatē of the same.

Oure Sauour Chryst being God and man, and knowinge (for that nothing was hidden to him) all thinges, as well the present secrete thinges and thoughtes of man, as also the ordre and succession of thinges to come, foreseeing that the people wolde resortē vnto him, and that mete occasiō shoulde be geuen, and that the time wolde verie well serue for the preparinge of the mindes of soche as wolde beleue in him, to speake of the high misterie of the receauing of his bodie and bloode: he began with the great miracle of the multiplieng of fise barlie loaves and two fishes. By the whiche miracle they being moued to consider his great power, might the more easilie be induced to the beleif of the greates miracle of the geuing of his blessed bodie and blood in the Sacrament, as Chrysostome saith: *Propterea id prius fecit miraculum, ut per illud non essent amplius increduli his, que postmodum diceret*, Therefore (saith Chrysostom) did he woorkē this miracle first, that by yt they shoulde be no more vnbeleuing in those thinges, whiche he wolde afterwarde tell them. For as the same Chrysostom saith, *Ex eo, quod hec credere oportuit ei facilius factu esse*: By that miracle yt behoued them to beleue, that these thinges also were easie for him to do.

Chrysost.
hom. 45 in
Iohn.

Ibidem.

Iohn. 6.

This miracle then beinge doen as a preparatiue or induction to the beleif of that great miracle, that afterward he wolde tell them that he wolde do: manie people did folowe him, though drawn by diuerse Spirittes: Some by the heauenlie Spiritte mouinge the minde: Some by the fleshlie Spiritte, moued of the bellie. whiche our Sauour Chryste did note when he saied: *Sequimini me, non quia vidistis signa, sed quia manducaistis ex panibus, et saturati estis*. Ye folowe me not bicause ye haue seen the miracles, but bicause ye haue eaten of the loaves, and were filled. And so proceeding nearer to entre into the matter, whiche he cheiflie entended, saied vnto them: *Operamini non cibū qui perit, sed qui permanet in vitam eternam, quem filius hominis daturus est vobis*. Labour not for the meat whiche perisheth, but for that whiche endureth into euerlasting life, whiche meate the Sonne of man shall geue vnto yowe.

The Iewes nowe by this aduertised, perceaued that they were moued to woorkē for the heauenlie life, and therefore asking howe they shoulde woorkē the worke of God, receaued aunswer, that yt was to belue in him who god had sent. Yet nowe forgetting the miracle so lately doen in feeding so great

H

A great a multitude with so fewe loaves, for the whiche then they coulde saie: This ys the verie Prophete, whiche shoulde come into the worlde, and wolde haue taken him and made him king: they saied nowe vnto him: *Quod ergo facis signum, ut videamus, & credamus tibi &c.* What sign shewest thoue nowe, that we maie see and beleue thee? What doest thoue worke? Our fathers did eate Manna in the desert (as yt ys written) he gaue them bread from heauen to eate: Here our Sauour Chryste hauing iust occasion, entreth into a large disputation with the whiche continueth to the chapters end. In the whiche he maketh mencion of three sundrie breades: that ys, of the bread Manna, of the bread the Sone of God, and of the bread the flesh of Chryste. Whiche three breades, as they be distincted in nature: So dothe the Euangelist, distincte them, by the distinction of their times in the whiche they were geuen.

Three sun-
drie bread-
es men-
tioned by
Chryst.
Joan. 6.

And therfore speaking of Manna, whiche was geuen long before, he dothe distincte yt by the time that ys past, saing: *Patres vestri manducauerunt Manna in deserto.* yowre fathers haue eaten Manna in the wilderness. By whiche saing ys declared not onelie a distinction and difference of the thing yt self, being Manna, but also of the time and place that yt was eaten of their fathers.

Ibid. 6.

The seconde bread ys the Godhead of Chryst, whiche as yt ys distincted from the first bread in substance: So ys yt distincted by the difference of the geuing of yt. And therfore our Sauour Chryste vttereth yt in the present tence, as then presentlie geuen, saing: *Non Moyses dedit vobis panem de celo, sed Pater meus dat vobis panem de celo verum.* Moyses gaue you not that bread from heauen: but my Father geueth yowe the true bread from heauen.

2.

Where note that Chryst saith: that his Father geueth the true bread. He did not saie, that he did geue, or will geue: but presentlie, geueth. And who ys this bread he declareth, saing: *Ego sum panis vita.* I am the bread of life. And whether this be spoken of his manhead, or of his god head, he immediatelie openeth: *Qui venit ad me non esuriat, & qui credit in me, non sitiet in aeternum.* He that cometh to me shall not hunger, and he that beleueth in me shall neuer thirst. Beleif ys directed to none, as to beleue in them, but to God alone.

Beleif ys
directed to
God alone.

C We beleue in Iesus Chryst God and man, not by the consideracion of his manheade alone do we beleue in him, but in that his Godhead and his māhead be ioined in vnitie of person, so as God and man ys one Chryst. Wherefore in this place he must be vnderstanded of necessitie to speake of his Godhead.

The thirde bread he beginnith to speake of when he saied: *Et panis quem ego dabo, caro mea est, quam dabo pro mundi vita.* And the bread whiche, I will geue ys my flesh. whiche I will geue for the life of the worlde. In the whiche woordes he teacheth a manifest diuersitie of this bread here spoken of, from the other spoken of before. For here by expresse woordes he nameth the bread his flesh. whiche yet more plainlie he teacheth to be his verie reall and substanciall flesh, when he saith: that he will geue them that same flesh, whiche he will geue for the life of the worlde. He gaue not his flesh spirituallie to suffer death for the life of the worlde, But the verie reall flesh of his verie bodie.

3.

D Wher nowe note, that wher I saied before, that in this chapter (besides the bread whiche our sauour Chryst fedde the people then with, miraculousslie) ther were three breades spokē of by Chryst: These three breades be distincted not onelie with difference of time, as ys before declared, but also with the difference of substance, as being three seuerall and diuerse substances, as in this sequele it shall appeare.

As

As for *Manna*, that yt was a diuerse substance from either of the other two, ye will easilie graunt me. That these other two be different in substance also, yts partlie proued allreadie, for that the one of the same ys the God head of Chryst, the proof wherof ys, that he moued the Iewes to beleue in yt. The other ys his flesh. whiche he gaue for the worlde.

Chryst moued the Iewes to beleue in hys Godhead, and to eat the flesh of his manly head

And here note that speaking of the bread of his Godhead he moueth the Iewes more then once to beleue in him. But speaking of this other bread he neuer moued the Iewes to beleue in yt, but allwais to eate yt. Ther he saied: *Ego sum panis uitæ*. I am the bread of life. Here (as yt were disseueringe his flesh, as being one of the substaciall partes of his person, from the wholl) he saith, *Panis es*. The bread whiche I will geue ys my flesh, whiche ys a different Substance from the substance of the Godhead of Chryst although bothe theise Substances in Chryst, be but one person.

As touching the difference of time in the geuing of these two breades: The first ys geuen presentlie, and therfore Chryst saied: *Panis enim Dei est, qui de cælo descendit, & dat uitam mundo*. For the bread of God ys he, which cometh down from heauen, and geueth life vnto the worlde. Wher he allwais speaketh of the present time, saing: that he cometh and geueth life to the worlde.

Nowe speaking of the thirde bread, he spaketh of the time not present, but of the time to come, saing: *The bread which I will geue*. So that as ther ys two plain differēces of time, that ys the time present, and the time to come: So be the two breades, two different Substances, the one being expressed as the cheifer parte to be beleued on, the other as the inferiour parte, by the name of flesh to be eaten on.

This I dare auouche to be the verie natieue sense, and the true vnderstanding of this scripture, as ye maie perceaue the verie scripture yt self enforceth vs to take this sense, accordinge to the letter.

Neuer the lesse that ye maie perceaue, that I will not arrogate to my self soche authoritie to expownde this scripture, as the Aduersaries haue doen, who haue so impudentlie vpon their owne head and authoritie taught, that Chryst here spake no one woordes of his bodie and bloode in the Sacramēt, but onelie of his woordes and our beleif in the same: for the confirmacion of that, which yt hath pleased god to be vttered by me, and the confutaciō of that, that Satan hath moued the Aduersaries to saie against the trueth, I wil as hertofore ys doen, consulte with certain of the elders of Chrystes Parliament house, and learn of them yf in that same house, ther ys acknowledged, and receaued any soche differences of breades in the sixte chapiter of saincte Iohn, as I haue declared or no. whiche differences when they shall be by them auouched, I will vse their testimonie and authoritie to expownde the rest of the chapiter, that toucheth my matter cheiflie intended, and not mine owne. Whose authoritie (Reader) yf thowe wilt not by thy affection so farre abase, that thowe wilt counteruail the same with a bare saing of a light Newling, and preferre him before so manie graue Auncientes, I doubt not but thowe shalt se matter enough, to drawe thee to the aunciēt, and verie trueth, professed and receaued manie hundreth years in the Church of Chryst.

A THE THIRDE CHAPTER PROVETH BY THE

doctours that the sixte of saint Iohn speaketh as wel of the bread Chrystes flesh in the Sacrament, as of the bread his Godhead.



And first let vs see the distinction of breades. As for the breade whiche our Sauour Chryst multiplied and the breade Manna, which be manifestlie distincted in all mens knowledges, and of the whiche ther ys no Controuersie, I shall not nede to speake any more.

Of the other two breades, wher our Sauour Chryst began to enter disputacion of them, and in the beginning of the same saied: *Ego sum panis vite*. Ther Chrysostom in expownding the same text, saith: *Iam in mysteriorum traditionem deuēturus est, et primum de diuinitate sua sic disputat: Ego sum panis vite. Neque enim de corpore, hoc dictum est, de quo circa finem inquit, Panis quem ego dabo, caro mea est: Sed adhuc de diuinitate. Etenim ille propter Deum Verbum panis est, quemadmodum hic panis, propter aduenientem ei Spiritum, panis celestis efficitur.* Nowe will he (meaning Chryste) come to the setting furth of the mysteries, and first of his Godhead, he saith thus: *I am the bread of life.* For this was not spoken of hys bodie of the which aboute the end he saith: *The bread which I will geue, ys my flesh.* But as yet of his Godhead. For as that ys bread for God the Sonne: So ys thie breade made heauenlie bread, for the Spirit coming to yt. Thus moche Chrysostom Ys not this a cler testimonie? Do ye not see here, a plain distinctiō of breads? This (saith he) *I am the bread of life*, ys spoken of the Godhead, and cōtinueth disputacion of yt, till he come to this text: *The bread that I wil geue ys my flesh.* And this (saith he) ys spoken of his bodie. And dothe not nowe the sixt of S. Iohn speake of the bodie of Chryste in the Sacrament?

Ioan. 6.
Chrysost.
homil. 44.
in Ioan.

Chrystes
Godhead
and man-
head distin-
cted as two
breades.

Note further that he saith, as the Godhead ys bread for God the Sonne (meaning that the Godhead in Chrystys God the Sōne) So (saith he) this bread (meaning the flesh of Chryst) ys made the heauenlie breade for the spirit coming to yt.

But I will not trooble thee (Reader) with manie woords in so plain a matter. I will rather produce some other one of the other side of Chrystes Parliament house, to see yf their testimonie be agreable, and whether they be taught of one Spirit, one true exposition of Chrystes Gospel.

S. Augustin expownding the same text (that Chrysostō saith Chryst spake of his bodie) writeth thus: *Determinat consequenter Dominus quomodo se panē dicat, non tantum secundum diuinitatē, quā pascit omnia, sed etiā secundum humanā naturā, quē est assumpta à Verbo Dei, cum subdit: Et panis quē ego dabo caro mea est.* Our Lord (saith S. Augustine) determineth consequentlie how he calleth him self bread, not onelie after his Godhead, whiche fedeth all thinges, but also after his humane nature, which ys assumed of the Sonne of God, whē he saied afterward: *And the breade whiche I will geue, ys my flesh, &c.* Doth not here S. Augustin agreeable with Chrysostome, teach a plain difference of the bread of the Godhead of Chryst, and the bread of his Māhead? doth not he saie that Chryst in this text: *The bread which I will geue, ys my flesh*, dothe speake of his humane nature? Consider then (Reader) the authoritie and auncientie of these two great and famous Fathers of Chrystes Church, and accept their iudgements before these newfangled Inuentours, in the exposition of the scriptures.

And now that ye haue heard these two of the higher house agreable reporting how the Church in their times vnderstood the sixt chap. of S. Iohn of the Sacramēt: We will also heare some of the lower house, ad some of the not of the later daies, but of the aunciets of that sorte being well toward a thousand years agoe. Of the whiche we will first heare Theophilacte the fo-

S lower,

Cap.iii.

THE SECOND BOOK.

Theophi-
last. in 6.
Ioan.

lower of Chrysostome in manie thinges, whether he folowe him in this also or E
no. Thus he writeth vpon the same text.

Manifeste autem nobis hoc loco, de communione corporis dicit. Nam panis (inquit) quem ego dabo, caro mea est, quam ego dabo pro mundi vita. Porro potestatem suam indicans, quod non ut seruus, & minor patre crucifigendus, sed voluntarie, inquit, Ego dabo carnem meam pro mundi vita. Manifestlie doth Chryst speake vnto vs of the mysticall communion of hys bodie. For the bread (saith he) *whiche I will geue youe, & my flesh, which I will geue for the life of the worlde.* And shewing his power, that he should be crucified not as a seruaunt, and lesse then the Father, but willinglie he saith: *I will geue my flesh for the life of the worlde.*

Note here that Theophilacte doth not onelie folowe, and agree with Chrysostome: but also he semeth to signifie, that yt was a clere matter, a plain matter, a matter receaued of all men of Chrystes Church in his time withoute controuerfie, when he saeth, that Chryst in that text spake manifestly of the communion of his bodie.

Sap. 5.

A merueilouse matter, that, that Chryst did speake so manifestlie, and of these Fathers was cōceaued so clerly: shoulde nowe a daies be taken of these peruerterers of Gods scripturs so obscurelie By this ye maie see that in the cler light they are blinde, and can not see. For blinde maliciouse ignorance hath vtterlie blinded them. Therefore an other daie, except in time they repente, they shall saie, and lamentable confesse, as in the booke of wisdom ys saied in the persons of soch: *Errauimus a via veritatis, et iustitie lumen nō illuxit nobis, &c.* We haue erred from the waie of truteth, and the light of righteousness hath not shined to vs, and the Sunne of vnderstanding rose not vppon vs. We haue wearied our selues in the waie of wickednesse, and destruction. Tedious waies haue we goen, but as for the waie of the Lorde we haue not known. Whiche maner of lamentacion God auerte from them, and geue them grace in time to repent, that the Sunne of vnderstanding maie rise vpon theme.

To procead, and therby to trie whether soch as haue writen of late years, I mene, whiche were within these three hundreth years or ther aboute (whiche haue ben so vilie esteemed of these singular phantasied men of our time) did dissent from these elders in the exposition of this scripture: And whether the Church these two or three hundreth years last past, did otherwise vnderstand the scriptures then the fathers did, by the hearing of some one we shall perceaue.

Fathers in
olde time
spake of the
mysteries
conuerlie.

And to speake here what I thinke, verilie I thinke the subtle and craftie conueighance of the Aduersaries, and this Proclamer also, was and ys to contemne and despise these late authours, first, bicause they ver (as they saie) not eloquent, and therefore Erasmus moche inueigheth against Lyra. Then these are not auncient, and therfor not to be alleaged. Last they open theselues a lide more, and saie these authours are not, to be alleaged, but reiected bicause their doctrine ys not sownd, but corrupted. And they haue corrupted (saie they) and peruertered, and destroyed Gods woord with the inuentiōs of mē. And by this were al the learned writers, which were within these sixe or seuen hūdreth years defaced and reiected as .S. Tho. Aquinas, .S. Bonauentura, Petrus Lombardus, Dionysius Carthusianus, Hugo Cardinalis, Holcot, and N. Lyra, with a great nōbre mo of that age, which are not esteemed, nor accepted as of authoritie, nor none that haue writen within the compasse of these thousand years can be allowed by some of the Aduersaries. And why was this? Bicause they wrote so plainlie, that they coulde not be wrested. As for other Fathers, that were before a thousand years, though manye

of

A of them did writte verie plain, as occasion did serue, when they did write to christen men. Yet oftentimes when they did preache to the people, or write to soche as were weake in faith, as in those daies the Church was mingled with those that had not receaued the faith, then bicause *Perfectoris est solidus cibus*, strong meat ys for them that be perfecte, and *Paruulis in Christo dat dandum*. To ionglings in Christe milke ys to be geuen: therefore they oftentimes (as yt was necessarie, that the mysteries of our faith, shoulde not be vttered to them that coulde not beare them) did speake of the same comertlie and close lie, and therefore they were faine oftentimes to knitte vpper ther talke of the Sacrament, with this or like saieng: *Noran fideles*, the faithful do knowe. And by like occasion did in manie places write obscure lie in this matter, and did not so manifestlie and plainly vtter yt, bicause ther was no occasion geuen them by heresie in that matter, but all were of one minde in yt, hauing most godlie peace and quietnes in the same.

B And therefore the Aduersarie more delighted with obscure places, which he thinketh better to drawe to his sence, then the plain places, which will not suffer them selues to be drawn, hath laboured to reiecte soche as did write, since the Church was well settled and staied, and might therefore write plainly, what their faith taught them in this mysterie. But cheiflie all them that did write since the time of *Berengarius*, which vpon occasion of heresie were enforced to write plainly in this matter. But God be praysed the eldest and allncientest Fathers, haue yet in diuerse places written so moche in plain maner, that yt ys able to conuince and ouerthrowe the heresies of the Aduersaries, as partlie ye haue heard allreadie.

*Hereticks;
how they
allege the
fathers.*

mod. d. ut

C And yet for all the pretended auncientie they sought, refusing these learned men, that were within a thousand years, yet one of them wolde allege an other, as *Bullinger* alleged *Zuinglius* in his exposition vpon saint Pauls epistles; which *Zuinglius* was so holie and so auncient a father, that he was slain in a sedicion raised by him and his disciples, against the magistrates of hys contrie. And this ys as good a chaung, as the heretiks made in the beginning of this wicked time of heresie, when they putte the holy saincte and Martyr *Policarpus*, that was saincte Iohn the Euangelistes disciple, oute of the kalender, and putte in the heretike Thomas Hatten, that was bourn for heresie.

*Like to like
Zuinglius
slain in a
rebellio bego
by himself.*

*Polycarp.
put out of
the Kalender*

Nowe notwithstanding their craftie iniquitie in reiecting these good catholique authours, I will vse plain simplicitie in the accepting of them, that the truth which they professe being auncient though the authours be of late daies, and the consonancie of these with the most auncient authours in teaching and vttering the same truth, maie be perceaued.

For ys these of late yeares agree with them of the olde time in the truerh, and teache the same truth that thother do, what shoulde lette vs to heare them, and accepte them? Yf none shoulde be receaued but soche as were a thousand years since, and soche also as be of this our time, shal be refused, the preachers must cease. For of what more authoritie or credite ys he of, that teacheth in the pulpet by speaking, then he that teacheth by open writing? Yf ye will not beleue me writing, ye will not beleue me preaching. Yf ye will beleue me preaching, for that I speake the truth by the scriptures, and auncient fathers: Beleue me also writing the truth by the scriptures ad aunciet fathers. And ys these alowed writers of these later daies teach the truth by the scriptures, ad aunciet fathers, the must they neds be receaued. And ther for trulie yt ys necessarie that they be alleged, to thetent the truth maie

*Thantori-
tie of late
writers ap
proued by
good rea-
sons.*

be perceaued to be one throughout all, and that they being ioined with the aunciētes, yt maie be seē that the same trueth is taught now, that was taught a thousand yeaes ago before. And therfor haue I determined not to geue place to this refusall of Heretiques, but to alleage the Authours of these later yeaes, that the cōsonancie and vnitie of the trueth maie be perceaued in all ages, and that ther ys no other trueth taught now, thē was taught in the Primitiue Church, and the time of the Apostles, yea, no other trueth, then was taught by oure Sauour Chryst himself, and by his holie Spirit, the Authour of all trueth. Wherby the foule railinges, and slaunders, which be most comēlie in the mouthes of the enemies maie be taken awaie, and they of their vntueth and malice woorthilie confounded. Thus moche I thought good to saie, for that in this book I minde to vse the testimonies of these late writers for thentent aboue specified.

And nowe therfore to Theophylacte the Grecian, I shall ioine the learned doctour Nicolaus de Lyra a latin Authour who writing vpon the sixt of S. Iohn cometh to this text: *Et panis, quem ego dabo, caro mea est.* And the bread, whiche I will geue ys my flesh: and expowndeth yt thus: *Postquam egit de pane spirituali, qui est Verbum, hic consequenter agit de pane spirituali, qui est Sacramentum.* After he hath don (saierh this Authour, of Chryst) with the spirituall bread, which ys the woorde: here consequentlie he treated of the spirituall breade, whiche ys the Sacrament. What dothe this authour dissent from the Fathers? dothe he not signifie that Chryste before the sentence so often alleaged, did speake of the spirituall bread hys Godhead, which he calleth the woord? And doth he not now saie, that in yt that foloweth Chryst speaketh of the Sacrament? These be sufficient to declare the true vnderstāding of our Sauour Chrystes proctesse, and ordre in the sixt of S. Iohn. And for that ye perceauē the same, as well after the minde of Chryste, the verie texte so leading vs to vnderstand yt, as also after the minde of diuerse learned authours, I will now proceed to see the vnderstāding of diuerse textes of the rest of this chapter, that treatē of the blessed Sacrament.

THE FOVRTH CHAPITER BEGINNETH A

further proof of the former matter by S. Cyprian and Euthymius.



His distinction of these two breades last before mencioned perceaued, and being withall remēbred, that at this text (*The bread, which I shall geue, ys my flesh, whiche I will geue for the life of the world*) Chryst began to speake of the Sacrament, and continueth the disputation therof to the ende of the chapiter: to proue the same more manifestlie to the Reader, and withall to make yt clere, that that processe ys not of a figuratiue flesh, but of Chrystes verie propre flesh and bodie I will beginne at the same text, and so descending to the last by a nombre of the most auncient Fathers of Chrystes Parliament house, open both the one and the other, I trust, to the full contentacion of the godlie Reader.

The firste that shall shewe hys minde of this matter shall be the holie Martyr Cyprian, who saierh thus: *Panis vite Christus est. & panis hic omnium non est, sed noster est. Et quomodo dicimus, Pater noster, quia intelligentium, & credentium pater est: sic & panē nostrū vocamus, quia Christus noster, qui eius corpus cōtingimus, panis est. Hunc autem panē dari nobis quotidie postulamus, ne qui in Christo sumus, & Eucharistiam quotidie ad cibū salutis accipimus, intercedente grauiore aliquo delicto, dum absteriti, & nō cōmunicantes, a celesti pane prohibemur, a Christi corpore separemur, ipso predicante, &*

monente;

A *monente: Ego sum panis vite, qui de celo descendi. Si quis ederit de hoc pane, uiuet in eternum. Panis autem quem ego dederò, caro mea est, pro seculi vita.* The bread of life ys Chryst, and this breade ys not the breade of all men, but yt ys ours. And as we do saie, *Oure Father*, because he ys the father of all that do beleue and vnderstande: Euen so also, *oure bread*, call we, *whiche touche his bodie*, bicause owre Chryste ys bread. This breade we dailie desire to be geuen vs, least we, which bein Chryst, and take the Sacrament dailie to oure meate of health, some greuouse offence coming betwene, while we being excōmunicated, and not receauing be forbidden from the heauenlie bread, maie be separated from the bodie of Chryste, he himself openly saing and teaching: *I am the bread of life, whiche descended from heauen, Whosoener shal eate of this bread shall liue for euer. The bread, which I will geue, ys my flesh for the life of the worlde.* Thus moch S. Cypriā

In this sentence, I doubte not but ye perceauē, that this holy Martyr applieth the sentences of the sixt of S. Iohn to the Sacramēt of Chrystes bodie and blood. According to whiche vnderstanding he calleth Chryst our bread, whom he so calleth, not onelie bicause of his Godhead, but also bicause he feadeth vs in the Sacrament with his bodie. For (saith he) *we being in Chryste, do receaue the Sacrament dailie to the meate of health.* But yf by sinne we forbear to receaue the heauenlie bread, we be separated from the bodie of Chryste. Wherby we maie perceauē that not onelie the sixt of S. Iohn ys to be vnderstanded of the Sacrament, But also when S. Cyprian calleth the Sacrament the meate of health, the heauenly bread, and the bodie: we are taught that in the Sacramēt ys the verie presence of that bodie, to the which proprelie these goodlie titles maie be wourthilie applied. Whiche bodie can be none other but the bodie of Chryst God an man.

S. Cyprian
aplieth the
sixt of .S.
Iohn to the
Sacrament

But forasmoch as the faith of this famous Father and holie Martyr Cyprian in this point hath ben notable and manifestlie declared in sentences before alleaged in the first booke, and more herafter shall be spoken, I will not nowe trooble the reader, with any longer declaracion of the same, but will ioine with Cyprian one of the other side of Chrystes Parliament house, euen Euthymius a grecian, whose sentence, Reader yt shall not repent thee to hear, yf thowe desire to knowe the trueth. Vpon the text of S. Iohn before treated of he maketh this exposition.

Duobus modis dicitur Christus esse panis, secundum diuinitatem scilicet, & humanitatem. Postquam ergo docuit de modo qui secundum diuinitatem est, nunc etiam docet de modo, qui est secundum humanitatem. Non autem dixit, quem do, sed quem dabo. Datus namque erat in vltima cena, quando sumptum panem, actus gratis fregit, deditque Discipulis, & ait, Accipite, & comedite: Hoc est corpus meum. Chryste ys saied to be bread two waies: that ys, after his Godhead, and after his manhead. Therefore when he had taught the maner whiche ys after his Godhead: Nowe dothe he also teache the maner whiche ys after hys manhead. For he did not saie, *which I do geue*, but *which I will geue*. For he wolde geue yt in the last Supper, when thanks being geuen, he brake the bread which he had taken, and gaue yt to the disciples and saied: *Take, eate, this ys my bodie.*

Euthymius
in 6. Iohn.

What can the Adversaries saie against so manifest, and so plain a sentence? Do not their cheekes waxe red for shame? Ys not blind ignorance, or deuillish malice to be laied vnto these men, that either do not knowe the learning of so manie great clerkes, or els, yf they knowe, do so maliciouslie, so deuillishlie preferre their owne arrogant phantasies and opinions, and presume to saie the contrarie to that so manie, in soch fundrie ages, declaring also therby the whol cōfēt of the church through al ages in the same do affirme ad teach?

whiche ys, that Chryst did treat of, and promisse in sixt of Iohn, the Sacrament of his bodie and bloode. E

Now (gentle Reader) wilt thou beleue them in their matters, when they be deprehended in soche notable falshead, as all the Church doth reprehende them for. And yet their falshead shall more appeare by other mo herafter. Whereby yt shall most clerely be perceaued, that they haue attempted against all trueth, to wrest the sixt chapter of saincte Iohn, from the Sacrament. And so shalt thou se howe farre they haue swarued, and doo swarue from the trueth.

THE FIFTH CHAPTER PROCEADETH VPON

the same text, by saincte Augustin and Chrysostome.

*August. de
cultura do-
gri Domi-
nici.*



Hat ye maie see more of the vnderstanding of this text, an other coople shall be produced to shewe yow howe this place of Iho ys vnderstanded. The first of them shall be famous Augustine, who saith thus: *Mensa sponsi tui panem habet integrum, et poculum sanctu, quem panē, etsi fractu, comminutumque vidimus, integrē tamen cum ipso suo Patre manet in celis. De quo pane dicit: Panis quem ego dabo, caro mea est pro mundi vita.* The table of thy spouse hath perfect or pure bread, and an holie cuppe. Whiche bread although we haue seen broken, and bruyed on the crosse: yet yt abyde with that his Father wholl in heauen. Of the whiche bread he saith: *The bread that I will geue ys my flesh, whiche I will geue for the life of the worlde.* F

S. Augustine speaking here to the spouse of Chryste, saith, that the table of her Spouse or husbände hath a perfect bread, The bread on the table of Chryste, what ys yt but the Sacrament? Of this bread whiche ys the Sacrament in the table of Chryste, the same Chryste (saith S. Augustine) saith: *The bread whiche I will geue ys my flesh.* By which woordes yt ys ineuitable manifest that that sentence of S. Iohn ys spoken of the Sacrament.

*All one
bodie that
was broken
on the Crosse,
ys with
the Father
in heauen,
and on the
altar.*

But now whether yt be spoken of the Sacramēt, as of a bare signe, which signe (as the Aduersaries alleage) as other signes likewise, dothe but take the name of the thing, that yt ys the signe of, or no, let vs searche by saincte Augustine here. Yt ys euident that saincte Augustine here teacheth, that yt ys spoken of the verie thing whiche ys signified, and not of the bare signe. For S. Augustine speaking of the bread, and that of one bread, dothe declare yt to be, and to haue ben in three sundrie places, that ys, on the table, on the crosse, and in heauen with his Father. The Sacrament, that ys, the externe signe, was neither on the crosse, neither ys in heauen. Wherefore yt ys the verie bodie of Chryste which was vpon the crosse, and ys with the Father in heauen, that ys now on the table of Chryste. For note the saing well, and ye shall finde, that he speaketh but of one bread. For when he had spoken of yt, as being on the table, he speaketh again of the same by the relatiue, saing: which bread although we haue seen broken on the crosse. G

A relatiue (as the grammarian knoweth) maketh reherfall of a thing spokē of before. Then when he saied, *whiche*, he speaketh of the bread on the table. So that by S. Augustine, *that same bread, that ys on the table, ys ys whiche was broken on the crosse.* And that *that was broken on the crosse, ys ys that ys whole sitting in heauen with the Father.* Whereby yt ys consequent, that yt ys the same; and verie bodie of Chryste that ys on the table, that was vpon the crosse, and ys at the right hande of God the Father. As saincte Augustine in fewe woordes H

hath

A hath pithilie touched that, that we here seke, namelie that this place of the sixt chapiter of saincte Iohn speaketh of the Sacrament, and yet not of the Sacrament as of a bare signe, but of the verie bodie of Chryste, and of the same dodie by the name of bread spake the sentence, *The Bread whiche I will geue, ys my flesh*: So I breiflie haue touched and noted the same to yowe, hasting to heare the sainges, and expositions of Chrysostome vpon the same text.

Chrysostome, after he had in his learned maner declared in his 44 homelie, that Chryste spake this texte of S. Iohn, which we treat of now, of his bodie, when he cometh to the same in his owne place, after he had reprehended the Iewes for their incredulitie, and slacknes in the beleif of Chrystes woordes, saith that they therfore tooke no profite of them. *Illi tunc temporis nihil ex ijs dictis, nos illius beneficij utilitatem cepimus. Quare necessario dicendum quam admiranda misteria, & cur data sint, & que eorum utilitas.* They at that time tooke nothing by those woordes, we haue taken the profit of the benefitte, wherfore necessarilie yt ys to be saied, howe wonderfull the misteries be, and wherfore they be geuen, and what ys the profit of them. These woordes Chrysostome speaketh vpon the woordes of Chryste, *The bread which I will geue, ys my flesh*. In the whiche woordes forsomuche as Chryste saied he wolde geue his flesh, Chrysostom saith, they be wonderfull mysteries, And therfore he wolde searche the cause why he gaue them, and what profit cometh to vs by them.

And immediatelie as a cause whiche Chryste gaue vnto vs this misterie, the bread whiche ys his flesh: the said Chrysostom adioineth this sentence of saincte Paule: *Vnum corpus sumus & membra ex carne & ossibus eius.* We are one bodie and membres of his flesh and of his bones. And that he wolde not be mistaken, but that these woordes be spoken of the receipt of that breade that Chryste gaue, whiche ys his flesh, he more plainlie vttereth his mening, expounding the former woordes thus: *Vt autē non solum per dilectionē, sed re ipsa in illam carnem conuertamur, per cibum id efficitur, quem nobis largitus est.* That we shoulde not onelie by loue, but in verie dede be turned into that flesh, that ys brought to passe by the meate whiche he hath graunted vs. Thus Chrysostome.

And what meate did he graunte vs? euen that, that he frelie promised to geue vs, a bread whiche ys his flesh, whiche flesh being oure heauenly and spirituall meat contrary to the ordre of carnall foode, whiche receaued ys turned into vs, and not we into yt, turneth vs into the flesh of Chryste, as yt was saied to saincte Augustine: *Nec tu me mutabis in te, sicut cibum carnis tuae, sed tu mutaberis in me.* Neither shalt thoue chaunge me into thee as the meate of thy flesh: but thoue shalt be chaunged into me. And this ys one cause why Chryste gaue vs this wonderfull misterie as Chrysostome right godlie termeth yt.

He addeth also an other cause of the geuing of this great misterie vnto vs, whiche ys this: *Cum enim sumus in nos amorem indicare velles, per corpus suum se nobis commisit, & in vnum nobiscum redegit, ut corpus cum capite uniretur.* When he wolde shewe furth his loue towardes vs, by his bodie he mingled him self with vs, and brought him self into one with vs, that the bodie might be vnited with the head. Thus muche Chryst. Marke his woordes, that Chryste By his bodie hath mingled himself with vs, whiche bodie ys not a phantasticall bodie, but his verie reall bodie, as the same Chrysostome after goodlie examples godlie setting furth the matter, speaketh in the person of Chryste.

Chrysost.
hom. 45. in
Iohā.

Chrystes
flesh turneth vs in-
to ys.

The same
flesh and
blood that
Chryst tooke
of our nature,
he geueth vs a-
gain.

Vester ego frater esse volui, & communicavi carnem propter vos & sanguinem, & per que vobis coniunctus sum, ea rursus vobis exhibui. I wolde be yowr brother, and for yowr sakes I tooke flesh and bloode with yowe, and by what thinges I was conioined to yowe, those thinges again I haue geuen vnto yowe.

Weigh this golden sentence with me (gentle Reader) I beseeche thee, weigh yt well, and see whether we receaue but a peice of bread in the holie Sacrament or not. Yt ys most certen, that Chryste tooke not a phantasticall bodie. as the *Maniches* here tofore saied, but a verie true bodie, of verie flesh and verie bloode, and was in all thinges fownde a verie mā, saue onelie that he lacked sinne, and hauinge soche flesh, and soche bloode, he must nedes beioined to vs as one of our nature and kinde, a verie man as we be. Yf the he gaue vnto vs those thinges, by the whiche he was conioined to vs, he was conioined to vs by verie substanciall fleshe and bloode, wherfore he gaue vnto vs his verie substanciall flesh and bloode. Yf he gaue (as the aduerfarie saith) vnto vs his flesh but onelie in a sign, then he gaue not his verie flesh in dede: But he was not conioined to vs by flesh and bloode in a signe onelie. Wherfore he giueth vs not his flesh and bloode in a sign onelie.

And again (as some other do saie) he geueth vs his flesh and bloode, that ys the benefitte, the merite and grace of his flesh and bloode, and not his verie reall flesh and bloode. I denie not but he geueth vs the merite of his passion, suffred in his flesh, and sheding of his most precious bloode, but that ys not imparted and geue to vs onelie in the Sacrament of his blessed bodie and bloode: but also in other sacramentes. As in Baptisme we haue remissio of sinnes, both originall and actuall, from the whiche we be washed in his bloode: *Lauit nos à peccatis nostris in sanguine suo.* He hath washed vs from oure sinnes in his blood: So haue we also in the sacramēt of penance, wher also we haue remission of sinnes by the merite of Chrystes passion, And breiflie all the sacramentes haue their efficacie, pōwer and strenght of the merites of Chrystes passion: So that to haue the merite of Chrystes passion ys not the propre benefitt that cometh to vs by the receipt of this Sacrament of the bodie and bloode of Chryste, but ys a benefitt geuen to vs in the ministracion and due receauing of all other sacramentes. But the propre benefitt of this sacrament, ys to receaue the verie bodie of Chryste, as a singular pledge and token of his loue, who voucheth saif for the vnmeasurable loue that he beareth to vs, not onelie to be with vs by his sign or token: but (as vehement and perpetuall loue requireth) to be with vs by his verie presence, and that we receauing him shoulde be turned into his flesh wherby (as *S. Hilarie* saith) we are naturallie in him, as he ys naturallie in vs, being members of his hodie, of his flesh and of his bones, yea ad into that flesh, whiche (as *Cyrill* saith) ys *unificat*, that ys geuing life or making to liue euerlastinglie, according to his owne promise: *Qui manducat me, viuet propter me*, he that eateth me shall liue by means of me.

These be the benefittes propre vnto this Sacrament (as *Chrysostome* hath reherced) who also proceeding declareth the great and wonderfull excellencie of this Sacrament, and a nombre of other benefittes enswewing to vs by the receipt of the same. Whose processe although yt be somewhat longe yet for that yt declareth moste manifestlie the truth of Chrystes presence in the Sacrament, and most godlie commendeth the same, I teacheth vs not onelie to reuerence yt in our heartes, and also by mouthe reuerentlie to speake of yt (whiche bothe two haue mothe detained in these daies) but also to moueth spirittuall delectacion in the heart of the true chrystian, I trust ye shall

A plain pla
ce of Chry-
st for the
Proclamer

Apocal. 1
Receipt of
Chrystes
merites not
propre to
one but cō-
mon to all
sacramētes

sume of the
holy spirit
in the heart
of the chry-
stian

A shall not be tedious to the Reader in readinge, And therefore shall I more gladlie take paines in the writing.

When Chrysolom had spoken moche of the flesh of Chryste, of whiche some parte ye haue nowe hearde, He cometh to speake of his bloode, of the which ye shall nowe heare. Thus he writeth : *Hic sanguis facit, et imago in nobis regia floreat. Hic sanguis pulchritudinem, atque nobilitatem anime, quam semper irrigat et nutrit, languescere non finit. Sanguis enim a cibo non fiti reperire, sed prius aliud quiddam. Hic quidem primum irrigat quiddam, eamque in quoddam magna imbuit. Hic mysticus sanguis Demones procul pellit, Angelos et Angelorum Dominum ad nos allicit. Demones enim cum Dominum sanguinem in nobis videt, in fugam vertuntur. Angeli autem*

Christ :
ibid.

The' great
excellencie
of the blood
of Chryst
in the Sa-
crament.

The myster-
ies of the
Church be
wonder-
full.

In the whiche processe ye maie perceaue how moche this holic man este-
med the blessed Sacrament. Euen so moche did he esteeme yt, so moche
D did he regard yt, so moche he reuerenced it, that after so moche praise and
magnifieng of it, as a man beholding the vspeakable highnesse of it, he
brake oute and saied. *Admiranda Ecclesia mysteria*, wonderfull be the mysteries
of the Church.

Bud

Objection

Answers.
Bloods of
Chryst on
the crosse
and in the
Sacrament
all one.

To proue
that he spa
ke of the Sa
crament

Partakers
of the blood
of Chryst
dwell with
Angells,

But perchaunce the aduerfarye will gladdie here feke a starting hole, as commonlie he dothe, when he is charged with the ineuitable truth; and will faie that all thefe great praifes be not of the blood of Chryfte, whiche we faie ys in the Sacrament: but of the blood of Chryfte that was shed vpon the crosse.

To the whiche I aunswer, that truth yt ys, that all this praife ys of the blood of Chryft whiche was shed vpon the Crosse. For I vnderstand the blood of Chryfte in the Sacrament, to be the same, and none other, that did flowe oute of Chrystes side vpon the Crosse. For as in the Sacrament ys the verie same bodie in substance, that was crucified vpon the Crosse: so ys ther the self same blood in substance that was shed vpon the Crosse. But in maner diuerse. Ther the bodie and blood of a man mortall: Here of Chryft immortal. Ther paffible: here impaffible: Ther vifible: here inuifible. Ther fenfible perceaued: Here faithfullie beleued. Neuertheleffe I faie that Chryfostom spake all thefe praifes of the blood of Chryfte in the Sacrament, the praife of which ys the praife of the other, for that they be all one.

But that my bare faing shall not be fufficient authoritie to anfwere the vntreu faing of the Aduerfarye, and that I feke rather to fatisfie then to contende: Chryfostom him self fhall fufficiently aunswer this, by his authoritie. And that both by that, that ys alleaged of him allreadie, and alfo by that, that foloweth the same. Call therfore to remembrance the fentence of Chryfostom immediately preceeding this long faing nowe laft alleaged, and let them be ioined together, and then by the dependance of the one to the other, ye shall perceauie whether all this praife was directed. The fentence going before was this: *I wolde be your brother, and for your fakes I tooke flesh and bloode with youe. And by what thinges I was conioined to youe, thofe same againe haue I exhibited,* And the entreth into this long praife, wherby when he fpeaking of the geuing to vs of his flesh and blood (of the whiche alfo he made a long difputacion before, and of the whiche the wholl homelie treated) ioined this faing to it: wherof fhoulde he fpeake, but of that blood in this fentence, that he fpeake of before in the other, and in the wholl homelie?

And alfo when he had fo greatlie and highly magnified the bloode of Chryft: Yet he declareth wherto he looked when he exclamed and faied: *Admiranda Ecclefia myfteria.* The myfteries of the Church are wonderfull, and then proceeding declareth him self manifefstlie to fpeake of the Sacrament, by a fimilitude faing: *From Paridife runneth a fpring, from the which floweth fenfible riuers: from this table goeth oute a wellspring, whiche diffundeth spirituall riuers.* all whiche woordes do clerely showe, that all this his proceffe, tendeth to the blood of Chryfte, as being in the Sacrament.

And although this aboue faied dothe fufficientlie proue this to be fspoken of the Sacrament: yet this that foloweth doth more proue yt, and maketh it fo clere, that yt can not be gainft faid. *Vt enim homo feruos suos emis, & ornat: ita nos sanguine suo Christus. Qui huius sanguinis sunt participes, cum Angelis, & Archangelis, & supernis virtutibus commorantur, ipsam regiam stolam Christi induti, spiritualibus armis muniti. Sed nihil dixi, ipsum induti sunt regem. Sed sicut purum est, & admirabile, ita si pure accefferis, ad salutem acceffisti, sine prava conscientia, ad pernam & supplicium. Qui enim manducat, & bibit indigne SANGVINEM Domini, iudicium sibi manducat & bibit.* As a man (faiech Chryfostom) dothe both buie his feruauntes, and deck them: euen fo dothe Chryft vs with his bloode: They that be partakers of this bloode, they dwell with Angells and Archangells, and with

A with the powers aboue, being cloathed with the kinglie garment of Chryste, are defended with spirituall armour. But I haue saied nothing. They haue putte on the King himself. But as yt ys a great thing, and a wonderfull: euē so if thowe come to it purelie, thowe hauest come to health or saluacion: But if with an euell conscience, thowe hauest commed to pain and punishment. *For he that eateth, and drinke the blood of our Lorde vnwourthelie, eateth and drinketh his owne damnation.* Thus Chrysostom.

Note here, that he speaketh of the Sacrament

What can the enemye nowe saie? hath not nowe Chrysostome opened him self? and fullie, and plainly certified vs, that all this his communicacion was of the blessed Sacrament? Dothe not his allegacion of saincte Paule inuincible proue yt? yf saincte Paule in the place alleaged spake of the Sacrament, then Chrysostom that alleaged him spake of the Sacrament. and vndoubtedlie he did so.

B Wherefore (chrystian Reader) obserue here and note that Chrysostom dothe not onely vnderstand the text of saincte Iohn of the Sacrament: But also that therewith, both by plain opening of the woordes of S. Paule by moste goodlie and high praise, he teacheth vs that in the same Sacrament ys the verie presence of Chrystes bodie and bloode. And in his so doinge teacheth also all good chrystian men highlie to esteeme, and greatlie to reuerence and magnifie this wonderfull misterie of Chrystes blessed bodie and bloode, considering, and by faith perceauing verie Chryste God and man ther to be present. And not so lightlie, so irreuerentlie, so vndeuouslie to vse it, as heretofore, euen before the time of heresie, yt was vsed or raither abused. For the whiche abuse, I assure yowe, I earnestlie beleue, that as in yt we did fore offende: So by it God hath sore plagued vs. Let vs therfor be admonished, and learn to amend our selues.

God plagueth vs for abuse of the Sacrament

C And the like I wolde with the Aduersarie to do, that wher he in this wicked time hath forsaken his faith, and with defiled mouthe hath railed in blaspheming this most holie Sacrament, and hath called the faithfull Chrystians, Idolaters, and robbers of God, robbing him of his honour, and geuing yt to a peice of bread, he wolde nowe learn that he hath gon astray. and that not the Catholique Chrystians, but he and soche like haue ben Idolaters, and robbers of God his honour, not honouring him wher he was present, but with all vile means dishonouring him, whiche he and they maie repent.

Honourable titles, and great effectes of the Sacrament proue the presence of Chryst therein.

D Wolde this famous and noble clerke holie Chrysostom haue so extolled and magnified this Sacrament, so oftentimes calling it blood, and attributing to yt goddes power in *fearing and driving awaie of Demells, in washing our sowles, in geuing remission of sinnes, in putting death to flight, in being our health, and saluacion,* with a nombre of soche effectes, as ye haue heard, yf it were but wine? Can a cuppe of wine worke soche wonderfull workes and effectes? ys yt of soch force and strenght? if yt so be, the chamberlain of king Darius that tooke vpon him to proue, that *forte est vinum*, wine ys strong, wold not haue omitted so great praises of yt in his oracion, for it wolde haue made moche for his purpose. But surely this ys spoken by Chrysostome of the verie blood of Chryste, whiche in dede hath this great might and power, or els this great Father wold neuer so haue magnified yt.

And nowe thow that wast once in Chrystes faith, and hauest runne astray, returne again, and magnifie this diuine Sacrament with Chrysostom, and all other faithfull in Chryste. Returne, I saie, while the time serueth thee, and while yt ys daie, for *Venit nox, quando nemo potest operari*. The night will come,

Philip. 2.
Psal. 118.

come, when no man can woorke. Therefore I do aduertise thee with saint Paule, *Cum metu et tremore salutē tuam operare*, with feare and trembling woorke thy saluacion. Return, and saie with the Prophet Dauid: *Erraui sicut ouis que perit, quare seruum tuum Domine*. I haue erred like the shepe that hath perished: seke thy seruannt o Lorde.

And now although I haue a litle digressed frō the right line of the prooffe of the sixt chapiter of sainte Iohn, to be vnderstanded of the Sacrament: Yet I haue not digressed from charitie, nether from the principall pourpose of this booke, whiche ys to laboure to reduce them, that haue erred, to the truth, and to confirme and comforth them that be in yt.

THE SIXT CHAPITER PROCEADETH IN THE
opening of the vnderstanding of the same texte of sainte Iohn by Beda and Cyrillus,

Beda in 6.
Iohn.

HHe trūeth of this matter ys soch, that ytys testified ad auouched by manie mo fathers, of the which we will heare first Beda, and Cirille. Beda expowndeth the forsaide text of S. Iohn thus. *Hunc panē Dominus dedit, quādo mysteriū corporis et sanguinis suis Discipulis tradidit et quādo semetipsum Deo patri obtulit in ara crucis. Quod verō dicit, pro mūdi vna, nō debemus intelligere pro elemētis, sed pro hominibz qui mūdi nomine designantur.* This bread (saith Beda) our lord gaue, when he deliuered the misterie of his bodie and blood to his disciples, and when he offered him self on the Altar of the Crosse to God the Father. And wher he saith: *for the life of the worlde*, we maie not vnderstād it for the Elemētes, but for mē, whiche by the name of the worlde are signified. Thus haue ye Bedes expositiō, whiche althoug yt be breif and shorte yet it ys plain and clere. As he text saith that Chryste wolde geue twice a bread that shoulde be his flesh: So Bede declareth two sundrie maners, and times for the geuing of the same. First, wher Chryste saied, *the bread which I shall geue*, that (saied Bede) our Lorde gaue, whē he deliuered vnto his Disciples the misterie of his bodie ad blood. The secōd, wher Chryste saied, *which I shall geue for the life of the worlde*, that bread (saith Bede) did our Lord geue whē he offred himself to God the Father on the altar of the Crosse.

Chrystes
bodie vpon
the crosse cal
led bread.

I nede not here to note that Bede expowndeth this text of the Sacrament, wher the woordes are so plain. But this I note that he calleth the flesh of Chryste offred vpon the Crosse, bread, as well as the same flesh deliuered to the disciples in the last supper. Wherby it appeareth, that wher the Aduersarie, when he findeth the Sacrament called bread, dothe take occasion to maintein his errout, and saie that it ys but bread, yt ys no good argument. Neither doth it any more conclude, that the Sacrament ys but breade, because it ys called bread, then that Chrystes bodie on the crosse ys but bread because it ys called bread. Chryste calleth himself being whollie God and man (as Cirill saith) bread. And therfor bothe the godhead and the manhead of Chryste maie be called bread, and be of Chryste him self in the sixt of S. Iohn so called. But yet therfore yt ys no good consequent that the bodie of Chryste shoulde be but materiall breade. So likewise ys yt no good consequent, that the manhead of Chryste shoulde be but materiall bread. Yf then these two in the person of Chryste be called breade, and yet be not materiall breade, why shoulde not they being in the Sacrament be called bread, and yet be no materiall breade? But rather this ys to be saied, according to the sainge of Chryste in this place of S. Iohn, and also Bede expounding

A ding the same, that as the flesh of Chryste vpon the crosse ys called bread, ad yet ys verie flesh: So ys the blessed flesh of Chryst in the Sacrament called bread, and yet ys yt verie flesh, Chryste so saing, that the breade whiche he wolde geue was his flesh. Thys his geuing, as ye haue heard Bede expownd, was vnto his disciples, vnto whom he gaue his flesh called breade.

As ye haue hitherto heard diuerse, whiche be of good authoritie, ad high estimacion in Chrystes Church, which all haue expownded this text of S. Iohn, to be spoken of Chrystes bodie in the Sacrament, not as in signe, but by reall presence: So God ayding, ye shall heare some other liuely and agreeable expownding the same, Therfor now shal Cyrill also, a Father of the Greke Church, geue his testimonie. This man like himself, learnedly and godly expownding the sixt chapiter of S. Iohn saith thus: *Antiquus ille panis figura,*

*Cyrrill. in 6.
Ioan.*

imago, vmbraque solummodò fuit nec quicquam præter quàm quòd corruptibile nutrimentum, ad modicum tempus exhibebat. Ego verò sum ille panis viuus, ac viuificans in æternum.

B *Et panis quem ego dabo, caro mea est, quam ego dabo pro mundi vita. Vides vt paulatim magis magisque se aperiat, & explicet mirificum hoc mysterium. Dixit se panem viuum, et viuificantem, qui se manducantes faceret corruptionis expertes, & donaret immortalitate. Nunc dicit panem illum carnẽ suam esse, quam daturus erat pro mundi vita, & per quam nos illam participantes viuificaturus. Siquidem verbi viuificans natura illi ineffabili illo vnionis modo coniuncta, viuificantem eandem effecit, & propterea participantes viuificat ista caro, eijcit ab eis mortem, & interitum penitus expellit.* That olde bread was onelie a figure, an image, a shadowe, neither did yt geue vnto the corruptible bodie any thinge els, but a corruptible nutriment for a litle time. But I (saith Chryst) am that liuing and quickning bread for euer. And the bread that I will geue ys my flesh, which I wil geue for the life of the worlde. Thow seiest, how by litle ad litle, he more ad more openeth himself, ad doth declare this wonderfull mysterie. He hath saied that he ys the liuing, and quickning bread, whiche shoulde make the partakers of yt withoute corruption, and geue the immortalitie. Now he saith *his flesh ys that bread, which he wolde geue for the life of the world.* And by the which he wolde geue life to vs that do receaue the same. For truly that quickning nature of the Sonne of God conioined to that flesh, by that vnspcakable maner of vnion, hath made that flesh quickning, and therefore doth this flesh quicken the partakers of yt. For yt doth cast oute death from them, and vtterly expelleth destruction.

*Chrystes
flesh in the
Sacrament
geueth life
to the recea-
uers.*

I thinke yt not obscure to yow to perceaue that Cyrill in this saing dothe both expownde this sentence of Chryst so often allready spoken of, of the flesh of Chryste in the Sacrament: And also that he doth here, as he doth all most euery wher in this chapiter, teache the verie presence of Chryst in the same. For after he had alleaged the saing of Chryste, note that he doth aduertise vs, how Chryste doth open him self, and dothe plainlie set furth this wonderfull mysterie. For wher before he saied that he himself was the bread, Now he doth more open himself, and saith *that his flesh ys breade.* And that he speaketh of the flesh of Chryste in the Sacrament he declareth by that, that he saith, that yt geueth life to them that be partakers of yt. For the propre partakinge of Chrystes flesh ys in the receauing of this holie Sacrament.

This being plainlie declared by Cyril who draweth by the line of cõcord with the rest of the aunciẽt fathers, as ye do perceaue, yt maie be knowe that

D on both sides of the Parliament house, God hath euer remained with one receaued trũthe of this Sacrament.

THE SEVENTH CHAPTER ENDETH THE

E

exposition of this text by Theophylacte, and Lyra.

Expounding of the rest of this sixth chapter of sainte Iohn, for the proof of the veritie of Chrystes reall presence in the blessed Sacrament: I shall adde onelie two mo wittnesses to geue ther testimonie of this text nowe in hande, and so ending the exposition therof, proceede in my matter and pourpose entended by like exposition of other mo textes in the same chapter.

*Theophi-
lact. in sex-
tum Iohn.*

The first of these shal be *Theophylactus*, who expownding this texte geueth a plain testimonie of the trueth. *Attende* (saith he) *quod panis, qui a nobis in myste-
rijs manducatur, non est tantum figuratio quadam corporis Domini, sed ipsa caro Domini. Non enim dixit: Panis quem ego dabo, figura est carnis meae, sed caro mea est. Transforma-
tur enim arcanis verbis panis ille per mysticam benedictionem, & accessionem sancti Spi-
ritus in carnem Domini. Et ne quem conturbet, quod credendus sit panis caro, etenim in car-
ne ambulante Domino, & ex pane dimoniā a mittente, panis ille qui māducabatur in cor-
pus eius mutabatur, & similis fiebat sanctae eius carni, & in augmentum & sustentationem
conferebat, iuxta humanum morem. Igitur & nunc panis in carnē Domini mutatur. Et quo-
modo (inquit) non apparet nobis caro, sed panis? Vt non abhorreamus ab eius esu. Nam si qui-
dem caro apparuisset, insuauiter affecti fuissetmus erga communionem. Nunc autem conde-
scēdēte domino nostrae infirmitati, talis apparet nobis mysticus cibus, qualibus aliquando asue-
ti sumus.*

*Chrystes ve-
rie flesh in
the Sacra-
ment, not
the figure.*

Take hede, that the bread whiche ys eaten of vs in the mysteries, ys not onelie a certain figuring of the bodie of our Lord, but the verie flesh of our Lord. For he did not saie: The bread which I wil geue, ys a figure of my flesh but, *yt ys my flesh*. For the bread ys *transfourmed*, by the secret woords of the mysticall benedictiō, and coming of the holie Goste, *into the flesh of our Lord*. And let yt not trooble any mā that the bread ys to be beleued flesh. For our Lord walking in the flesh, ad receauing foode of bread, that bread which was eatē, was chaunged into his bodie, ad was made like to his holie flesh and yt went to the augmentaciō, and sustētaciō of him according to the maner of man. Therefore also now the bread ys chaūged into the flesh of our Lord. And how (saith he) doth yt not appeare flesh, but bread? that we should not abhorre frō eating of yt. For yf yt had appeared flesh we should not haue ben well affected towards the Cōmunion. But now our Lorde condescending to our infirmitie the mysticall meat appeareth soche to vs, as we haue ben otherwise accustomed vnto. Thus *Theophylacte*.

*How the
bread ys
turned into
flesh, and
why flesh
ys nat seen
in the Sa-
crament.*

By whom yt ys moste manifest, that this texte of S. Iohn yet in hand ys vnderstanded of the blessed Sacrament. And further he most plainly auoucheth the reall presence of Chrystes bodie in the Sacrament, when he saith, that the bread by the work of the holy goste ys *transfourmed into the flesh of Chryste*, wherby ye are not onelie taught withoute all obscuritie and darknesse of speache that the verie flesh of Chryste, ys verilie and reallie present in the Sacramēt: But ye are also taught the maner how the flesh ys made present that ys by transubstanciation. which although he vtter by an other woorde, yet in effecte yt ys all one. For wher as he saith yt ys transformed, and euery creature hath two formes, an outward forme, and an inwarde, and he affirmeth, and declareth that the outward forme remaineth, when he saith: yt appeareth bread, whiche also our senses iudge and perceauē, then yt must nedes be, that this transformatiō must be of the inwarde forme. whiche inuarde forme (as learned men do knowe) for somoch as *forma, natura, essen-
tia*, and *substantia* be all one, ys the nature and substance of the thing: which

*Transub-
stanciaciō
auouched.*

*Forme na-
ture, essence
substance
all one.*

H

A which forme, nature, or substance being chaunged, that chaunge maie as well be called transubstanciacion for the chaunge of substance, as transformation for the chaunge of forme, forme and substance being all one verie thing.

And that he ment of the chaunge of the verie substance of the bread into the flesh of Chryst, he declareth by that he saith: that as when our Sauour walked here vpon the earth, and being a naturall man, did for his natural sustentacion eate bread, which bread was chaunged into the substance of hys flesh, and was so chaunged that yt was made like to his holie flesh, as Theophylactes woordes be: *Eue so now (saith he) the bread ys chaunged into his flesh.* By which similitude he most plainlie teacheth, that as the substance of the bread which Chryste did eate, by natural dispositiō was substāciallie chaūged, into the substance of Chrystes flesh: So ys now the substance of bread by the operaciō of the holie Gost chaūged into the substāce of Chrystes flesh. And to proue this he vseth the woordes of scripture noting to vs that Chryst did not saie:

B *The bread which I will geue ys a figure of my flesh: but my flesh.* Yf then yt be not the figure of Chrystes flesh, and yet ys flesh, yt must nedes be hys verie naturall and substāciall flesh.

Neither ys this to be ouerpassed, and left vnnoted to the reader, that thys authour by a plain negatiue, denieth the false affirmatiue of the Aduersarie. For wher the Aduersarie saith yt ys but a figure, This authour saith, yt ys not onely a figure: And yet this woorde (*onely*) did Oecolapadius put to of hys owne, in the traslating. For the greke hath not that woorde, as the learned in that tounge haue nored. And wher the Aduersarie saith by the negatiue, yt ys not flesh: This authour boldlie vsing the woorde and trueth of his master Chryst saith the affirmatiue, that yt ys flesh. And thus (reader) thowe maist perceauē the great impudencie and shamelesnes of these Professours of heresie, that what the holie writers, and auncient authours do expressedly affirme, that do they denie, and that, that the auncient Fathers doo manifestlie denie, that doo they affirme, what now ys to be iudged of these I leaue to thee Reader.

C The other whose testimonie shall finish the expositiō of this text, shall be *Lyra*, one of the other side of Chrysts Parliamēt house, who albeit in time he be not aunciēt, yet in treuth he ys aunciēt, in the which he cōcordeth and agreeth euen with the most aunciēt, as yt shal appeare. Vpon this same text of S Iohn so often repeated, without all maner of high speache, he writeth thus plainlie: *Sciendum quod in sacramento Eucharistie continetur ipsum Verbum incarnatum. Et ideo ostendens qualitatem huius sacramenti, quatuor tangit: Primum est illud, quod est ibi sacramentum tantum, scilicet species panis, cum dicit: Et panis, &c. Secundum est, author huius sacramenti, qui est ipse Christus summus sacerdos. Sacerdos autē, qui est minister huius sacramenti tantummodo profert verba, non in propria persona, sed in persona Christi. In aliis autem sacramentis videtur minister verbis suis, vel verbis Ecclesie, quibus exprimitur actus quem facit, vt in Baptismo, cum dicitur: Ego baptizo te, &c. Sed in Sacramento refert solum verba Christi, cum dicit: Qui pridie quam pateretur &c. et sequitur postea verba Christi cōsecrationē efficiētia, & hoc notatur cum dicitur: Ego dabo, &c. Tertium est, res significata, & cōtenta, scilicet verum Christi corpus, cum dicitur: Caro mea est. Quartū est, res signata, sed non contenta, scilicet corpus Christi mysticum, quod coniungitur capiti per charitatem.*

D *Hoc autem sacramentum dicitur sacramentum amoris.* Thus moche *Lyra*, who although he speaketh plainlie (as ys saied) yet fullie and trulie, so fullie and trulie, that he hath whollie set furth that faith that the whol Church dothe professe, ad so plainlie as here ys no obscure maner of speach for the Aduersa

Bread is the Sacra. chaunged into flesh, a plain saig for the Proclamer.

Oecolapadius satisficet Theophilactē.

Nico. Lyra in 6. Ioh

to lurke vnder, and by a wicked glose to drawe to his sence and pourpose. **E**
 Yt ys to be knowen (saith *Lyr*) that in the Sacrament of thankes geuing, ys cōteined the verie Sōne of God incarnate. And therfor shewing the qualitie of the Sacrament, he toucheth foure thinges: The first, that ther ys one thing, whiche ys a Sacrament onelie, and that ys the forme of bread, whē he saith: *And the bread, &c.* The seconde ys the Authour of this Sacrament, which ys Chryste himself the high preist. The preist whiche ys the mynistr of this Sacrament, doth onelie speake the woordes, not in his owne person, but in the person of Chryste. In other sacramentes the mynistr doth vse his owne woordes, or the woordes of the Church, by the which the acte that he dothe ys expresse, as yt doth appeare in Baptisme, wher yt ys saied: I Baptise thee. But in the Sacrament he doth onelie teherse the woordes of Chryste, when he saith: Who before the daie he suffred, &c. And after folowe the woordes of Chryste working the consecracion. And this ys noted when yt ys saied: *whiche I shall geue to you.* The thirde ys the thing signified, and contained, that ys the verie bodie of Chryst, noted when yt ys saied: *yt ys my flesh.* **F**
 The fourth ys the thing signified, ad not cōteined, ad that ys the mystical bodie of Chryste, the which ys conioined to the head by charitie. For this Sacrament ys called the Sacrament of loue.

*Verie Sōne
of God in-
carnate in
the Sacra.*

This ys the exposition of *Lyr*. In the whiche that he doth vnderstand this text of the Sacramēt yt ys more manifest then I nede to notē yt to you, That he also in the same Sacrament teacheth to be the verie reall presence of Chrystes bodie. For in the first entrie he affirmeth that the *verie Sonne of God in carnate ys in the Sacrament.* Whiche in the thirde note he groundeth vpon this woord of Chryste (*yt ys my flesh*) whiche flesh of Chryste saith he ys the thing signified, and contained. Yt ys signified by the Sacrament, that ys, a signe of an holy thing, whiche ys the formes of bread, and wine, And ys contained being reallie present, as the verie substance vnder the same formes. In these two partes this Authour dissenteth not from other, that haue ben hitherto alleaged. For they all teach one doctrin. One thing in dede he teacheth here whiche the other alleaged for the exposition of this texte haue not taught, which ys that he noteth in this texte, that Chryste dothe accompt himself the Authour and geuer of this Sacrament. Which in my iudgement he doth verie well take of these woordes of Chryste, *whiche I will geue &c.* By whiche woordes Chryste signifieth vnto vs, that he himself ys the doer, the woorker, and the geuer of this Sacrament which thing this authour more at large opening saith: *Chryste ys the authour of this Sacrament, For he ys the heigh preist.* The preist that ys the minister doth but onely speake the woordes, and vse hys ministerie. **G**

*Prests ma-
ke God, Ca-
nill of the
Adversar-
ies opened*

By the which woordes the vain saing of vain mē, which do deceaue the simple, and haue not passed to Blaspheme this holie mysterie, and shamefullie to flander the Church of Chryste, are made openlie to be knowen in their owne sorte as they be. For wher to drawe the simple from Chrystes holie sacrament, and bringe the same most excellent mysterie in contempte to be derided of boies and Girles, they wolde saie: doest thou beleue that God ys in the Sacrament? why? then the preist doth make him. And beleuest thou that the preist can make God? What? God made all the worlde, and he ys made of none. With these and soche like the simple astoined and not seing what to aunswer, ys led awaie as the oxe to the slaughter. **H**

THE

A THE EIGHT CHAPITER DECLARETH BY
 whose authoritie and power the Sacrament ys consecrate and Chrystes
 bodie made present.

B Vt that yemaie perceaue, that to saie the preist maketh God, ys the doctrine of the Deuel and hys disciples, who haue inuented soche lies, and flanders to dishonour God, and his holy Sacrament, and to snare and entrappe the simple in heresie, and so finallie to cast the headlong into perpetuall danacion: I shall open, and declare vnto yow, what ys the verie true doctrine of Chrystes Church in this matter.

The doctrine of Chrystes Church was declared vnto vs by the authour last alleaged in the ehapiter before. Who saith that Chryst ys the high preist and that he ys the authour and woorker of this Sacrament. This was the doctrine taught nowe in the latter daies, whiche vndoubtedlie was also taught in the auncient Church, as yt shall appeare to yowe by the Farhers whiche shall be alleaged, which liued in diuerse ages.

B Damascen an holie father and of good antiquitie, as touching this matter saith thus: *Quemadmodum omnia que fecit Deus, Spiritu sancto cooperante fecit: sic et nunc Spiritus sancti operatione hac supra naturam operatur, que non potest cognoscere, nisi sola fides. Quomodo fiet istud, dixit sancta virgo, quoniam virum non cognosco? Respondit Gabriel Archangelus: Spiritus sanctus superueniet in te, et virtus Altissimi obumbrabit tibi. Itaque si et nunc interrogas: Quomodo panis fit corpus Christi, vinum et aqua sanguis Christi? Respondeo et ego tibi, Spiritus sanctus obumbrat, et hec supra sermonem et intelligentiam operatur. Panis autem et vinum Transsumuntur.* As all things that God hath made, he hath made them by the holie Gost woorking with him: Euen so nowe he woorketh these things aboue nature, by the operacion of the holy Goste. Whiche things no man can knowe but onely faith. Howe shall this thing be doen (saith the holy virgen) seing I knowe not a man? The Archangell Gabriell aunswered: The holie Goste shall come vpon thee, and the power of the moste highest shall ouershadow thee. Therefore yf thoue also aske nowe, howe the bread ys made the bodie of Chryste, and the wine and water hys bloode, I also aunswer thee. The holie Gost ouershadoweth, and woorketh these things aboue speache and vnderstanding. The breade and the wine be transsumed. Thus moche Damascen, who did write a booke of the faith of the Church, in the which writing this saing, that yowe haue now heard, he dothe sufficientlie geue yow knowledge what was taught to the faithfull people of hys time.

In the whiche saing also ye perceaue how reuerentlie he frameth himself toward the worke of God in this blessed and wonderful myserie. And certifieth vs, that yf ye aske him howe the bread and wine, be made the bodie and blood of Chryste: he will aunswer that the holie Goste aboue speache and vnderstanding woorketh these things. In the whiche wordes we are not onelie admonished by his example to speake reuerentlie of the myseries of Chrystes Church, but we are also taught that yt ys not man, that woorketh this wonderfull worke, or to vse the maner of speache that the Deuell teacheth his disciples, yt ys not the preist that maketh God, but yt ys the holie Goste, who aboue that, that man can speake or conceaue woorketh this wonderfull worke.

D And though this be the principall thing, that in this authour ys at thys present to be sought: yet note also by the waie for the presence of Chryste in the Sacrament, that he bothe teacheth that the bread and wine be made the bodie and blood of Chryste, and also the mean howe that by the worke

Preist maketh God, the doctrine of the Deuell.

Damascen. de orth. fid. lib. 4. ca. 14

Howe the bread ys made the bodie of Chryst.

A plain place for the presence and transsubstantiation.

of the holy Gost ys brought to passe. For the bread and wine be transsumed (saith he) that ys, turned, transmuted, chaunged, transelementated (as the fathers saie) and as the Church now saith, transubstanciated, which ys as moche to saie, as the substance of bread and wine, ys turned into the substance of the bodie and blood of Chryste.

Chrysoft.
homil. 2. in
2. Tim.

Chrysoftom (who liued long before Damascen, writeth also of this matter thus: *Polo quiddam adicere plane mirabile, & nolite mirari, neque turbemini. Quid verò est istud? Sacra ipsa oblatio, siue illam Petrus, siue illam Paulus, siue cuiusvis meriti sacerdos offerat, eadem est, quam dedit Christus ipse Discipulis, quamque sacerdotes modo faciunt. Nihil habet ista, quam illa minus. Cur id? quia non hanc sanctificant homines, sed Christus, qui ante illam sacraverat. Quemadmodum enim verba, quæ locutus est Christus, eadem sunt, quæ sacerdotes nunc quodque pronunciant: ita & oblatio.* I will adde hereto vnto a certain thing plainlie wonderful, and meruail ye not, neither be troubled. And what ys that? The holie oblation, whether Peter, or Paule, or a preist of anie maner of life doo offer yt, yt ys euen the same that Chryste gaue vnto hys disciples, and that the preistes doo nowe consecrate: This hath nothing lesse then that, why so? Bicause men doo not sanctifie thys, but Chryste, who did consecrate that other before. Euen as the woordes that Chryste spake, are the same whiche the preistes doo nowe pronounce: So also ys the oblation. Thus moche Chrysoftom. Whom ye haue heard not onelie teaching that Chryst dothe sanctifie the table nowe, who did hallowe the table in the last Super: but also with a plain negatiue deneng that men doo sanctifie yt.

Sacrifice of
the Masse
what preist
soener offre
yt, ys alone
with that,
whiche
Christ did

Chrysoft.
homil. 30.
de prodn.

Whiche Chrysoftom also in an other place speaketh more plainly to thys matter. The woordes ther maie be an exposition of these woordes here, and be after the phrased of speache that ys vsed nowe a daies. And therefore I thinke yt expedient, to ascribe them. *Nunc ille prestò est Christus, qui illam ornauit mensam, ipse istam quoque consecrat: Non enim homo est, qui proposita de consecratione mensæ Domini corpus facit & sanguinem, sed ille qui pro nobis crucifixus est Christus. Sacerdotis ore verba proferuntur, sed Dei virtute consecrantur & gratia. Hoc est, ait, corpus meum, hoc verbo proposita consecrantur.*

Not man
but Chryst
hys self doth
consecrate.

The same Chryste ys nowe present, whiche did beautifie that table, he also dothe consecrate this. For yt ys not man which with the consecracion maketh the thinges of the table, that be sett furth, the bodie and blood of our Lorde, but he that was crucified for vs, euen Chryste. The woordes are spoken by the mouthe of the preist, but they be consecrated by the power of God and grace. This ys (saith he) my bodie, with this worde the thinges sett furth are consecrated. Thus Chrysoftome.

A plain
place for
the Procl.

Do ye not see the doctrine of the Church yet euery wher like? Do ye not heare Chrysoftom by directe woordes, aunswer these slaunderouse heretikes, saing that yt ys not man that doth make the bodie of our Lord, and blood, but he that was crucified for vs, euen Chryste. Of whose woordes also, as before of Damascen, learn not onelie who doth consecrate, but also what ys doe and consecrated. Thys ys doen (saith Chrysoftome) that Chryste maketh the bread and wine, which be the thinges sett furth, to be his bodie and blood. Here ys no mencion of any figure or signe, but plain speache they be made hys bodie and blood, which thing all catholike fathers doo teache.

And that as well of the Latin Church, as of the Greke Church, we maie see the trueth with full consent and agreement testified, S. Ambrose shall also be brought furth as a wittnesse in thys matter. Who treating of the blessings of the Patriarkes, and among them of the blessing of Aser and of the mysterie of the same, for Aser by interpretacion ys riches, saith thus:

Quis

A Quisigitur dices, nisi ubi altitudo diuitiarum est sapientie & scientie? Hic ergo dices est, thesaurus huius pinguis panis, quem qui manducauerit, esurire non poterit. Hunc panem dedit Apostolis ut diuiderent populo credentium. Hodieque dat nobis eum, quem ipse quotidie sacerdos consecrat suis verbis. Hic ergo panis factus est esca sanctorum. Who ys then riche, but he in whom ys the great deapth of of wisdom and knowledge? This riche man then ys the treasure of this fatte bread, which who shall eate, he can not hungar. This bread he gaue to his Apostles, that they shoulde diuide yt to the beleuing people. And nowe he geueth the same to vs, whiche he being the preist, dothe daile with his owne woordes consecrate. This bread then ys made the meat of the holie. In these woordes saincte Ambrose saith that the preist doth consecrate, but what preist ys yt? the preist in whome ys the deapth of the riches of wisdom, and knowledge, of whom saincte Paule speaketh to the Colloſians, whiche ys Chryste. For ther ys none that can consecrate, with his owne woordes but Chryste. And with his woordes the consecration ys doen, as saincte Ambrose saith in an other place: *Hoc igitur* astruamus, quomodo potest, qui panis est, corpus esse Christi? Consecratione. Consecratio igitur quibus verbis est, et cuius sermonibus? Domini Iesu. Nam reliqua omnia, que dicuntur, laus Deo deferatur, oratione petitur pro populo, pro regibus, pro ceteris. Vbi venit ut conficiatur venerabile Sacramentum, non suis sermonibus utitur sacerdos, sed utitur sermonibus Christi. Ergo sermo Christi hoc conficit Sacramentum. Let vs then teache this. How ca that, that ys bread be the bodie of Chryste? By consecratio By what, ad whose woordes ys the consecration? Of our Lord Iesus For all the other things that be saied laude ys geue to God, peticio ys made in praier for the people, for kinges and other. Whe the time ys comed that the honorable Sacrament shall be made, then the preist vseth not his owne woordes, but the woordes of Chryste. Therfor It ys the worde of Chryste that maketh this Sacrament.

Amb de Bened. Patriarch. c. 9

Christ doth daile consecrate with his owne woordes.

Li. 4. de Sacra. cap. 4.

Consecratio how yt ys doen.

A plain place of S. Amb. for maister Iuell.

C Thus moche S. Ambrose whose woords are so plain that I nede not by notes vnto yow declare the same, ad his testimonie so consonant and agreable with the Fathers before alleaged for this matter her hadled, that ye maie cui detlie perceaue howe one trueth and the self same doctrine, hath be constant ly taught in the diuerse ages in the whiche these Fathers liued.

Eusebius Emis. in bo mil. pasch. Christ doth consecrate his own bodie by turning the substance of bread &c.

And to ascend a litle higher and nearer to the Apostles time, we will, for the full declaracion of this treuth and doctrine already auouched, heare the testimonie of Eusebius Emisſenus an auncient Father in Chrystes church, who saith thus: *Inuisibilis sacerdos visibiles creaturas, in substantiam corporis & sanguinis, verbo suo, secreta potestate conuertit.* The inuisible preist, with his word, by a secret power, turneth the visible creatures into the substance of his bodie and bloode. Thus Eusebius. Whome heare yowe here to make the bodie of Chryste? dothe not the inuisible preist, which ys our Sauour Iesus Chryste, and not the preist, who ys but the ministre? as the Auerſaries maliciouslie blasfeme.

D But leauing to thee (gentle reader) to weigh and consider, what maner of people they are, that haue feigned soche abhominable vntrueths, as to saie to deceaue with all, that the preist made God, and to iudge what credite aught to be geuen to soche, as with lies, slaunders, and blasphemies go aboute to maintein their detestable heresies, I will ioin one more of like auncientie to this Eusebius, and then, I trust, this maie satisfie thee in this matter. And this shall be Cyprian that holie martir, who speaking of euell receauers, saith thus: *Melius erat illis mola asinaria collo alligata mergi in pelagus, quam illota conscientia de manu Domini accipere, qui vsque hodie hoc*

Cypr. de can. na Dom.

Christ doth
create, san-
ctifie, and
bless his
own bodie
a plain saig
of S. Cyp.

veracissimū & sanctissimū corpus suū creat, & sanctificat, et benedicit, & p̄ sumentibus diuidit. Yt were better for thē, a millstone tied to their neckes to be drowned in the sea, then with an vnwashed consciēce to take the morsell at the hāde of our Lorde, who vntill this daie, doth create, and sanctifie, and blesse, and to the godlie receauers diuide, this his most true and most holie bodie. Thus Cipr.

Do ye not see, and learn by this holy martir, who doth make the bodie of Chryst in the Sacrament? Our Lord (saith he) dothe enen till this tyme create, sanctifie, and blesse this his most holie bodie.

Note also against these signe makers, and figure seigners, that he saith not, he createth a bodie: But his bodie, *Corpus suum*, and not an imaginatiue bodie: but *veracissimū, & sanctissimū corpus suū*, his most true, and most holie bodie. And he did not onelie so do in his last supper (as the Petrobrusiāns saied) *sed vsq; hodie creat*, vntill this daie he dothe create, sanctifie and blesse this his most true and most holie bodie. Whereby ys taught that Chryste and none other dothe cōtinuallie create in that holie ministraciō, and make his bodie.

Supra. li. 1.
cap. 31.

Nowe ye haue heard, frō the latter daies vntill the time of this holie martir Cipriā and Eusebius before alleaged, who were nere to the primitiue church, what hath be taught as cōcerning this matter, in diuerse ages, and that aswell in the Greke Church, as in the Latin Church. whiche ys, that Chryste himself doth woorke this wonderfull worke of consecraciō, to make present in this blessed sacrament his verie bodie and bloode, and not the preist, who (as Chrysostom hath taught) speaketh the woordes, *but the power and grace of God dothe consecrate the thinges.*

Wherefore (Reader) take hede of this wicked sorte of people, who (as ye maie perceauē) haue not onelie, for the setting furthe of their wicked heresies wickedlie slandered the wholle Church, and the holie ministerie of the same. But also most impudētie haue spoken the contrarie of that, that the famous learned holie Fathers haue taught. What trueth maie be thought to be in thē in other matters, by this ye maie coniecture. But nowe leauing this matter as sufficientlie declared and proued against them: I will resume my entended pourpose to expownde the sixt of saincte Iohn, wherof ye haue heard one texte, and the testimonie of diuerse Fathers auouching the same to be vnderstanded of the blessed Sacrament, and of the reall presence of Chrystes bodie in the same. Nowe will I proceade to other textes in the same chapter touching this matter.

THE NINTH CHAPTER EXPOVNDETH THE

next text that foloweth in saint Iohn.

Iohn. 6.



He next text folowing in the sixt chapter of saincte Iohn ys this:

Litigabant ergo Iudei adinuicem dicentes: Quomodo potest hic nobis carnem suam dare ad manducandum? The Iewes stroue among them

2. Cor. 3.

selues, sainge: How can this felowe geue vs his flesh to eate? The Iewes vnto whom (as saincte Paule saith) *vsque in hodiernum diem, cum legitur Moyses, velamen positum est super cor eorum.* Vntill this daie, when Moyses ys red, the veill ys putt vpon their heartes, their vnderstandings being carnall, and couered with so grosse a veill, that they coulde not perceauē the spirituall talke of Chryste, they stroue together, and asked howe he coulde geue them his flesh to eate. They lacked the right principle of the vnderstanding of his matter, whiche ys saith:

Esey 7.

For *Nisi credideritis, non intelligetis.* Vnlesse ye belcue, ye shall not vnderstand

- A** They did not vnderstand yt, bicaufe they did not beleue yt. No more shall they vnderstande, vntill they turne vnto God by true beleif, as saincte Paule saith *Cum autem conuersi fuerint ad Dominum, auferetur velamen de corde eorū. Neuer thelesse, when they turne to our Lord, the veile shall be taken awaie frō their hearte. And then shall they not vse this woorde of incredulitie, and doubtfullnesse, whiche neuer passith from man, but in the wante of faith, as saith Chrysostom vpon this texte: Quando subit questio, quomodo aliquid fiat, simul subit & incredulitas. Itaque & Nicodemus perturbatus est inquam, Quomodo potest homo in vtrē matris sue iterato introire et renasci? Itidē & hi nunc: Quomodo potest hic nobis dare carnē suā ad manducandū? Nam si hic inquiris, cur non idem in quinque panum miraculo dixisti, quomodo eos in tantum auxit? Quia tunc tantum saturari curabant, inquis, non considerare miraculum. Sed res ipsa tunc docuit. Ergo ex eo & hoc credere oportuit ei facilia factu esse. When the question, how, cometh, ther cometh also incredulitie. Euē so Nichodemus was troubled saing: How can a man enter into his mothers wombe again, Euen so these nowe, how can this man geue vs his flesh to eate, For yf thowe enquirest this, why doest thowe not saie the like in the miracle of the fine loaves, howe he encreased the to so great a quantitie? Bycause then (ye will saie) they did onelie care to be filled with meat, not to consider the miracle, but then the thing yt self taught them, that the bread was multiplied. Therefore by that then yt behoued to haue beleued these thinges to haue ben easie to him to doo. Thus moche Chrysostom.*

*Chrys. ho-
mil. 45. in
Ioan.*

- B** In dede (as this authour saith) the Iewes hauing experiēce of Chrystes power by that miracle wrought in bread for their bodilie sustenaūce, might verie well haue beleued, that by the like power he might woorke this miracle also in bread, to turne the substāce therof into the substāce of his bodie, in a maner cōueniēt to be receaued for their spirituall sustenaūce. but *Animalis homo nō percipit ea que sunt Dei.* The naturall or carnall man dothe not perceauē the thinges of God. No more do our Pseudochryistians, who be woorse the the Iewes, for that they once beleued, and yet nowe be led awaie by diuerse and straūge doctrines, the cōtrarie wherof sainct Paule cōseileth the in his epistle to the Hebrues. And for that they wolde not remain and continue in that faith, wherunto God had once called them, he suffreth them to be as grosse and carnall in vnderstanding, as the Iewes, and to vse the like question that the Iewes did, and saie, *Howe can the bodie of Chryste be in the Sacrament, vnder so litle a peice of bread? And howe can we receaue the bodie of Chryste in at our mouthes? And howe can Chryste be in the Sacrament, that ys at the right hande of the Father? And howe can the bodie of Chryste, being but one, be at once in so manie Altars?* All whiche questions do plainlie declare a lacke of faith to and of Gods workes and power, that he ys able to do and doth these thinges. For vnto all these questiōs the aunswerys: that they be doē by the power, and miraculouse worke of God. Yf ye do proceade to aske, wher finde yowe that God did saie, that he wolde woorke soche a miraculouse worke by his diuine power? Ye heard yt euen nowe, that Chryste saied: *The bread whiche I will geue ys my flesh,* not a phantasticall flesh, not a Mathematicall, or a figuratiue flesh (as Theophilacte expowndeth that texte) *but that same flesh, that I will (saith Chryste) geue for the life of the worlde,* I will
- D** geue yowe that same flesh to eate, that I will geue to be crucified vpon the crosse, for the redemption of the worlde, and none other but euen the verie same.

*1. Cor. 2.
False Chry-
stians worke
then Iewes
with their
questioning
howe.*

*The mira-
culouse
worke of
the Sacra-
ment pro-
missed by
Chryste.*

Soche as beleued God, cmonge the children of Israel, that they shoulde possē

possesse the land of Canaan, when God had, saied they shoude so do, and not withstanding the mightinesse of the people that did inhabit that land, whiche by the iudgemēt of mē were so mightie, that it was vnpossible for the childrē of Israel to vanquish them, as by their owne arme, yet did not mistrust, but that God, that had saied yt, was able and wolde perfourme yt, these I saie, enioied that land according to their beleif, and their faith was not frustrated of her expectacion. But soche as had heard the saing of God, and considered how great a matter yt was, and howe farre exceeding the power of the Israelites to compasse, and vpon this consideration measured the power of God, according to the measure of man, and so hauing a litle faith, and moche doubte, began to question: howe can we debel this people so great, mightie, and strong? and wolde not by an assured faith leaue the maner of the doinge and compasing of yt to God, assuredlie beleuing that no woorde of his shall fall to the grownde vnsulfilled, soche I saie, neuer came to vanquish the people, but vanished awaie in their vbeleif, and procured Gods displeasure vpon them, and died in the wildernesse.

Gods power
ys not to be
measured
by mans
reason.

Marc. 9.
Luc. 18.
Ibid. 1.

Wherefore seinge Chryst hath saied, that he wolde geue vs that same flesh, whiche he wolde geue for the life of the worlde, let vs not measure his power by ours, to thinke that bicause we can not do yt, nor comprehend yt, or bicause yt misliketh our naturall reason, therfor he can not do yt. But hūbly let vs vnderstād yt by faith, and not aske howe cā he geue vs his flesh to eate? but by faith cōfesse yt: *Quia omnia possibilia sunt credēti. Quae sunt impossibilia apud homines, possibilia sunt apud Deū. Quia nō est impossibile apud Deū omne verbū.* All thinges are possible to the beleuer. And soche thinges as are vnpossible with mē, are possible with God. For with God nothing ys vnpossible. And so leauing to be a curiouse searchers of gods wōderfull works, praise God ād saie: *Tu es Deus, qui facis mirabilia.* Thowe art God that woourkest meruailouse thinges. But for so moche as this texte declareth the incredulitie of the Iewes onclie in this misterie, and teacheth not the faith of a chrysten man necessarilie to be had aboute the same, Therefore I haue decreed breislie to ouerpasse yt, and by occasion therof som what to saie to the Aduersaries.

THE TENTH CHAPTER PROVING AGAINST

the Aduersaries, that the bodie of Chryste maie be and ys in mo
places then one at once.



Occasion being here geuen by the doubtfull howe of the Iewes asking, *Howe can this man geue vs this flesh to eate?* to make mencion also of the doubtfull howe of faithlesse Chrystians, asking, *howe Chryst, who ys at the right hand of the Father, can be in the Sacrament: And howe the bodie of Chryst being one, can be at one time on manie Altars:* I haue thought good here a litle to staie, by faith theologicall to answere, not the faith, but the doctrine Philosophicall, both of the Proclamer, and also of his Complices. For this ys a membre of his proclamacion: *whether the bodie of Chryst ys, or maie be in a thousand places or mo at one time.* Whiche albeit in sense yt be coincident to the other before mencioned: yet in vtterance yt sheweth a more doubtfull countenance. For asking *whether Chrystes bodie can be in a thousand places at once*, he doth both by the woorde, *thousand*, moche declare his incredulitie to the misteries of God, and by the same perswadeth to his hearers an impossibilitie,

And

A And for that this maner of questioninge ys a questiō on incredulitie, as the Iewes was, and spring bothe oute of vnbeleif, I haue thought good to ioine them to gether, and after the handling of the one, to handle the other.

And to them bothe to saie: As the Iewe remaining with in the cōpasse of his carnall vnderstāding, coulde not atteign to the vnderstāding of this matter, which was by faith, and yet possible, So these mē measuring Chryste and his power by naturall knowledge, whiche ys but grosse dregges and suddes, to the pure knowledge of faith, they come in doubt, and aske a questiō as of a thinge vnpossible, when yet yt ys very possible.

But perchaunce ye will saie to me, yf it be a thinge so verie possible, howe dothe yt appeare to this mā and his likes vnpossible? I answere that yt appeareth to them vnpossible, bicause they leauing the knowledge of faith, are returned to the onelic knowledge naturall, and therby will they measure Chrystes doinges in this matter. And for so moche as this appeareth vnpossible to that knowledge, therfor they also saie that yt ys vnpossible. For althoug, bycause they wolde seme to builde vpon faith, they do

B sometime alleage the article of our faith, that Chryst ascended into heauen an sitteth at the right hand of God to Father, yet the grounde of their disputacion, the force of their praclamacion, yea the shottanker of their refuge in this matter ys naturall reason, euen plain naturall philosophie. That thowe maist see this (gentle Reader) I will for example make one of their arguments, that Chrystes bodie can not be in the Sacrament. Thus they reason.

He ascended into heauē, and sitteth at the right hand of God the Father. Ergo he ys not in the Sacrament.

Yf the true chrystian saie, yt ys no good consequence. For though yt be true that Chryst beat the right hād of the Father: yet yt improueth not the prefence of Chryst in the Sacramēt. For the catholique faith cōfesseth both that Chryst ys presēt with his Father in heauē, according to the article of the faith, and also presēt in the Sacramēt according to his worde, whē he saied: *This ys my bodie. This ys my bloode. This do ye in remēbrance of me.* So that his presence in heauen, denieth not his presence in the Sacrament, but he ys present in bothe, in maner conuenient to bothe.

C Against this they replie and saie: Euery naturall bodie can be but in one place: Chryst hath a naturall bodie: Ergo yt can be but in one place. But yt ys in heauē as in a place. Ergo yt ys ther and in no other place, Marke ye now, howe they flie to naturall philosophy as to their great strenght, to maintein their faith: ys yt not a sure peice of faith that ys builded vpon naturall philosophie, and naturall reason, and not vpon the scriptures, the auncient fathers, or the vniuersall receaued faith?

Perchaūce yt maie be saied, that I reason thus of my self to deface the validie of their matter: Well, to auoide this ymaginaciō, I will bring in the verie argument of Oecolampadius, the great fownder, and prince of this schoole in our time, and the master of this Proclamer in this matter. Thus he reasoneth: *Si dicas, panis continet corpus, vide quid sequitur. ergo panis locus erit, & unum corpus erit in multis locis, & multa corpora in vno loco, & corpus in corpore etc.* Yf thou saiest, the bread cōteineth the bodie, looke what foloweth, the bread shall

D be a place, and one bodie shall be in many places, and manie bodies in one place, and one bodie in an other. Thus Oecolampadius. Doo I nowe feign this maner of reasoning? Dothe not Oecolampadius resorte to naturall philosophy, to prooue his heresie, and impugne the faith catholique? Although in dede the argumēt proceedeth directlie against Luther, who taught the bread in the Sacrament

*Obiection
with an-
swer.*

*Faith ind-
geth yt pos-
sible, that
reason ind-
geth impos-
sible.*

*Sacramen-
taries cheif
groundes
be naturall
reasons.*

*Oecolamp.
De verbis
cand Domi-
ni.*

crament to remain with the bodie of Chryste (soche ys the agrement of the Father, ad the Sone, of the master ad the scholer, of Luther, ad Oecolampadius, ad so of one of the with an other) yet yt ys also against the catholique faith, for yt impugneth the presence of Chryste in the Sacrament. But howe as ys saied, by naturall reason. And shall I saie why they proue this their doctrine by natural reason? In dede because yt ys so farre vnknewen to the scriptures that I dare saie, they neuer were, nor shall be able to bring fruthe anie one scripture to proue yt, and so moche to diminish the omnipotencie or allmightie power of God.

*De initiad
myst. cap. 9*

*Naturall
order had
no place in
many of
Chrystes
doinges,*

*Mahomet's
patched re
ligion and
the Sacra
mentaries
moche like.*

But to aunswere Oecolampadius for his naturall reason, I thinke the saing of saincte Ambrose to be a good answere. *Quid hic queris natura ordinē in Christi corpore, cum præter naturam sit ipse Dominus Iesus partus ex virgine?* What sekest thoue (saith saincte Ambrose) the ordre of nature in Chrystes bodie here, seing the self same our Lord Iesus besides nature was born of a virgin. And to adde to saincte Ambrose saieg, not onelie his birthe was besides nature, but manie other his actes: as his great learning ad wisdome declared in his disputacio with the doctours in the temple, whē he was but twelue yeares of age, his walking vpon the sea, his volūtarie death in geuing vppe his blessed fowle at his owne pleasure, withoute force or violence, as yt were, to thrust yt oute and to cause vt to departe. His resurrection and his ascension withall be as moche against the ordre of nature, as his blessed bodie to be in diuerse places, and as good argumentes maie the Aduersarie finde in natural philosophy against them as against this. Whiche if he do or maie doo, shall we therfore denie Chrystes walking on the sea, his death, his resurrection, and his ascension as theie do his presence in the Sacrament. Then shall we make a mingled faith, as the Turkes do. For as they kepe parte of Moyses lawe, parte of Mohometes inuention: So we must haue a faith partelie grownded vpon the scriptures, partelie on naturall reason. But so, that whē we will scripture shall rule naturall reason, and when we list naturall reason shall commaunde and withstand both faith and scripture. This ys a mad-setled faith. Wherefore thus moche to conclude with saincte Ambrose, *let vs not seke the ordre of nature in Chrystes bodie*, but let vs seke the ordre of faith, and cleaue to that.

But this proclamer wolde haue some one scripture doctour, or Councell, that shoulde declare that *Chrystes bodie ys or maie be in a thousand places or mo at one time.*

In dede to aunswer trulie, I must cōfesse I finde neither scripture, nor doctour nor Councell teaching this matter in soche maner. For ther ys not one of these that speaketh so fondlie, ad so vnreuerentlie, to prescribe the omnipotencie of God a certen limitacion, and a stined nōbre ad that with soch a diffidencie vttered, as this Proclamer saith, *in a thousand places or mo*: signifieng therby an impossibilitie, that yt ys vnpossible for Chryste to be in a thousand places at one time, so in dede I finde not. But I finde the with reuerence and faith, withoute prescription of nombre of places (for that they leaue to Gods wil) saieg and teaching, that the bodie of Chryste ys in diuerse, or in manie places. And this (gentle reader) for thy satisfaction shall I, by the testimonie of diuerse and manie of the most auncient Fathers, laie before thee.

And here I confesse, that this matter, by learned Fathers hath ben so well laboured, that I can not bring in moche more, then they haue before me gathered together. but that their confession of this treuth, and their faith therein maie not be vnknewen to thee, I will not sticke hither

A to ascribe, that I find collected in other, rather then thowē shouldest be defrauded of so moche good knowledge, and this fonde membre of this Proclamers proclamacion not fullie answered.

And first, to declare and proue this matter by the scripture, I saie that our sauour Chryste taking the bread, and blessing yt, made yt his bodie sainge: *Hoc est corpus meum*, This ys my bodie. Whiche being doen, his bodie was at that time present in diuerse places, as in his owne handes, in the handes also of euery of his Apostles.

Mat. 26.

Marc. 14.

Luc. 22.

That at that time he did beare or holde him self in his owne handes, saincte Augustin ys a notable wittnesse, speaking of king Dauid and applieng yt to Chryste, saing: *Et ferebatur manibus suis. Hoc uero fratres, quomodo possit fieri in homine quis intelligat? Quis enim portatur in manibus suis? Manibus aliorum potest portari homo, manibus suis nemo portatur. Quomodo intelligatur in ipso Dauid secundum litteram non inuenimus, In Christo autem inuenimus. Ferebatur enim Christus in manibus suis, quando commendans ipsum corpus, ait: Hoc est corpus meum.* And he was borne in his owne handes. But bretheren howe this maie be doen

August. in
Psalm. 33.Chryst in
his supper
bare him-
self in his
own handes

B in man, who can vnderstand? Who ys borne or caried in his owne handes? A man maie be caried in the handes of other men, in his owne handes no man ys borne. Howe yt maie be vnderstanded in Dauid himself accordinge to the letter, we finde not: But that yt maie be vnderstanded in Chryste we finde. For Chryst was borne in his owne handes when he geuing furth the self same bodie, saied: *This ys my bodie.*

Ye haue here heard saincte Augustin affirming that Chryste caried him self in his owne handes. Then this must nedes folowe, that the self same bodie that did bear or carie, and the self same bodie that was born or caried, being but the verie one bodie of Chryste, was then at one time in diuerse places. And the same one bodie of Chryste being geuen furth to eche of his Apostles, and they sitting in diuerse places, argueth that the same one bodie of Chryste, was at one time in twelue sundrie places at the least. And as yt was then in so manie: So maie yt be nowe in fewer or mo, according to the omnipotēt pleasure of him that ys Lorde of nature, and naturall ordre

C and ys subiecte to neither of them, but ruleth and altereth them as to his wil dome semeth conuenient for the setting furth of his honour, and glorie.

This was so well knowen, and so firmelie beleued of Saincte Basill that holie Father, that hereunto agreable he praieth in his Masse thus: *Respice Domine Iesu Christe, Deus noster, de sancto habitaculo tuo, & ueni ad sanctificandum nos, qui sursum Patri confides, & hic nobiscum inuisibiliter coes. Dignare manu tua forti dare nobis sanctum, & intaminatum corpus tuum, & preciosum sanguinem, & per nos peccatores populo tuo.* Looke o Lorde Iesu Chryst our God, from thy holie tabernacle, and come to sanctifie vs. Which sittest aboue with thie Father, and arte with vs here inuisible, vouchsafe with thie mightie hand to geue vnto vs thy holie and vnde- filed bodie, and precious bloode, and by vs sinners to thy people.

Basill. in sua
Liturgia.
Plain pla-
ces for the
Proclamer.

Chrysostome in his masse hath almost the same woordes, that he praieth *Respice Domine Iesu Christe Deus noster de sancto habitaculo tuo, & de sede gloriae regni tui, & ueni ad sanctificandum nos qui sursum cum Patre sedes, & deorsum nobis inuisibi-*

Chrys. in
sua Liturg.

D liter assistis, Dignare tua potenti manu tribuere nobis immaculatum corpus tuum, & preciosum sanguinem, & per nos omni populo. O Lord Iesu Chryste our God, looke from thy holie tabernacle, and from the seat of the glorie of thy kingdom, and come to sanctifie vs, whiche sittest aboue with the Father, and standest by vs beneath inuisible, vouchsaif with thy mightie hande to geue vnto vs thy vnde- filed bodie, and precious bloode and by vs to all thy people.

These two holie Fathers, what soeuer naturall reason or ordre wolde, not withstanding they praied according to the ordre of faith, and therunto according they confessed, and acknowledged Chryste both to be aboue with the Father, and also present with vs in the Sacrament.

Chrysost in
10. ad He.
bom. 17.

The sacrifice
offred in
manie places
is but
one Chryst.

Although Chrysostom dothe so plainlie with Basill testifie the presence of Chryste both with the Father in heauen, and with vs here in earth: yet more plainlie he dothe wittnesse the same in an other place, speaking of the sacrifice of Chrystes bodie offred in the Church, and saith: *Hoc autem sacrificium exemplar est illius. Id ipsum semper offerimus, nec nunc quidem alium agnum, crastina alium, sed semper eundem ipsum. Proinde unum est hoc sacrificium hac ratione. Alioquin quoniam in multis locis offertur, multi Christi sunt. Nequaquam: Sed unus ubique est Christus, & hic plenus existens, & illic plenus, unum corpus. Sicut enim qui ubique offertur unum corpus est, & non multa corpora: ita etiam & unum sacrificium.* This sacrifice is an exemplar of that, that Chryste offred: *Euen the self same do we alwaies offer.* Neither do we nowe offer one lambe, and to morowe an other, but allwaies euen the self same. *Therefore is this one sacrifice, by this reason.* Otherwise for that yt is offred in manie places, ther be manie Chrystes. Not so. But ther is one Chryste euery wher, bothe here being full and ther full, euen one bodie. And as he, that is euery wher offred, is one bodie, and not manie bodies: Euen so also is the sacrifice one.

Weigh well this testimonie of Chrysostom, gentle Reader, and first this that he saith: *That the sacrifice of Chrystes bodie is but one.* For otherwise bycause it is offred in manie places, ther shoulde be manie Chrystes. In whiche woordes howe plainlie dothe he saie that Chryste is offered in manie places? and yet not manie Chrystes, but one Chryste. This Father teacheth not like a naturall Philosopher, but like a diuine Philosopher, a louer of the wisdom of Chrystes faith, according to the whiche, and contrarie to Philosophie, he confesseth Chrystes bodie to be in manie places at once, and that with reuerence, and not with doubtfull admiration, and exclamacion (as this Proclamer doth) to be in a thousand places at once. Althouh in his reuerent woordes ther is as moche implied, as the woordes folowing do well declare. Whiche also good reader note. For he saith: *ubique offertur, he is euery wher offred,* and that is more then in a thousand places. And although this mans heresie hath fretted, and eaten in manie places, moche like a deadlie canker: yet I beleue Chryste is not so forsaken, but he is yet offred in mo then a thousand places, and shall be, except our sinnes shall deserue that he be taken awaie from vs. As for that that he saith, that Chryste is our sacrifice, and therefore present, I will leaue yt withoute note, to be considered in a place more conuenient.

Ambr. in
10. Heb.

Chryst of-
fred euerie
wher is but
one bodie,
and one sa-
crifice.

As before ye haue heard S. Basill and Chrysostom vttering almost all one and the same woordes of this matter: So shall ye heare Saincte Ambrose speaking almost the same woordes that Chrysostome did. So be these good Fathers linked together in one trueth, that they oftentimes speake all one, and the same woordes in one and the same matter: Thus writeth saincte Ambrose: *Proinde unum est hoc sacrificium. Alioquin hac ratione, quoniam multis in locis offertur, multi Christi sunt. Nequaquam: Sed unus ubique est Christus, & hic plenus existens, & illic plenus, unum corpus. Sicut enim qui ubique offertur, unum corpus est, & non multa corpora: ita etiam & unum sacrificium.* Therefore this sacrifice is one. or ells by this reason, for that yt is offred in manie places, ther be manie Chrystes. Not so but euerie wher one Chryst, both here being full and ther full, euen one bodie. For euen as he that is offred euerie wher is one bodie, and not manie bodies: Euen so also is the sacrifice one.

I will

A I will not trouble yow with noting sainct Ambrose woordes, but what ys geuen yow to note vpon Chrysostom, note the same euen here likewise, and I will haile me to heare an other place of S. Ambrose wher he saith thus: *Vidimus Principem sacerdotum ad nos venientem. Vidimus & audiuius offerentem pro nobis sanguinem suum. Sequamur vt possumus sacerdotes, vt offeramus pro populo sacrificium, et si infirmi merito, honorabiles tamen sacrificio, quia est nunc Christus non videtur offerre, tamen ipse offertur in terris, quando Christi corpus offertur.* We haue seen the high preist coming to vs. We haue seen and heard him offring for vs his bloode. Let vs priestes, as we maie, folowe, that we maie offre sacrifice for the people, although by merite we are weake: yet are we by the sacrifice honorable. For although Chryste ys not now seen to offer: Yet ys he offered in earth, when the bodie of Chryste ys offered.

*Amb. in
Psalm. 38.*

Leuing all other things that maie be here noted, this ys not to be ouerpasse, that saincte Ambrose saith, that Chryste ys offered in earth. But when ys he offered? When his bodie ys offered. Wherbie yt ys manifest, that as we maie confesse Chryste verilie to be in glorie: So maie we also confesse that he ys verilie in earth, for somoche as he ys ther offered in sacrifice. And so being verilie both in heauen and earth, that ys true, that we trauaill here to proue.

*Chryst ys
offred in
earth, whē
his bodie ys
offred.*

But that, that ys yet remaining to be saied in this matter, will not suffer me to tarie to note, and saie, what might be noted and saied here: For besides other things we haue yet to heare the goodly testimonie of S. Bernard, who so plainlie teacheth this matter, and so godly, that yt were pitie the reader shoulde be defrauded of the reading of so notable a sentence.

Thus he writeth: *Sed vnde hoc nobis piissime Domine, vt nos vermiculi reptantes super faciem terre, nos inquam, qui puluis & cinis sumus te presentem habere mereamur pre manibus, pre oculis, qui totus & integer sedes ad dextram Patris, qui etiam vnus hora momento, ab ortu solis vsque ad occasum, ab Aquilone vsque ad Austrum presido es omnibus, vnus in multis, idem in diuersis locis, vnde hoc, inquam? Cerē non ex debito, neque ex merito nostro: sed ex voluntate tua, & dulcedinis tua beneplacito.* But howe happeneth this vnto vs, O most mercifull Lorde: that we litle woormes creeping vpon the face of the earthe, maie haue thee present, before our handes, before our eyes, whiche all and wholle sitest at the right hand of the Father. Which also in the minute of an howre, from the East to the West, from the North to the South arte present to all. Thow being one, arte in manie, and being the self same arte in diuerse places, from whence cometh this I saie? Trulie not of anie duetie, neither of our desert, but of thy will, and the pleasure of thy gentlenesse. Thus saincte Bernard.

*Bernard.
sermone de
cena Dom.*

C See ye not howe this holie Bernard not with woordes of skoffes and doubtfullnesse, but with godlie simplicitie, and reuerence confessing the veritie of Christes presence, both at the right hand of God the Father, and also in the Sacrament before our handes, before our eyes, and therof nothing doubting, woundereth at the great goodnesse and mercie of our Sauour Chryste, howe he doth vouchsaie so moche to do for vs poore litle woormes creeping vpon the earth. Suche was the simplicitie of faith, the humblenesse of minde in good Fathers, that beleuing the thing, they did agnise the great benefitt of God, wher this Proclamer puffed vppe with pride, reiecteth the simplicitie of faith, and contemneth the benefitt of God.

*Chryst
being one
ys at one ti-
me in man-
ie places.*

D But contemning him that contemneth God, let vs heare more of this good Father, that honoured our Lord God. In the same sermon he hath also this saie, speakinge to the Church, whiche ys the Spouse of Chryst to stire

Bernard.
serm. 30d.

her also to agnise this great benefitte of God, saing thus: *Gratulare sponsa, gaude incomparabiliter. Presidentem habes, & rectorem sponsum in presentis exilij militia. Pignus habes, arrham tenes, quibus feliciter vnaris sponso in patria, gloriosa & amabilis sponsa. In terra sponsum habes in sacramento: in caelis habitura es sine velamento, & hic & ibi veritas: sed hic palliata, ibi manifestata.* Gene thanks, O spouse, reioice incomparablie. In the warrefare of this present bannishment, thowe hauest thy husband president, and ruler; thowe hauest the pledge, thowe hauest thy earnest money, by the whiche thowe maist as a gloriouse and beloued Spouse be vnited and ioined to thy Spouse in heauen with felicitie. In earth thowe hauest thy Spouse in the Sacrament: In heauen thowe shalt haue him withoute anie couert. *Bothe here, and ther ys the veritie.* But here couered, ther openly shewed.

Chryst both
in heauen
and earth
in veritie.

This ys a goodlie sentence, and woorthie well to be noted, but this for our pourpose specielle, that the Church hath her Spouse Chryst in earth in the Sacrament, whiche in heauen she shall haue in open vision. Here verilie Chryst, and ther verilie Chryst, all the difference ys, that here he ys vnder couerture, ther manifestlie seen.

Chrysoft. li.
3. de sacer.

To conclude, that the aduersarie shall not reiecte sainct Bernard for his plain sainge: yt shall be confirmed by the like saing of Chrystom, who saith thus: *O miraculum, O Dei benignitatem, qui cum Patre sursum sedet, in illo ipso temporis articulo omnium manibus pertractatur, ac se ipse tradit volentibus ipsum accipere ac complecti.* O miracle, O the gentle godnesse of God, he that sitteth aboue with God the Father, euen in that same poynte of time ys handeled with the. handes of all, and he deliuereth him self to them that will receaue him, and embrace him. Thus moche Chrysofome.

Chryst sit-
ting aboue
ys also in
the handes
of men.

Beholde nowe (good reader) howe Chrysofome agreable to the speache of sainct Bernard, acknowlegeth the great goodnesse of God, that Chryst whiche sitteth at the right hand of the Father ys in that time, *meaning the time of ministracion*, in the handes of men. In that he saith, he ys in the handes of men, yt argueth a reall presence, for the spirituall presence can not be in handes, but in heart.

Chrystes
being in the
Sacr. ys mi-
raculouse
contrarie
to the rules
of philoso-
phis.

To the prooffe of this also yt maketh inuincible, that Chrysofome exclaimeth with reuerent wonder saing: *O miracle.* In this that he acknowlegeth yt a miracle, he dothe acknowledge more then the bread to be a figure of Chrystes bodie. For that ys no miracle to be wondered at. But he doth acknowledge the miracle to be, that Chryste that sitteth aboue with the Father, shoulde also be in the Sacrament in the handes of men. This ys the miracle. For this ys both aboue nature, and against nature, and doen by the onelie power of God, and therefore ys a miracle.

Thus then yt ys manifest by the humble lowlie, and faithfull confession of the faith of these holy fathers, that Chrystes bodie miraculousslie ys both in heauen, and in earth in the Sacrament, and so in manie places at one time notwithstandinge the contemptuouse exclamacion of this Proclamer, limiting the power of God by an impossibilitie, as yt appeareth to his vnbeleuing vnderstanding, that the bodie of Chryst shoulde be in a thousand places. Which his exclamacion was his best argument to bring the people from their fathe. But yf he will acknowledge the miracle with Chrysofome, he shall perceaue howe foolish his argument ys.

A THE ELEVENTH CHAPITER PROVETH THAT

as two bodies maie be in one place: so the bodie of Chryst being one
maie be in diuerse places.



As the Aduersaries to ouerthrow the worke of faith haue vsed naturall philosophie: So to maintein their naturall philosophie, they haue vitterlie denied the verie Gospell, the grownd of faith. For wher the good catholique learned men of charitable pitie laboured to bring them, from this their wicked errour, perswading the not to cleaue to naturall reason, as therewith to measure, and streiten that, which ys the bodie of the Sonne of God, exalted to be in vnitie of person with the Godhead, as they wolde doo our bodies which be but naturall, and earthlie bodies onelie, infinite degrees vnder the condicion of that blessed bodie of Chryste: but to consider, that as the bodie of Chryst, though yt be a naturall bodie, might be with an other bodie in one place at one time, whiche ys against naturall Philosophie and reason: So the same being but one bodie, might be in diuerse places at one time, notwithstanding naturall reason and Philosophie.

To proue two bodies to be in one place at one time, the Gospell of saincte Iohn was alleged, wher we read: *Venit Iesus ianuis clausis, & stetit in medio eorum & dixit: Pax vobis.* Iesus came the doores being shett, and stood in the midst of them and saied: *Peace be with you.* This being testified of saincte Iohn, for the miraculouse coming in of Chryste to his Apostles, proueth that he so coming in, passed through doore or wall as his pleasure was to do, and so doinge, ther was, contrarie to *Oecolampadius* saing, *Corpus in corpore, & duo corpora simul.* One bodie in an other, and two bodies together one place.

I remembre, that this scripture was objected by master Smith against Cranmer: and for aunswere therunto thus saith Cranmer: *But peradventure Master Smith will aske me this question: Howe coule Chryste come into the house, the doore beinge shett, except he came through the doore? To your wise question, master Smith, I will aunswer by an other question. Coule not Chryste come as well into the house, when the doore was shette, as the Apostles coule go oute of prison, the doore being shett? Coule not God worke this thing except the Apostles must go through the doore, and occupie the same place that the doore did? In this aunswere by Cranmer made by questions, as ther be two questions: so ther be two partes. But by the aunswering of the first, the aunswering to the second shall be the easier.*

The first questiō asketh: yf Chryst coule not come as well into the house the doores being shett, as the Apostles coule go oute of prison the doore being shett: whiche question I praie thee Reader, well to weigh. Which yf thou doo thou shalt perceaue that to auoid this argument, and to deceaue the reader, he here vttereth a manifest and shamefull vntruthe, and abuseth the Scripture for the maintenaunce of his heresie to wickedlie. For he, to make the readers beleue that the coming in of Chryste into the house, and the goinge of the Apostles out of prison, was of one maner, saith that the goinge oute of the Apostles, and the coming in of Chryste were bothe the doores being shett. Which ys verie false, and directlie against the truth of the scripture. For as concerning the going oute of the Apostles out of prison, Looke the actes of the Apostles, and ye shall finde, that they went not oute the doores being shett, as this man vnturlic reporteth, but the doores being open. Whiche thing the holie Golfe lefte not vndeclared. For

V iij thus

John. 10.

Cranmer
in his aun-
swer against
Smith.

Mat. 28.

Cranmer
falsifieth
the scriptu-
re to main-
tain his he-
resie.

thus shall ye reade ther: The cheif preist rose yppe, and all they that were with him, which ys the secte of the Saduces, and were full of indignation, and laied handes on the Apostles, and putt them in the common prison. But the Angell of our Lord by night opened the prison doores and brought them furth, and saied. Go and stande, and speake in the temple to the people all the woordes of life, When they heard that, they entred earlie in the morning and taught. But the cheif preist came, and they that were with him, and called a counsell together, and all the elders of the children of Israell, and sent men to the prison to fetch them, when the ministers came, and fownde them not in prison they returned, and tolde, saying: The prison trulie we founde shette, with all diligence, and the keepers standing withoute, before the doores, but when we had opened, we found no man within.

In this scripture first note, that when the Apostles were committed to prison, the Angell of God came by night and opened the doores of the prison and not onelie opened the doores, but also brought the Apostles oute. Then ys yt false that this man saith, that the Apostles went oute of the prison the doores being shett. Trueth yt ys that the doores were made fast again after their departure. For the messengers, that came in the morning to fetch the Apostles reported that they fownd the doores shet with all diligence, and the keepers standing before the doore. And herin wolde the holie Goste the miracle to be noted, that the Angell opened the prison doores, and shett them again, and brought furth the Apostles, and the keepers standing at the doore perceaued not. But yet he wolde not this miracle of their going oute to be like the miracle of Chrystes Cominge in. For as touching the Apostles, the holie Goste plainly reporteth howe they went oute by the helpe of the Angell opening the doores: But in Chrystes coming in ther ys no meanes declared howe he came in, but yt ys absolutely spoken, *Venit Iesus ianuis clausis*, Iesus came, the doores being shette, signifieng that he came in more miraculousslie by the power of his Godhead, not requiring the aide of the opening of any dore.

Chryst entered in to his Apostles the doores being shett.

But that ye maie perceaue that I do expownd and vnderstand this facte and miracle of Chryste as the holie fathers doo, and that ye maie the better credite the matter, ye shall heare howe they vnderstand this place of saincte Iohan.

Chrysoft. homil. de Ioan. Bapt.

Chrysoftom to proue the Mother of Chryste a virgen both before and after his birth; allegeth this place, and saith thus: *Sancta Maria, beata Maria, mater et virgo. Virgo fuit ante partum, virgo post partum. Ego hoc miror, quomodo de virgine virgo natus sit, & post nationem virginis mater virgo sit. Vultis scire quomodo de virgine natus sit, & post natiuitatem mater ipsa sit virgo? Clausa erant ostia, & ingressus est Iesus. Nulli dubiu quin clausa sint ostia: qui intrauit per ostia clausa, non erat phantasma, non erat spiritus, verè corpus erat. Quid enim dicit? Respicite & videte, quia spiritus carnem, & ossa non habet, sicut me videtis habere. Habebat carnes, habebat ossa, & clausa erant ostia. Quomodo clausis ostijs intrauerunt ossa, & caro? Clausa sunt ostia, & intrat, quem intrantem non vidimus. Vnde intrauit? omnia clausa sunt, locus non est per quem intret, & tamen intus est qui intrauit. Nescis quomodo factum sit, & das omnipotentie Dei: Da potentie Dei, quia de virgine natus sit.* The holie Marie, the blessed Marie, mother and virgen, she was a virgen before birth, a virgen after birth. I merueil at this, howe of a virgen, a virgen shoulde be born, and after the birth of a virgen, the mother shoulde be a virgen. Will ye knowe how he was born of a virgen, and after the birth, howe she was both mother and virgen? The doores were shett and Iesus entred in: No man doubteth but that the doores were shette. He that entred by the shett doores was no phantasie, he was no spirit, he was verilie a bodie. For what saied he? Looke and see that a spirit hath no flesh and bones, as ye

E

F

G

H

A as ye see me haue. He had flesh, he had bones; and the doores were shette, Howe did flesh and bones enter the doore being shette? The doores be shette, and he goeth in, whome we sawe not going in. How did he go in? all thinges are crosse, ther ys no place, by the which he might go in, and yet he ys within, that went in, and yt doth not appeare howe he went in. Thowe knowest not, and doest referre yt to the omnipotencie of God. Geue this also to the omnipotencie of God, that he was born of a virgen.

Saincte Hierom vseth the same argumēt, to the same pourpole and saith: *Respondent mihi, quomodo Iesus ingressus est clausus ostijs, cum palpandas manus, & latus considerandum, & ossa carnisque monstrauerit, ne veritas corporis phantasma putaretur: Et ego respondebo quomodo sancta Maria sit mater & virgo, virgo post partum, mater antequam nupta.* Let them aunswer me (saith saincte Hierom) howe Iesus entred in the doores being shette, when, lest his bodie shoulde be thought a phantasie, he shewed both flesh and bones, and his handes to be felt, and his side to be considered: And I will aunswer them, howe the holic Marie, maie be bothe a mother, and a yirgen. A virgen before birth, a mother before she was known of man.

Hieron. in
Apologia,
cont. Iovin.

B In bothe these Autours, we maie perceauē not onelie by their woordes, but also by the argument whiche they make, that the doores remained still shette, both at the entring in of Chryste in to the house, and after that he was entred in, wherbie they proue that the clausures of the virginie in the virgen Marie, remained crosse, both before the birth in the birth, and after the birth of Chryste. Nowe yf the doores did open at the going in of Chryste to his Apostles (as some haue wickedlie saide rather seeking to shadow the miraculouse worke of Chryste, and to falsifie the scriptures, then they wolde forsake their errorre, or haue yt conuincēd) then coulde yt not proue that the clausures of the virginie of the mother of Chryste, notwithstanding his birth, remained allwaies closed whiche (as ye maie perceauē) they intended to proue.

Yt maie be that the Aduersarie being pressed with the authoritie of these graue and learned fathers, will graunt that Chryste went in to this Apostles the doores being shett. But yet he went not (he will saie) through the doore, nor no other body, so as there shoulde be two bodies in one place at one time. That he went in the doores being shett, he will graunte: But howe he went in, he can not tell.

To make this matter plain to the Aduersarie and thee, Reader, we will heare Chrysostom in an other place, geuing some cause, how he might so go in. *Dignū autem dubitatione est, quomodo corpus incorruptibile formam clauorum acceperit, & mortali manu tangi potuerit. Sed hoc te non perturbet, hoc enim permissionis fuit. Corpus enim tam tenue & leue ut clausus ianuis ingrederetur, omni crassitudine carebat, sed ut resurrectio crederetur, talem se exhibuit. Et ut ipsum crucifixum fuisse, & neminem alium pro eo resurrexisse intelligas, propterea cum signis crucis resurrexit.* Yt yt woorthie of doubte, howe the incorruptible bodie did take the forme of the nailes, and coulde be touched with mortall hand. But let not this trooble thee, For this was doen of permission. For that bodie, being so subtile and light, that yt might entre in, the doores being shett, was void of all grossnesse. But that the resurrectiō might be beleued, he shewed him self soche a one, and that thowe mightest vnderstād, that yt was euē he that was crucified, and no mā ells did rise for him, therefore he rose with the figures and tokens of the crosse. Thus moche Chrysostome.

Chrysost.
homil. 86.
in Iean.

Chrystes
bodie was
so void of
grossnesse
that yt
might enter
the doores
being shett

D The cause whiche ys geuen here to helpe vppe the weaknesse of oure faith the sooner to beleue that Chryste passed through the doore, ys, that he had after his resurrection, a pure, clear, and subtile bodie, void of all corruption, and grossnesse, euen a spirituall bodie, that might to oure own iudgement

and reason the easelier so do: and yet was yt a perfecte bodie of a man in substance, and lineamentes.

*Chrys. de
resurrect.
sermon. 9.*

*Chryst entred through
the doores
that were
shett.*

But that he came in to his Apostles through the doore, and howe, and by what means he so did, Chrysostom by expresse woordes in an other place declareth, speaking in the person of Chryste after this maner. *Non est meum meos ludificare phantasmate, vanam imaginem visus si timet, veritatem corporis manus et digitus exploret. Potest fortassis aliqua oculos caligo decipere, palpatio corporalis verum corpus agnoscat. Spiritus (inquit) carnem, et ossa non habet, sicut me videns habere. Quod ossa clausa penetraui, sola est virtus diuini Spiritus, non sola carnis substantia. Yt ys not my propertie, myne to delude with a phantasie. Yf the feight feare a vain image, let the hand and finger trie oute the veritie of the bodie. Perchaunce some mist maie deceaue the eyes, let the corporall feeling acknowledge a true bodie. A spirit (saied he) hath not flesh and bones, as ye see me to haue. That I entred through the doores, that were shett, yt ys onelie the poure of the diuine spirit not the onelie substance of the flesh. Thus Chrysostom.*

*Howe Chri
stes bodie,
entred
through
the doores
shett.
e Amb. in
Luc. li. 10.
cap. 14.*

As this place geueth goodlie instruction to the reader: so doth yt fullie, and mightilie stoppe the mouthes of the that speake wicked thinges against God, in denienge the miraculouse workes of our Sauour and master Chryste. That Chryst with his perfecte bodie entred in to his Apostles, Chrysostom proueth by Chrystes owen saien being in the midst of them, when he saied: A spirit hath not flesh and bones, as ye see me haue. Howe this bodie, being a perfecte bodie of a man entred, he declareth when he saith in the person of Chryste, that yt entred through the doores. Yf ye will learn by what mean, he saith, *yt was not by the substance of the flesh, but by the verine or power of the Godhead,*

Of this matter also saint Ambrose ys a goodlie wittnesse, who vpon the Gospell of saint Luke saith thus: *Habuit admirandi causam Thomas, cum videret, clausis omnibus per inuia septa corporibus inoffensa compage Christi corpus insertum, et ideo mirum quomodo se natura corporea per impenetrabile corpus infuderit, inuisibili aditu, visibili conspectu, tangi facili, diffidili aestimari.* Thomas had a cause to merueill when he sawe (all thinges being shetvpe and closed) the bodie of Chryste by clausures, without all waies for bodie to entre, the walls being vnbroken, to be entred in among them. And therefore yt was wonder, howe the corporall nature passed through the impenetrable bodie, with an inuisible coming, but with visibill beholding, easie to be touched, hard to be iudged. Thus saint Ambrose.

Yf ye note this testimonie, yt varieth not from Chrysostom: For yt testifieth that oure Sauour Chryste came in to his Apostles, the doores being shett. And that notwithstanding he went through the clausures of the house, they not being broken. And herevpon, saith saint Ambrose ys the great wonder, how his naturall bodie coulde entre through an impenetrable bodie. Wherby bothe these Fathers declare the trueth of the doctrine of the Church, that Chryste thus entring, ther were two bodies in one place.

There be manie that beare verie plain testimonie in this matter. But we will heare but two mo onely. Whiche, I suppose, with these before alleaged, being all men of soche grauitie, holinesse, authoritie and learning, maie suffice, not onelie to counteruail these fond bablers, void of like grauitie, holinesse or learning: but also with them, that haue any sparke of grace and wisdom, take soch effecte, as to cause them see these leude teachers, and to hisse them oute of all chrystian companie, forasmoch as they teache soche learninge, as none of the holy Fathers doo teache, but soch rather as ys

contrarie

A contrarie to them. But let vs heare saincte Augustine in this matter, thus he saith: *Nec eos audiamus, qui negant tale corpus Domini resurrexisse, quale positum est in monumento. Nec nos moueat, quod clausis ostijs subito eum apparuisse Discipulis scriptum est, ut propterea negemus illud fuisse corpus humanum, quia contra naturam huius corporis videmus illud per clausa ostia intrare, omnia enim possibilia sunt Deo. Si enim potuit ante passionem clarificare illud sicut splendorem Solis, quare non potuit & post passionem, ad quantam vellet subtilitatem in temporis momento redigere, ut per clausa ostia posset intrare?* Neither let vs geue eare to them, that denie the same bodie to haue risen, that was putte in the graue. Neither let yt moue vs, that yt ys written, that sodenlie he appeared to his disciples, the doores being shett; that therfore we shoulde denie yt to be a mans bodie, bycause we see yt against the nature of this bodie to entre in through the shette doores. For all thinges are possible to God. For yf he coulde before his passion make yt as clear as the brightnesse of the Sunne, why might he not after his passion also in a moment of time, bring yt to asmoche a subtilitie as he wolde, that he might entre in through the shett doores?

August. de agone Christi. cap. 24.

Christes bodie against the nature of a bodie entred through the shett doores

B Note here in saincte Augustine, that where the Aduersarie wolde not that the bodie of Chryste shoulde be in diuerse places for offending the lawe of naturall ordre, he saith, that Chryst against the nature of this bodie, entred in through the shett doores, so that the bodie of Chryste maie not be bownde to the lawe or ordre of nature, for that he ys the lord of nature, not an onelic man, but a person that ys God and man, as Cirill saith: *clausis foribus repente Dominus omnipotentia sua, natura rerum superata, ingressus ad Discipulos est. Nullus igitur querat, quomodo corpus Domini ianuam clausam penetravit, cum intelligat non de homine nudo, ut modo nos sumus, sed de omnipotente filio Dei, hec ab Evangelista describi. Nam cum Deus verus sit, rerum natura non subiaceret, quod in ceteris quoque miraculis patuit.* The gates being shett our lorde through his omnipotencie, the nature of thinges beinge ouercomed, sodenly went in to his disciples. Let no man therfore aske howe the bodie of our Lorde went through the gates beinge shett, forasmuche as he maie vnderstand, these thinges to be described of the Euangelist, not of a bare man, as we be nowe, but of the Allmightie Sonne of God. Who forasmuche as he ys verie God, ys not subiecte to the lawe of nature. Whiche thing did appeare in other his miracles also. Thus Cyrill.

Cyrill in Ioan. li. 12. cap. 53.

Chryst ys not subiect to lawe of nature.

Nowe ye haue heard a sufficient nombre of holy learned Fathers, auouching this great miracle of Chryste, not as some of the Aduersaries saie, that he came into his disciples after the doores were shett, after the maner of other men: neither as some other of them do saie, that he caused the doores or walls to open; and so came in: neither that an Angell did open the doores to him, as to the Apostles, that were in prison: but that he being verie God, gaue vnto that his manhead that singular subtilitie aboue all other, that yt was not subiect to nature (as Cirill saith) but aboue nature, so farre, and in soche excellent degree, that yt might passe through those doores, the doores not broken (as saincte Ambrose saied).

In this matter, thus moch haue I laboured, both that the miraculouse worke of Chryste might not be obscured, nor shadowed by the malignitie of men, and also that yt might be perceaued, that in the workes of Chryste we maie not so looke to the ordre of nature, to naturall reason, or naturall philosophie, that for the mainteinaunce therof, we shall denie the worke of Chryste. Naturall philosophie, hath manie propositions, that will not stande with oure faith. For naturall philosophie teacheth that *mundus est perpetuus*, the worlde ys perpetuall or ouerlasting: Faith teacheth, that: *In principio creauit*

Gen. 1.

Dens

Deus coelum & terram. In the beginninge God created heauen and earth, and that therfore the worlde had a beginninge. And yt teacheth, also that yt shall haue an ende. For *coelum & terra transibunt*, heauen and earth shall passe awaie. Of the whiche both, the Prophete saith: *In principio Domine terram creasti, et opera manuum tuarum sunt caeli: ipsi peribunt, tu autem permanes, &c.* Thowe in the beginninge (*O Lorde*) didest laie the fundacion of the earthe, and the heuens are the workes of thy hand. They shall perish, but thowe doest abide. Of the whiche matter also saincte Peter maketh plain declaracion. Likewise naturall philosophie teacheth, *quod unum corpus non potest esse simul & semel in diuersis locis*: that one bodie can not be at one time in diuerse places. But faith teacheth vs (as yt ys declared in the last chapter) that Chrystes bodie ys and maie be in diuerse places. Naturall philosophie teacheth, that *duo corpora non possunt simul esse in uno & eodem loco*. Two bodies can not be together in one place: Yet the Scripture teacheth (as ye haue heard the holie learned Fathers vnderstand them) that Chrystes bodie entred in through the doore, and so ther were two bodies at one time in one place.

Nowe therfore forasmoch as these two, that ys, that the bodie of Chryste ys in diuerse places, and that the bodie of Chryste and the doore that he entred through were in one place, be the workes of God, let vs in the consideration of them, forgett naturall philosophie, and remembre faith. That these appertein to faith yt ys proued by a nombre of the holie Fathers, and both these be acknowledged of them to be miraculouse workes of Chryste aboue nature. And as these workes were verilie doen by Chryste: So ys the other mencioned in the chapter before doen by Chryste.

Wherfore (chrystian reader) weigh well what in these two chapters ys saied, howe many holie and learned Fathers be alleaged, howe plainlie they testifie the matter, and haue regarde to them, staie thy self by them, and be not caried awaie with them that haue nothing to confirme their doctrine but naturall philosophie. For as touching the matter spoken of in this chapter let the Aduersarie bring anie one sufficient Authour, that shall by expresse woordes teache the contrarie, and I will ioine with him.

THE TWELVETH CHAPTER AVNSWERETH

certain obiections that seme to impugn the catholique doctrine of this matter.

Nothing so true but he resie maie impugne yt Deut. 6. Heresies against God, and euerie person in the trinitie



Here ys nothing so true in all our holie faith, but some heresie maie be fownde to against saie yt, and argumetes deuised to impugne yt. Yt ys a most a certen trueth, that ther ys but one God the scripture saie: *Deus noster Deus vnus est*. Oure God ys one God. Yet ther were that taught that ther were two Gods, as *Speller*, and *Manicheus*. Who taught that ther was a good God, and an euell. And for the mainteinaunce of this their heresie, had their argumetes whiche apparantlie confirmed their sainges.

Yt ys a verie trueth that Chryst ys both God and man, and yet ther were that saied he was not God, as *Ebion* and *Cerynthus*, and ther were that saied he was no man, as *Eutyches*, and *Dioscorus*. Yt ys a certen trueth, that God the Sonne ys God coequall, and consubstanciall to the Father, yet *Arius* saied that he was a creature not equall to the Father in deitie, power or maiestie. Yt ys an infallible trueth that the holie Goste ys God, yet *Macedonius* taught that he

A that he was a creature. Yt ys a certen trueth that Chryste suffred death for vs: yet ther were that saied that yt was Symon *Cyrenensis*, of whome ther ys mencion made in the Gospell, that he bare Chrystes crosse.

These and an innumerable sorte mo haue all apparant argumentes, to make a cowntenance, that their doctrines be true, and do intermingle in dede some trueth with their falshead as sainct Augustine saith: *Nulla porro doctrina falsa, que non aliqua vera intermiscat.* Ther ys no false doctrine, that dothe not intermingle some treuth, therbie the better to vter their heresie.

August. bo. All false doctrine hath some treuth admixed.

So of this matter of the presence of Chryste in heauen, and in the Sacrament, apparant argumentes be made by other Aduersaries to deceaue the people, which well weighed and examined, haue no force nor weight, to proue that they intended.

As for this Aduersarie the Proclamer (as yt ys saied) made no argumente in his matter, for that he wolde haue the people receaue but his onelie bare proclamacion, wherfore to him the aunswere ys soen made.

B But his great master *Oecolampadius*, heapeth vppe in dede a great nombre of Scriptures by quocation onely, which (he saith) he shall not nede to alleage at large bycause yt ys an article of our faithe, that Chryste sitteth at the right hande of the Father. Of the which scriptures I will alleadge some, that the reader maie both knowe them, and also perceaue that they be not against the doctrine of Chrystes Church as touching the reall presence of Chrystes bodie and blood in the blessed Sacrament.

Scriptures alleaged against the presence by Oecolamp.

In saincte Iohn his gospell we finde written thus: *Iesus knowinge that this houre was comed, that he shoulde go, oute of this worlde to the Father &c.* And in an other place thus: *A litle while (saith Chryste) and ye shall not see me, and a litle while and ye shall see me. For I go to the Father.* And in the same place: *I went furth from the Father, and came into the worlde, again I leaue the worlde, and go to the Father.* Again in an other place: *And now I am not in the worlde, and these be in the worlde and I come to thee.* And in the Actes of the Apostles: *This Iesus that ys taken from yow into heauen shall so come as ye haue seen him going into heauen.*

Joan. 13.

Ibid. 16.

Ibid.

Act. 1.

C These and all other like scriptures that teache vs of Chrystes going to his Father, of his exaltacion aboue all poures, and soche other, we reuerence the we accept them, we beleue them, we embrace them. For they teache vs that, which we doo confesse, that Chryste ys God, that he ys ascended, that he ys in glorie. But when we confesse this, and beleue this, doth this take awaie this treuth, that Chryste ys verilie present in the Sacrament? No in deed. For that standeth still as an vntouched trueth, neither impugning the other, neither impugned of the other. And therefore we confesse both to be true. For he that saied: *Vado ad Patrem, I go to the Father:* saied also. *Hoc est corpus meum. Hoc facite. This ys my bodie. This do ye.* Wherbie he bothe consecrated his bodie (for as Chrysostome saith, *Qui enim dixit Hoc est corpus meum, & rem simul cum verbo consecit.* He that saied, *This ys my bodie*, made the thing together with the woord) and also gaue authoritie to his prestes to do the like. Whiche thing *Luther* denieth not.

Phil. 2.

Article of the Ascension impugneth not Chrystes presence in the Sacr.

Chrys. ome. 51. in Mat.

D Then forasmoeche as Chryste willed that this mysterie shall be continued, frequented, and vsed vntill his comminge, in the whiche mysterie by his power, ys his bodie, we maie not thinke anie contrarietie or repugnance in his woordes, but beleue that as he ys the verie trueth: So ys yt all treu that he hath spoken. And as he ys allmightie: So ys he able to performe, and make good that he hath saied. And therefore aught

weto

we to beleue both that he ys in heauē, and also in the Sacrament, forasmoch as by his woordes, we learn his presence in bothe.

Exāples of
manie thin
ges doen by
our Sauioyr
Chryst abo
ue and con
trarie to na
ture.

Yf this our Sauioyr Chryste, wher naturall knowledge saith, *Omne graue appetit deorsum*, euerie heauie thinge ys inclined downward, coulde yet by his power make the earthlie bodie of Peter, whiche was a mere naturall bodie, and therfore heauie, contrarie to his nature to walke vpon the sea, and when yt pleased him to leaue him to his nature to suffer him to sinke, and beginne to drowne: can not he at his owne pleasure make that blessed bodie of his, which ys so excellentlie conceaued and born, and therwith vnited to the Godhead in vnitie of person, that although yt be a naturall bodie, yet yt doth surmounte, and ys aboue all nature, and naturall bodies: can not he, I saie, at his pleasure demise, lett downe, or abase that his bodie to the state and condicion of a verie naturall bodie? and again at his pleasure exalte and magnifie the same aboue the state of a naturall bodie?

Mat. 4. He did fast fortie daies and fortie nightes and eate no meat, whiche was aboue naturall ordre: In the ende of that fast he was hungrie, and therein he subiected him self to naturall ordre.

Ibid. 17. He was transfigured in the Mounte where, as yt pleased him, he shewed his power, and made his face to shine as bright as the Sunne, and his garments white as snowe, whiche was aboue the state of a bare naturall man. An other time he was wearie of his iourneie, whiche was agreable to the nature of man.

Ioan. 4.

Ibid. 18.

Ibid. 19.

Mat. 27.

The Iewes came to apprehend him, and with the voice of his mouthe he threw them all to the grownde: Again he abased him self, and suffred him self not onelie to be taken of them, whom he had so easilie ouer throwe, but also to be buffeted, and to be scourged, and finallie to be crucified. What shall I stand in the reherfall of these thinges, whiche be so plentifull in the Gospell? Therefore to conclude I will saie with Cyrille, we maie not thinke of the bodie of Chryste, as of the bodie of a bare naturall man: but we must thinke of that bodie, as of the bodie of the Sonne of God. Whiche for that yt ys so, yt passeth by infinitie degrees the state and condicion of one of our bodies.

Wherefore methinke the Aduersaries be to streit, yea and cruell to the bodie of Chryste, that wher, for causes aboue saied, yt ys so excellent a bodie, and yet for our sakes he made himself obedient to death euen to the death of the crosse, they will for all this excellencie, geue vnto yt no more prerogatiue, nor preuilege, then they will do to an other bodie, whiche ys an iniurie to that blessed bodie. I wish that the Aduersaries should not onelie after the counsell of Cyrille thinke that yt ys the bodie of the Sonne of God, and leaue yt as a naturall bodie ioined to the Godhead: but also consider the singular prerogatiues that yt hath by the same coniunction to the Godhead. And then shall they see howe that bodie maie, aboue the comon condicion of other bodies, through the power of the Godhead, be in sundrie places.

Grill. in 6.
Joā ca. 14.

Although yt be not appertaining to the bodie of a man to geue life: yet Cyrill saith that the bodie of Chryste, for that yt ys ioined to that whiche ys life, yt geueth life. Thus he speaketh yt: *Quoniam Saluatoris caro Verbo Dei, quod naturaliter vita est, coniuncta, viuifica effecta est, quando ea comedimus tunc vitam habemus in nobis, illi coniuncti, que vita effecta est.* Bicause the flesh of our sauioyr ioined to the Sonne

A Sonne of God, whiche ys naturallie life, ys made able to geue life: when we eate that flesh, then haue we life in vs, being ioined to that flesh, whiche ys made life.

See this great prerogative that Cyrill geueth to the fleshe of Chryste, for that yt ys ioined to the Godhead: Yf yt haue prerogatiue to geue life to them that receaue yt, can not God geue a lesse prerogatiue to yt to be in diuerse places?

Perchaunce yt maie be saied to me; that God can thus do: but we finde not that he doth yt.

To the former parte of this obiection I saie, that yf the Aduersaries thought that God coulde do yt, then the Proclamer was to blame, to speake of Chrystes being in a thousand places or mo, as therbie to signifie an impossibilitie. Again *Oecolampadius* wolde not laboure to bringe in so manie inconueniences vpon yt, yf yt appeared possible to him.

To the second parte I saie, that yt ys sufficientlie shewed allreadie, that

B Chryst caused his bodie to be in diuerse places at one time, and that the holie Fathers of Chrystes Church, yea and that a good nombre teach, some of them that he ys both in heauen with his Father, and also in earth in the Sacrament: some that he ys in manie places, as yt ys declared in the tenth chapter.

And thus although the scriptures alleaged by *Oecolampadius* seem, yf a man will onelic lean to naturall philosophie, to be against the faith, that the catholique Church teacheth: yet when those scriptures be compared to other scriptures, and the Fathers well weighed and vnderstanded: and the omnipotencie of God considered, and the excellencie of the bodie of Chryste remembred, yt shall be perceaued that the Scriptures be not against vs, neither we against them. For they saie that Chryste ys in heauen and so saie we: and yet neuerthelesse we saie that he ys in the Sacrament, and so saie they. Yf the Scriptures, that be alleaged, had saied that Chryst ys in heauen onelic, and can be in no other place, then the Aduersarie might haue triumphed. But saing that he ys in heauen, withoute anie exclusiues

C or exceptiues, ther ys no deniall implied in that his being, to a chrystian man, but that he maie be beleued, to be also in the Sacrament. And this, I trust, maie suffice to aunswer all the Scriptures that be, or can be produced of the being of Chryste in heauen, as therby to exclude and denie his presence in the Sacrament.

Ther ys made an other obiection oute of sainte Augustine, who writeth thus: *Cauendum est, ne ita Diuinitatem astruamus hominis, ut veritatem auferamus corporis. Non est autem consequens, ut quod in Deo est, ita sit ubique ut Deus.* We must beware that we do not so affirme the deitie of man, that we take awaie the veritie of the bodie. For yt ys no consequent, that that which ys in God, shoulde so be euery wher as God ys. Again in the same place. *Iesus ubique per id quod Deus est: in caelo autem per id quod homo.* Iesus by that that he ys God, ys euery where: by that that he ys man, he ys in heauen.

For aunswere to these places of Sainct Augustine first vnderstand that one *Dardanus* wrote to Sainct Augustine to dissolue this question: whether Chrystes manhead, for that yt was vnited to the Godheade in vnite of person, was euerie wher as his Godhead ys. For aunswere to whiche question, emong other thinges S. Augustine wrote the propositions, which *Oecolampadius* alleageth against Chrystes being in the Sacrament, and in heauen, for that by his iudgement, his bodie can not be in two places at one time.

X Wherfo.

Obiection.

Answer.

August.
ad Dardanus.

S. Augustin his place to Dardanus declared.

Wherefore firste I wish yow to note, that S. Augustin in that epistle not speaking of the Sacrament, the sentences alleaged make not against the matter.

One thing
in manie
places at
one time
two waies.
Hier. 23.
Esai. 66.

And although thys might suffice : yet for the better vnderstanding of the matter, more shall be said. Wherefore that a thing maie be at one time in manie places, vnderstand that yt maie be twoo waies. The one ys by nature, the other by gifte. By nature to be in manie or all places at one time, yt apperteineth onelie to God, who by hys immensitie ys euery where, so that ther ys no place in heauen, in hel, in earth, or in the waters, in the which God ys not. And therfore he saith. *Ego caelum & terram impleo.* I fill bothe heauen and earth. And again: *Caelum mihi sedes est, terra autem scabellum pedum meorum.* Heauen ys my seat, and the earth ys my foote stooles. After this sorte, that ys, by nature, no creature can be in all places, but onelie God. Wherefore Didymus by this did well make his argument to proue the holie Goste to be God, bicause of hys owne nature he ys euery wher, and so can no creature be.

Didym. de
Spiritu S.

The other waie that a thing maie be in manie places, not by nature, but by the gifte of God maie be in man. For nothing being vnpossible to God, yt ys then possible to him, to geue hys gifte to hys creature, that yt maie be in manie and diuerse places at once, which maner of being ys in the Manhead of Chryst, which manhead hath yt not of the owne nature to be in manie places at one time, but by the gifte of the Godhead. And therfore the argument of *Oecolampadius* ys nothing woorth. And yt semeth to me he did not vnderstand this difference of being in manie places at once, when he argued, that yf Chryste coude be in manie places at one time, by the like he might be in al places, and so shoulde a creature become God, whiche sometime was no God, whiche ys a great absurditie.

Ioan. 6.
Cyril. in 6.
Ioan. ca. 14

By this argumente yf yt were good, yt might be proued that Chrystes flesh ys not quickning or geuing life, bicause yt apperteineth to God alone to geue life. And so shoulde Chrystes saing be vntrue wher he saith: *Qui manducat meam carnem & bibit meum sanguinem, habet vitam eternam.* He that eateth my flesh, and drinketh my bloode hath euerlasting life. And Cyrille saith, as ye haue heard, that the flesh of Chryste being made the flesh of the Godhead, whiche ys life, ys made also able to geue life.

But this ys verie true that the flesh of Chryste ys able to geue life. Whiche thing ys aswell onely pertaineing to God to do yt by nature, and of himself, as yt ys to be in manie or all places. And yet Chrystes flesh hauing this powre to geue life ys not for all that, when yt ys considered in yt self, thought that yt ys God, for yt hath yt not of yt self, but by the power of the Godhead, wherunto yt ys ioined in vnitie of Person. No more ys the bodie of Chryste thought to be a God, bicause yt maie be in manie places at one time, bicause yt ys not so of the owne nature, but by the power of the Godhead.

God alone
good by na-
ture, creatu-
res by parti-
cipation.
Gen. 1.

And this difference yt to be obserued in all thinges that be geuen of God to creatures, wherfore when Chryst saied: *Nemo bonus, nisi unus, Deus.* No man ys good but God alone. Yt ys not therfore to be thought that euerie creature that ys good, ys furth with also God, for then all the creatures of God be Gods, for they be all good, as the Scripture saeth: *Vidit Deus cuncta, quae fecerat, & erant valde bona.* God sawe all thinges that he had made, and they were verie good: but yt ys to be considered that that, that ys good of yt self ys God, and so ther ys none good but God alone. All creatures are good by participation of the goodnesse of God, and therfor though they be good:

A good: yet be they no Gods. And by this ye maie perceauē that the Church dothe according to the aduertisement of saincte Augustine. For yt dothe not so deifie the manhead of Chryste, that yt thinketh yt of the owne nature able to be in manie places, for then shoulde yt take awaie the veritie of the flesh or bodie of Chryste. But as touching that nature in yt self yt ys acknowledged to be in one place in heauen, but as touching the power of the godhead wherunto yt ys annexed, with the consideracion of the ordinaunce of the Sacrament, in the whiche ys appointed also the presence of the same bodie: yt ys beleued, that the same one bodie ys in diuerse and manie places at one time.

Vnto all this for the perceauing of a more difference betwene the nature of the Godhead, and the nature of the manhead in Chryste, Note that the nature of the Godhead of yt self ys so in euery place, that yt hath not possibilitie to be oute of anie place. The nature of the manhead of Chryste though by the power of the Godhead yt ys and
B maie be in diuerse places at one time: yet yt hath allwaies a possibilitie to be but in one place alone, and maie so be and ys. By this also we maie see that ther ys moche difference betwene the Godhead, and manhead, wherby we maie easely, and clearlie perceauē, that though Chrystes bodie be in manie places, yet we cōfesse yt not to be the Godhead, but acknowledge yt to be the flesh of the Sonne of God, and one of the natures of the person of Chryste, and therfore an excellent bodie, and woorthie moche honour and estimation. And thus moche for aunswer and vnderstanding of saincte Austen in that epistle to *Dardanus*.

And other obiection ther ys made oute of the same epistle, whiche doth rather declare the maliciouse ignorance of the Aduersarie, then make any thing against this trueth here defended. And if we shall here write yt, euē as *Oecolampadius* did, then shall we also see his subtiltie and crafte. Thus yt ys to be fownde in his booke: *Spacia locorū tolle corporibus, & nusquā erūt: & quia nusquam erūt, nec erūt. Tolle ipsa corpora qualitatibus corporū, non erit vbi sint, & idēd non alibi quā in cælo corpore fatemur Christiū.*

C Take the spaces of places from bodies, and they shall no wheare be. And bicause they shall no wheare be, they shall not be. Take those bodies from the qualities of bodies, ther shall no place be fownde wher they maie be. and therfore we cōfesse Chryste in bodie to be no whearels but in heauē. thus *Oecolampadius*. Ye heare all this alleaged, as the wholl wer of S. Augustine, but yt ys not. For *Oecolampadius* hath wickedlie patched on a cōclusiō, as though it were saincte Augustines owne woordes, but yt ys not. He hath craftilie peiced yt, to deceaue the simple. For these woordes (*And therfor we cōfesse Chryste in bodie to be no wheare but in heauen*) be the woordes of *Oecolampadius* and not of Sainct Augustine. Soche ys the sincereritie of these men, that they can not maintein ther euell and false matters, but with crafte and subtiltie.

Nowe to aunswer saincte Augustines owne woordes, they be not spokē of the bodie of Chryste, but they be spokē of naturall bodies vpon the earth, whiche be subiect to earthlie qualities. Glorified bodies soch as Chrystes bodie ys, are deliuered from earthlie qualities. For they are neither hote, nor colde, weete nor drie, wherfore yt maketh nothing for the Aduersaries pourpose
D to alleadge saincte Augustine in this place, more then to declare, that blinde malice wolde be saing somewhat, against the trueth, yt careth not what.

An other place ys produced onte of saincte Augustine and yt ys this: *Sursum est Dominus, sed etiā hic est veritas Domini. Corpus enim Domini in quo resurrexit in*

Godheade of Chryst hath not possibilitie but to be euerie wher, his Manhead hath possibilitie to be some wher.

Augustin. ad Dardā.

Oecolamp. falsifieth S. August. by a subtile addition.

Augustin. 30. Tract. in Ioan.

uno loco esse potest, veritas eius ubique diffusa est. Owre Lorde ys above, but hys **E** veritie ys also here. The bodie of Chryste wherin he did rise maie be in one place, but his veritie ys diffused euerie wher. Thus farre saint Augustine. That, that ys before saied doth fullie aunswere this. For we beleue that owre Lorde ys above with the Father, and withall we beleue that his Godhead ys euery wher. Yt ys not denied, but declared aboute also, that the bodie of Chryst in whiche he did rise, maie be in one place. So that we dissent not one tittle from saint Augustin. *For though the bodie of Chryste maie be in one place: yet yt ys not enforced that yt must of necessitie be in one place.* Nowe (gentle Reader) thoue hauest seen the tructh of this matter testified by wittneses sufficient, thoue hauest seen the obiections of the Aduersaries fullie dissolved. I wish thee nowe soche faith as Abraham had, wherbie he was iustified. Who hearing the promisse of God that his seed shoulde be as the starres of heauen, and Sandes of the Sea, *sainted not in faith nor yet considered hys owne bodie, whiche was nowe dead, euen when he was almost, an hondreth yeares olde, neither yet that Sara was past childe bearing, he staggered not at that promisse of God through vnbelief, but became strong in faith, and gaue God the praise, being full certified, that he whiche had promised was also able to make yt good: that thow likewise knowing by faith whiche thoue hauest learned of the Fathers, as they haue learned the same of the verie woorde of God, that Chrystes blessed bodie ys in the Sacrament, and also in heauen, consider not nowe the naturall ordre of thinges, as Abraham did not, neither of hys owne bodie neither of hys wiewes, but become strong in faith, and faint not, neither stagger at the promisse of God through vnbelief, But consider and be fullie certified that Chryste, who hath spoken and saied: *This ys my bodie*, ys able to make yt good. And he that against the ordre of nature began ths life of man, for that he was born of a virgen, and against the same ordre withoute enforcement gaue vppe his owne soule, and died at his owne pleasure, and that crieng with a great voice, and likewise contrarie to the same nature rose from death the third daie, passing through the stone, for that hys monument was fast closed: ad the eight daie after (as yt ys testified) passed through the doores into his disciples, and finallie ending hys a boade vpon earth besides nature ascended into heauen, that he appointing hys bodie to be here in the Sacrament, and in heauen also, ys so to be beleued, though naturall ordre repaine. For seing he hath so appointed, yt ys so in verie dede.*

Gen. 13.
& 15.
Rom. 4.

Naturall
ordre had
no place in
manie of
Chrystes
doinges.

THE THIRTEENTH CHAPTER BEGINNETH THE

exposition of an other text in the sixt of S. Iohn.

I Will nowe leaue this matter of Chrystes being in manie places as sufficientlie treated of and proued, and return to the sixt chapter of S. Iohn, and entre the exposition of the text ther ensewing, whiche ys this. *Dixit ergo eis Iesus, Amen Amen dico vobis, nisi manducaueritis carnem filij hominis, & biberitis eius sanguinem, non habebitis vitam in vobis.* Iesus therfor saied vnto them: Verilie, Verilie I saie vn to yowe, except ye eate the flesh of the Sonne of man, and drinke hys blood ye shall haue no life in yowe.

Iohn. 6.

Wheras the Iews through vnbelief, thought yt an vnpossible thing for Christ to geue his flesh to be eaten, Chryst here aunswering the, declareth yt to be possible

H

- A possible, and necessarie to be doen, yea and so necessarie, that except we eate his flesh and drinke his bloode, we shal not haue life. For as man concerning his naturall life must haue two thinges necessarie to life, that ys, birth to be ginne and entre life, and then foode to nourish and maintein the same, with out the whiche yt can not be continued: So as concerning the spirituall life man must haue accordinglie his birth and foode: birth to be born and entre into that life, whiche birth ys baptisme, whiche ys of soche necessitie, that as he speaketh heare of the necessitie of the foode, so speaketh he of the necessitie of this birthe saing to *Nicodemus*: *Amen, Amen dico tibi, nisi quis renatus fuerit ex aqua et Spiritu sancto non potest introire in regnū Dei.* Verilie, verilie, I saie vnto thee: Except a man be born again of water, and the holie Gost he can not entre into the kingdom of God. Nowe when man by Baptisme ys born in to the spirituall life, and hath begon yt, he must nedes haue foode to sustein the same, or ells he shall not continewe life, whiche foode ys the bodie, and blood of Chryste, a foode by Chryste himself appointed, whiche yf we take not, we can not liue. And therefore he saith: Except ye
- B eate the flesh of the Sonne of man, and drinke hys bloode, ye shall not haue life in yowe.

Hitherto the Aduersarie will agree with me, expownding all that ys saied in his sense of spirituall eating and drinking of the flesh and blood of Chryste, with whō I will thus farre agree also, that soche as be of mature age, and haue atteigned to the yeares of discrecion, except they eate the flesh of Chryste, and drinke hys bloode spirituallie they shall not liue. For the corporall eating withoute the spirituall eating, ys not available. But both these together nourishe life in man, and make him lustie and stronge in God. But that this texte extendeth not the necessitie therein mencioned, to the corporall eating and drinking of Chrystes flesh and blood also, which thys Aduersarie affirmeth, that ys vntrue. He wolde haue no other receauing of Chryste, but the spirituall receauing: bicause he wolde haue no other presence but the spirituall presence, but that this texte speaketh also of the corporall eating and receauing of the reall and substanciall bodie of Chryste in the Sacrament, the connexion and dependance of the Scriptures do proue.

C For the first sainge of Chryste, whiche we haue already expownded, (*that the bread whiche he wolde geue, ys hys flesh, &c.*) speaketh of Chrystes naturall flesh to be geuen in the Sacrament, as ys already declared, and sufficientlie proued. And this texte speaketh of the same flesh, as the connexion well proueth. Wherefore Chryste here speaketh also of the corporall eatinge of hys flesh in the Sacrament. The necessitie of whiche eating ys soche, that yf we contemne that eating of yt, being (as ys saied) of mature age, and discrecion, we shall not haue life.

- But that yt maie appeare, that the Church through oute all ages, hath euē thus vnderstanded this texte, as I do, I will conuerte me to the ordre that I haue prescribed to my self, to heare the great auncient men, and learned Fathers of both sides of Chrystes Parliament house, both of the greke and of the latin Church. And although yt might suffice, for the vnderstanding of all that ys here spoken of the Sacrament, for that they vnderstoode the first text of the same, to proue that therefore the rest whiche apperteineth to the same matter, must be euen so vnderstanded: Yet for the full satisfieng of the humble spirited reader, and the like confutation of the arrogant, I will not refuse the paines to ascribe their
- D

iudgementes, both of this text, and of the rest that folowe.

Cyprian.
serm. de
oratione.
Do.

The first of this companie that shall be brought furth to wittnesse, ys saint Cyprian, who alleaging this same text doth declare howe he vnderstandeth yt, saing thus: *Quando ergo dicit in eternum viuere si quis ededit de eius pane: ut manifestum est, eos viuere, qui corpus eius attingunt, & Eucharistiam iure communicationis accipiunt: ita contra timendum est, & orandum ne dum quis abstinens separatur à corpore Christi, procul remaneat à salute, comminante illo & dicente: Nisi edueritis carnem filij hominis, & biberitis sanguinem eius, non habebitis vitam in vobis. Et ideo panem nostrum, id est, Christum dari nobis quotidie petimus, ut qui in Christo manemus, & viuimus, à sanctificatione, & corpore eius non recedamus.* Therefore when he saith him to liue for ever, who soeuer shall eate of his breade: As yt ys manifest that they do liue, whiche do touche this bodie and according to the right of partaking do receaue the Sacrament: Euen so contrarie wise yt ys to be feared and praied for, lest while any man being accursed, ys separated frō the bodie of Chryst, he maie abide and remain farre from health, he threatninge, and sainge: *Excepte ye eate the flesh of the Sonne of man, and drinke his bloode, ye shall haue no life in youe.* And therefore we daillie desire our bread, that ys to saie, Chryste, to be geuen to vs, that we whiche do abide and liue in Chryste, maie not departe from his sanctification and bodie. Thus moche S. Cyprian.

In which sainge first he manifestlie sheweth that this text ys to be vnderstanded of the Sacrament. For by expresse woordes he saith, that they haue life, whiche by right of partaking do receaue the Eucharist, or Sacrament (as I terme yt) for that the english tongue hath none apter terme for yt. And all men vse the woord (Sacrament) to that signification in comon speache. And as we do oftentimes by this tearm (the Sacrament) vnderstand both the Sacrament, and the thing signified by the Sacrament: So dothe sainte Cyprian likewise in this place vnderstand and meen both. For as when he had saied, that we shall haue life by partaking of the Sacrament. Euen so saith he, yt ys to be feared, that when we be separated from the bodie of Chryste, that then we shall be farre frō health. Wherby yt ys plain that he speaketh not onelie of the Sacrament, as of the sacramentall signes: but he speaketh rather of the Sacrament, as of the thing signified and contined in and vnder the sacramentall signes, whiche by expresse woordes he calleth the bodie of Chryste.

Cyprian.
Li. 3.
Epist. 15

Eucharist.
called the
holie bodie
of our Lord
by S. Cyprian.

But that ye maie the better creditte the matter, not for my saing, but for his, ye shall heare him expownde him self, that by this woorde, *Eucharistia*, he meneth the bodie of Chryste, *illi contra euangelij legē, vestra quoque honorificā petitionem, ante actam pœnitentiam, ante exomologesin grauissimi atque extremi delicti factam, ante manum ab Episcopo & Clero in pœnitentiam imposuam, offerre pro illis, & Eucharistiam dare, id est, sanctum Domini corpus prophanare audent.* They against the lawe of the gospell, and also your honorable peticiō, before the penance was doē, before the cōfessiō of the most greuouse, and extreme fawte made, before the hand was put on by the Bishoppe, and the cleargie vnto penance, dare offer for them and geue the Sacrament, that ys, to prophanate the holie bodie of our Lorde. Thus Cyprian. In these woordes he plainly interpreteth him self, and sheweth that he taketh this woorde, *Eucharistia*, for the bodie of Chryste, and therewithall teacheth the reall presence of Chrystes bodie to be in the Sacrament. for yf yt be not in the Sacrament, yt can not by receauinge of the Sacrament be prophaned.

This then being preceaued, that sainte Cyprian vnderstandeth this text of the Sacrament, I will also call one of the greke church, to geue vs knowledge

A ledge howe he expowndeth the same, who shalbe Theophilacte, thus he writeth: *Iudei cum audissent de esu carnis illius discredunt. Ided & verbum incredulitatis dicunt, quomodo. Nam quando cogitationes incredulitatis ingrediuntur animam, ingreditur simul quomodo. Propterea ipse volens ostendere quod non sit impossibile, sed etiam valde necessarium, & non potest haberi vita nisi eius carnem comedamus &c. Oportet igitur nos cum audierimus: Nisi comederitis carnem filij hominis, non habebitis vitam: in assumptionibus diuinorum mysteriorum indubitatam retinere fidem, & non querere, quo pacto?* The Iewes, when they had hearde of the eatinge of Chrystes flesh, they do not beleue. And therfor they saie the woorde of vnbeleif *Howe*. For when the thoughtes of incredulitie do entre the soule, ther entreth withall *Howe*. Therefore he willing to shewe that yt was not impossible, but euen very necessarie, and that other wise life can not be had, except we eate his flesh &c. Therefore we must when we heare: *Except ye eate the flesh of the Sonne of man ye shall haue no life*: in the receauinge the Diuine misteries retcein an vndoubted faith and not aske, *Howe or by what mean*. Thus moche Theophilacte.

Theophi-
lact. in. 6.
Joan.

Howe, the
woorde of
increduli-
tie.

Capite 7.

B Marke that he wolde, when we heare this texte: *Except ye eate the flesh &c.* we shoulde haue an vndoubted faith. what vndoubted faith he meneth, he opened in his saing alleaged for the text before declared, wher he saied that the bread whiche Chryst wolde geue, ys not a figure of his flesh, but his verie flesh. For the bread (saith he) *yt transformed into the flesh of oure Lorde*. This ys that vndoubted faith, whiche Theophilacte wolde that we shoulde haue, when we heare these woordes, *Except ye eate the flesh &c.* to beleue that in the Sacrament, we must eate the flesh of Chryste, or ells we shall not haue life. Neuerthelesse this necessitie ys not soche, that all that doo not receaue the holie Sacrament actuallie, shall not haue life: but all that do not in acte or pourpose beinge of age agreable, or doo contemne the receipte of yt actuallie, they shall not haue life. But soche as be of mature age, and doe of good deuocion pourpose to receaue it, though they do not receaue yt actuallie, yet hauing a godlie faith, and not contemning the thing, they shall by Gods mercie haue life. As Baptisme ys a sacrament of great necessitie, yet al that haue obtained life (*I meen life euerlasting*) were not baptised in water according to Chrystes lawe, but some in bloode, and all in pourpose, none of them at the least contemning the Sacramēt, and therfore being so newe born again they haue entred into the kingdom of God. But he that ys not born a newe, neither actuallie, nor in pourpose, he shall not entre into the kingdom of God.

C Moche goodlie matter offreth yt self here, and diuerse other authours ther be of the auncient time, whose expositions be right plain in this matter. Wherby the diligent Reader maie perceaue that the Aduersaries haue not dealt sincerelie, whiche wolde go aboute to putte furth soche a false doctrine, and therwith so feircelie reprove other men for wresting of the scriptures, when they them selues most shamefullie wrest them, plaining the parte of an euell man, who will allwaies be accusing other men, and charging them with fautes, bicause he will seeme to be in no faute, but incupable, when he ys most viciouse, and most woorthie reprehension.

THE FOVRTENTH CHAPITER EXPOVNDETH

E

the same texte by saincte Augustine, and Cyrill.

August.
trai. 26. in
Ioan.



Of eche side of Chrystes Parliament howse, ye haue heard testimonie, howe yt was ther determined and enacted, that this text shoulde be vnderstanded of Chrystes verie bodie and bloode. We will yet proceade to heare some mo of the same house, of the which saincte Augustine shall be first. Who vpon the same texte saith thus, speaking to the Iewes: *Quomodo quidem datur, & quisnam modus sit manducandi istum panem ignoratis. Veruntamen nisi manducaueritis carnem filij hominis, et biberitis eius sanguinem, non habebitis vitam in vobis. Hec non cadaveribus, sed viventibus loquebatur.* Howe yt ys geuen, and what ys the maner of the eating of this breade ye do not knowe. Neuerthelesse except ye eate the flesh of the Sonne of man, and drinke his bloode ye shall haue no life in yowe. This did he speake not to dead Carkasies, but to liuing men. Thus saincte Augustine.

Augustin.
in Psal. 98

That the Iewes did not knowe the maner of the eating of Chrystes flesh in the Sacrament, saincte Augustine more plainlie, hadling this texte declareth. *Nisi quis manducauerit carnem meam, non habebit vitam eternam. Acceperunt illud stulte, carnaliter cogitauerunt, et cogitauerunt quod praeisurus esset Dominus particulas quasdam de corpore suo, et daturus illis.* Except a man eate my flesh, he shall haue no life. They tooke it, saith saincte Augustine, foolishlie, carnallie they thought yt, and they thought that our lorde wolde cutte certen peices from his bodie and geue them. This he.

August. de
Doct.
Christ. li. 3
cap. 16.

Nowe the Iewes thus grosselie vnderstanding Chryste had no pleasure in Chrystes doctrine: But yf they had vnderstanded that he by his diuine and allmightie powre might and wolde geue his flesh to be eaten verilie in the Sacrament, after an other maner, and not grosselie, as in that sorte or maner as he walked and liued vpon the earthe, then the woordes of Chryste wolde haue ben to them liuelie and pleasaunte, but they tooke them foolishlie (saith saincte Augustine) and carnallie. So that he vnderstandeth this saing of Chryste, of the eating of the flesh of Chryst in the Sacrament, whiche ys one of the thinges, that we seke to proue, forasmoeche as yt hath ben contrarie taught of the Aduersaries.

But they perchaunce will saie, that though saincte Augustine do vnderstand this text of the Sacrament, yet he doth not therby teache the reall presence of Chrystes bodie in the Sacrament: but rather the contrarie. For alleaging this text in a certain place he saith that yt ys a figuratiue speache. *Si autem flagitium, aut facinus iubere, aut vtilitatem & beneficentiam videtur vetare, figurata locutio est. Nisi manducaueritis carnem filij hominis, & biberitis eius sanguinem, non habebitis vitam in vobis, facinus, vel flagitium videtur iubere: figura ergo est, precipiens passioni Domini esse communicandum, & suauiter, atque vtiliter in memoria recondendum, quod pro nobis caro eius crucifixa & vulnerata sit.* Yf the scripture seme to commaund anie euell dede or great offence, or to forbidde any profite or well doing, yt ys a figuratiue speache. Except ye eate the flesh of the Sonne of man, and drinke his bloode, ye shall not haue life in yowe, Yt semeth to commaunde an euell dede or offence, wherfore yt ys a figure, commaunding to communicate the passion of Chryste, and swetelie, and profitablie to kepe in memorie, that Chrystes fleshe was crucified and wounded for vs.

This ys saincte Augustines saing, who (as the Aduersaries saie) plainlie affirmeth that this saing of Chryst: *Except ye eate the flesh &c.* ys a figuratiue speache, whiche so being, then the flesh of Chryst (saie they) ys but figuratiuelie eaten in the Sacrament

Tis

- A** This argument haue the heretikes of our time borrowed of *Berengarius* and his disciples, as also they did theriefyt self, which of a good time laie all rustie and vnknownen, vntill the Deuell raised vppe these his furbyshers, who haue newlie skoured this heresie, and the argumentes thereto apperteyninge, and haue sett them furth to deceaue the people withall.

*Sacramen-
tarie doc-
trine an old
heresie new
skoured.*

But as the argument was inuēted and made by the heretikes of that time, so was yt aunswered and solued by the good catholike Fathers at that same time. Whose aunswers, and solucions be soche as they wipe awaie all the strenght that was thought to be in that argument. Among the whiche we will onelie for this present bring furthe the aunswer, whiche was made by *Guilmundus*, who liued in the yeare of our Lorde 1060. and solued this argumente thus: *Sic beatus Augustinus quod Dominus videtur facinus, vel flagitium iubere, non quia facinus aut flagitium inheret, iubendo manducari carnem suam. Sed videtur (inquit) iubere: illis videlicet, qui putauerunt quod hoc iubendo, necessario etiam se iuberet occidi, & membratim conscindi, atque ita demum carnem eius crudam, vel coctam manducari.*

*Guilmund.
lib. 2.*

- B** Proinde ergo figura est (inquit) in hac locutione. Hic iam adgaudet fortassis umbraticus, hic iam obstreperit. Noli preposterè umbratice, noli precipitater gloriari. Cuius rei figura dicatur hic esse patienter & diligenter aduerte. Figura ergo est (ait August.) precipiens. Quid precipiens? quid figurans? hoc enim figurat quod precipit. Passioni Domini (inquit) comunicandū, et suauiter atq; vtiliter in memoria recodendū, quod pro nobis caro eius crucifixa, & vulnerata sit. Deo gratias. Quicquid igitur illud est, quod Augustinus hic figurā appellat, (Nam quid figuram dicat, in his eius verbis agnosci non difficile potest) non vtiq; corporis Domini, sed crucifixionis eius, & vulnerationis, hoc est occisionis, nostreque communicationis cum ea, id est vt imitemur Christum, & communicemus passioni eius compatiendo, manifestissime figuram esse demonstrat: Paulo quoque Apostolo concordante, qui ait, Quotiescunque panem hunc manducabitis, & calicem Domini bibetis, mortem Domini annuntiabitis donec veniat. Saincte Augustine saith, that owre Lorde seemeth to bidde an euell dede, or a great offence, not that he bidding his flesh to be eaten, did bidde anie euell dede to be doen or great offence, but that he semed to bidde, that ys to saie, to them whiche thought that he bidding this, did necessarilie bidde his flesh to be slain, and to be cutte one membre from an other, and so at the last his flesh either rawe or sodden to be eaten. Therefore (saith he) ther ys a figure in this saing.

*Obiectiō of
the Sacra-
mentaries.*

- C** Here nowe peradventure the shadowe man (meaning the heretike) doth reioice, here nowe he maketh his noise. Reioice thou not, shadow teacher, oute of ordre, reioice not to hastilie. Of what thing yt ys saied to be a figure patientlie and diligentlie take hede. Yt ys a figure (saith saincte Augustine) commaunding, what commaunding? or what figuring? (For yt doth figure that, that yt doth commaund) that we, saith he, shoulde partake the paison of oure Lorde, and swetelie and profitablie kepe in memorie, that his flesh was crucified and wounded for vs. God bethanked. What soeuer yt be then that saincte Augustine here calleth the figure (for what he doth call the figure in these his woordes yt ys not so harde to be knowen) yt ys not the figure of the bodie of our Lorde, but of his crucifiging and wounding, that ys, of his death, and of owre communicating with the same, that ys to saie, that we shoulde folowe Chryst, and communicate his passion, suffering withe him, that doth he most manifestlie shewe to be a figure, Paule also the Apostle agreinge with him, who saith, As often as ye shall eate this breade, and drinke this cuppe, ye shall shewe furthe the death of our Lorde vntil he come. Thus farre Guilmundus.

Aunswer.

*Sacrament
a figure not
of Chrystes
bodie but of
his death.*

In this aunswer (which although yt be long, yet I thought yt necessarie to bring yt not truncatelie, but whollie to satisfie the Reader) ye maie perceane that

that this Authour manifestlie proueth that saincte Augustine saith not that the flesh and blood of Chryste be figuratiuely in the Sacrament (whiche the Aduersarie cheiflie pretendeth and seketh) But sainct Augustine saith, that this sainge of Chryste (*Except ye eate the flesh of the sonne of man &c.*) ys a figuratiue speache (For the eating and drinking of Chrystes flesh and blood in the Sacrament ys a figure of Chrystes passion and blood sheding for vs) and a signe for the continuance of the thinge in our memorie, and also for the mouing of vs to take our crosses, and to suffer with Chryste.

Guitmūd.
Ibidem.

Whiche thinge yet this Authour both more plainlie, and breislie dothe sett furth in that that foloweth, sainge: *Quod si queramus, quid hic figuram Augustinus dixerit, nihil hic utique tam congrue videtur occurrere, quam id quod paulo superius Doctor idem iam dixerat, id est celebratio corporis, & sanguinis Domini. Quas ob res stultè, & insipientissimè Berengariani librum de Doctrina Christiana nobis obijciunt, cum cibis altaris Domini, nusquam ibi figura, nusquam ibi signum dicatur. Et quicquid illud sit, quod & signum ibi vel figura dicitur, non utique figura corporis & sanguinis Domini, sed passionis Domini, & nostra communicationis cum ea, certissimè demonstratur.* Yf we aske what saincte Augustine here calleth the figure, ther ys nothings here that ys perceaued so agreeable to occurre, as that whiche a litle before the same doctour had nowe saied, that ys, the celebracion of the bodie and bloode of our Lorde. For which cause the Berengarians foolishlie, and most vnwiselie do obiecte the booke of the chrystian doctrine to vs, seing that the meate of the Altar of our Lorde in no place ther ys called a figure, in no place ther ys called a signe. And what soeuer ther ys called a figure or a signe yt ys most certenlie shewed, not to be a figure of the bodie and blood of our Lorde, but of the passion of our Lorde, and of our communicating with the same. Thus moche Guitmundus.

Berengarius foolish
lie obiected
S. Aug. So
do the Sa-
cramenta-
ries now.

I neede not to note here to yowe anie thinge, wher euerie thinge ys so plain, neither after my rude maner to trauaill to saie any more for aunswereing this argument, where the aunswere of this learned man ys so full, that yt hath fullie and perfectlie aunswered the Aduersaries, and that by the same saincte Augustine whom they obiected, and oute of the same booke, oute of the whiche the obiection was taken. Yet rather to confirme the sainge of this learned man, then to open and declare that he hath saied, and that the Aduersarie maie perceauce, that yt was not the minde of saincte Augustine, to make the Sacrament a bare figure void of the reall presence of Chrystes bodie and bloode; I will ascribe a sainge of the same saincte Augustine, whiche semeth to allude to this his sainge here. This yt ys.

Aug. cont.
aduers. le-
gis &
Prop. ca. 9

Quamuis horribilius videatur humanam carnem manducare, quam perimere, & humanum sanguinem potare, quam fundere: nos tamen mediatorem Dei & hominū hominem Iesum Christum carnem suam nobis manducandam, bibendumque sanguinem dantem, fidei corde, & ore suscipimus. Although yt maie seeme to be more horrible to eate the flesh of man, then to kill a man, and to drinke the bloode of man, then to shedde yt: yet we for all that do receaue the mediator of God and men Iesus Chryste, geuing vs his flesh to be eaten with a faithfull heart and mouth, and his bloode to be dronken. Thus saincte Augustine.

Remembre nowe (gentle Reader) the rule of saincte Augustine before geuen for the vnderstanding of the scriptures, and conferre this his sainge, with that other, and ye shall perceauce, that the figuratiue speache, that he speaketh of ther, ys not soche as shoulde take awaie the presence of Chrystes bodie and bloode in the Sacrament, and leaue but a bare figure, a signe, or a token

H

A token of that bodie and blood, as the Aduersarie wolde haue yt. For wher he saith ther, that Chryst, willing ys to eate his flesh, and drinke his blood, semeth to commaunde an euell dede to be doen, and therefore to be a figuratiue speache: here he saith, that though yt seme to be an horrible acte, to eate the flesh of man and drinke his blood: yet do we with faithfull heart, and mouth eate the flesh and drinke the blood of the mediator of God and man, whiche ys the man Iesus Chryste.

Ye see that though yt seme to be an horrible acte so to do: yet sainte Augustine here maketh not the figuratiue speache soche, as to take awaie the reall presence of the bodie and blood of Chryste from the Sacrament: but that we shoulde receaue the bodie and blood of Chryste, and that not onelie with a faithfull heart, whiche serueth for the spirituall receipt of Chrystes bodie and blood, but also with a faithfull mouthe, whiche argueth a corporall receipt of the bodie of Chryste, as the Proclamer knoweth right well. And therfor I dare saie, this saing of sainte Augustine pincheth him euen by the conscience. I saie then with *Guimundus*, let not the Aduersarie triumph

*Chrystes bodie
dead blood
in the Sacr.
to be recea-
ued both
with heart
and mouth*

B to moche vpon his figuratiue speache, as once I heard master Horn do in a sermon by him made in the Vniuersitie of Cambridge, wher after the maner of soche his likes, he abused the figuratiue speache, and placed yt ther wher yt shoulde not be placed. For sainte Augustine did not so place this figuratiue speache, as therby to displace the bodie and blood of Chryste from the Sacramente, whiche we must receaue with a faithfull hearte and mouthe: but he placed his figuratiue speache, as *Guimundus* noted to yow, that ys, in the swete and dououte remembrance of Chrystes death and passion, and in the crucifieng, and mortifieng of our flesh with all his lust and concupiscence. Yf then the Aduersarie be desierouse to haue figures in the Sacrament, let him not diuise soche a figure as neither Chryste nor his holie membres did acknowledge: but let him take soche and in soche place as by them be appointed, whiche bicause the Aduersarie shall not lacke, let him vnderstand that ther be manie.

*Master
Horn's fig-
uration.*

C This holie Sacrament ys (as ys saied) a figure of Chrystes death and passion: yt ys a figure teaching vs, that as Chryste was crucified for our sinnes, so shoulde we crucifie sinne in our owne bodies. Yt ys a figure of the misti- call bodie of Chryst, the Church. The formes of bread and wine, be figures of Chrystes bodie and blood verilie being vnder the same formes. Finaillie bicause the wordes of Chryste (*Except ye eate my flesh, and drinke my blood*) in grosse vnderstanding after the sownde of the letter, as the Iewes did take yt, do importe that we shoulde (as *S. Augustine saith*) eate his flesh rawe, sodden, or rosted by lumpes and peices, as we do flesh from the shambles, after whiche maner we do not, nor maie not eate yt, therefore yt ys a figuratiue speache, that we must eate yt, euen the same flesh, and the same blood in substance, after a spirituall maner, that ys vnder the formes of the Sacrament inuisiblie, and thus yt ys a figure also. And bicause one thing ys receaued not in his owne forme in sensible maner, but in the forme of an other thing, in this respecte yt ys figuratiuelie eaten.

*The Sacra-
ment ys a
figure in di-
uerse respec-
tes, but not
onely a fi-
gure.*

D Thus ye perceaue howe the saing of Chryste ys a figuratiue speache, and that by conference with *S. Augustines* own saing. Ye see also that the Sacrament ys a figure of manie thinges, and yet so as the reall presence of Chrystes bodie ys not taken awaie from the same, But ys so ther that we must (as *S. Augustine saith*) receaue yt with owre mouth, whiche can not be but verilie, and reallie.

And

And now I leaue this obiection as fallie answered, and turne me to the processe of the matter, noting this to youe for the same, that where yt ys declared, that S. Augustine saith that the sainge of Chryste ys a figuratiue speache, he vnderstandeth this alleaged texte of the Sacrament, and of the verie reall presence of the same flesh and bloode, as the wordes of Chryste do pourporte, spirituallie (as ys before saied) vnderstanded.

Yt were not a litle to be meruailed, that so famous a man, so highlie learned, so constante in faith, who, as ye haue already heard, and more shall, hath so plainlie, so manifestlie, withoute all obscuritie, taught the verie reall presence of Chrystes blessed bodie and blood in the Sacrament, shoulde in this place forgette his faith, forgette his learninge, leaue his constancie, and teache a contrarie doctrine, that Chryste should be there but as in a figure or signe. No, God be praised, as he ys a strong pillar of Chrystes Church: So he will stand constantlie and stronglie in the same, and will not be drawn into the companie of the malignaunte Church, whiche God hateth: but remain in the catholique Church, whiche God loueth.

S. Augustine thus being declared, for the better vnderstanding of this scripture, I will heare one other, who shall open vnto vs howe he also vnderstandeth the same. This shall be Cyrille, whose sainge ys this: *Non potest enim aliter corruptibile hac natura corporis ad incorruptibilitatem et vitam trahi, nisi naturalis vita corpus ei coniungatur. Non credis mihi hec dicenti? Christo te obsecro fide prebe dicenti: Amen amen (inquit) dico vobis, nisi manducaueritis carnem filij hominis, et biberitis sanguinem eius, non habebitis vitam in vobis. Audis aperte clamantem non habituros nos vitam nisi sanguinem eius biberimus, et carnem manducauerimus. In vobis ipsis id est, in corpore vestro. Vita autem iure ipsa vite caro intelligi potest.* The corruptible nature of this bodie, can not otherwise be brought to incorruptibilitie and life, excepte the bodie of naturall life should be conioined to yt. Doeſt thoue not beleue me saing these thinges? I beseeche thee beleue Chryst sainge. *Verilie verilie I saie vnto youe, excepte ye eate the flesh of the Sonne of man, and drinke his bloode, ye shall haue no life in youe.* Thoue hearest him plainlie sainge, that we shall not haue life except we drinke his bloode, and eate his flesh, He saith in your selues, that ys, in your bodie. That same flesh of life by right maie be vnderstanded life.

In this saing Cyrill nedeth no expositour, who so plainlie teacheth, that this corruptible bodie coulde not atteign to incorruptibilitie and life, excepte the bodie of naturall life shoulde be conioined to yt. what ys the bodie of naturall life he teacheth afterwarde, when he saied: *the flesh of Chryste maie of right be called life, bicause yt ys the flesh of life, that ys, of God, who ys the verie life of his own nature, by whom all other thinges, in the which he hath putte a liuing soule, do liue.* But he naturally liueth, that ys, of his owne nature, not by life powred into him, as by him yt ys powred into vs, but of him self. Therefore Cyrill calleth the bodie of Chryst, the bodie of naturall life, bicause yt ys the bodie of God, who ys naturall life. Nowe note that he saith, that this bodie of naturall life, whiche ys the bodie of Chryste, must be ioined to our corruptible nature, whiche ioining ys not but by the corporall receipt of that bodie, and not by the spirituall receipt, whiche ioineth not the bodie of Chryst to our corruptible nature. Therefore Cyrill proueth by this tekte, that of very necessitie we must receaue the verie flesh and bloode of Chryste verilie, and reallie, as that yt maie be ioined to this our corruptible bodie, that yt by the other maie haue life and incorruptibilitie. Wherefor they that take awaie the one and leaue vs but the other, do vs wronge.

Heare

corruptibile
hac natura
corporis
ad incorruptibilitatem
et vitam
trahi, nisi
naturalis vita
corpus ei
coniungatur.

Cyrill in
1. 5. Ioan.

The receipt
of Chry
stes bodie
maketh
oure bodies
immortall.

Chrysts
flesh called
life, as be-
ing the
flesh of
God, who
ys life.

Chrystes
bodie is ioi-
ned to vs
by corporall
receipt
not by spiri-
tuall.

Hearerherfor what the same Cyrill saith in this same chapiſter: *Non ne-*

Agamus nos recta fide charitateque ſincera Chryſto ſpiritualiter coniungi, ſed nullam nobis coniunctionis rationem ſecundum carnem cum illo eſſe, id proſecto pernegamus, idque a diuinis ſcripturis, omnino alienum dicimus. Quis enim dubitauit etiam ſic Chryſtum vitam eſſe, nos vero palmites, qui vitam inde nobis acquirimus? Audi Paulum dicentem, quia omnes unum corpus ſumus in Chryſto, quia eſi multi ſumus, unum tamen ſumus in eo, omnes enim de uno pane participamus. An fortassis putat ignotam nobis myſtica benedictionis virtutem, qua cum in nobis fiat, nonne corporaliter quoque facit, communicatione carnis Chryſti, Chryſtum in nobis habitare? Cur enim membra fidelium membra ſunt Chryſti? Neſcitis (inquit) quia membra fidelium, membra ſunt Chryſti? Membra igitur Chryſti, meretricis faciam membra? *Absit.* We do not denie (ſaith Cyrill) that we, by right faith, and ſincere charitie, ſpirituallic be conioined to Chryſt, but that we haue no maner of coniunction withe him after the fleſh, that truly we vtterly denie, and ſaie that that ys altogether contrarie to the ſcriptures of God. For who hathe doubted Chryſte euen ſo to be the vine, and ys to be the braunches, whiche from thence gett life. Hearc Paule ſaing that we be all one bodie in Chryſt. For although we be manie, yet we be one in him. For all we do partake of one breade. Or peraduenture doth he thinke that the power of the myſticall benediction ys vnknown to vs? the whiche when yt ys doen in vs, dothe yt not make, by the partaking of Chryſtes fleſh, Chryſte corporallic to dwell in vs? Wherefore be the membres of the faithfull, the membres of Chryſt? *knowe ye not (ſaith he) that your membres be the membres of Chryſt? ſhall I then make the membres of Chryſt the membres of an Harlotte? God forbidde.* Thus moche Cyrill.

In the which ſaing, ye perceauce, he teacheth that we be ioined to Chryſt bothe ſpirituallic and corporallic: Spirituallie, by faith, and charitie: Corporallic by the partakinge of Chryſtes fleſh in the Sacrament, by the whiche (as Cyrill ſaith) Chryſte abideth in vs corporallic, by the which ſaing, the doctrine of the Aduerſarie ys quite ouerthrowen, who wolde haue no other receipte of Chryſtes bodie, but a ſpirituall receipt, and deteſteth the corporall receipt. But ye haue heard S. Cyrill earneſtlic denieng yt and conſtantlic affirminge yt to be againſt the ſcriptures, that Chryſt ſhould not be ioined to vs corporallic, which corporal coniunction ys by the partaking of Chryſtes fleſh, not in the myſterie of hys incarnation (as ſome haue feigned) for the Chryſt tooke our fleſh, but in the myſterie of the Sacrament, which Cyrill calleth the myſtical benediction, wher we take Chryſtes fleſh.

In the incarnaciō Chryſt tooke our fleſh, and by yt was ioined to vs: in the Sacrament we take Chryſtes fleſh, and be ioined to him. In the incarnaciō he tooke our fleſh, and the miſeries of the ſame, ſinne onelic excepted, in the Sacrament we take hys fleſh, and the merites of the ſame, hys ſingular exaltaciō excepted. In the incarnation he did take: in the Sacrament he doth geue. Which both, that ys, the taking of our fleſh to him, and the geuing of his fleſh to vs, Chryſtoſtome ſpeaking in the perſon of Chryſte verie well and breiflie declareth, ſaing: *Vester ego frater eſſe volui, et communicari carnē propter vos, et sanguinem. Et per quā vobis coniunctus ſum, ea rursus vobis exhibui.* I wolde be yow brother, and for yowe I tooke fleſh and bloode, and by what thinges I was cōioined to yow, thoſe haue I again geuen to yow. Thus Chryſtoſtom. And thus

D ye maie perceauce the falſe doctrine of theſe naughtie men, and ther withe their bolde ſhameleſſnes, that wher the ſaings of the learned fathers ſo clerelic denie their onely ſpirituall maner of the conioining of Chryſte to vs, and auouche the corporal ioining by the ſcriptures, and ſaie that theſe

*In 15. Ioan
A plain
place of S.
Cyrill for
the procla-
mer.*

*We are ioi-
ned to
Chryſt two
waies cor-
porallic and
ſpirituallie.*

*S. Cyrill do
nieth that
we receaue
Chryſts bo-
die onelic
ſpirituallie.*

*Chryſt by
his incarn.
ioined to vs
We by the
Sakra. ioi-
ned to him.*

*Hom 1. 45.
in 6. Ioan.*

mens fainges be against the scriptures: yet they will peruerfiedlie and arrogantlie proceade to maintein their heresie, and geue no place citherto the fath-
E
thers, or to the scriptures.

I can not ceasse to merueill that they will persist so obstinatelie against so plain a matter, so plainly vttered and taught by this holie and learned Father S. Cyrill. Wherefore, reader, weigh, and consider well this that ys here spoken, and yf thow hauest stand in faith perseuer, and geue thanks: yf thow hauest erred, return, and seke mercie. Chryste casteth none awaie that come to hym.

THE FIFTENTH CHAPTER CONTINVETH

the exposition of the same texte by Leo and Euthymus.

THat right holie man Leo, the Pope, who was elected vnto that office, in the ycare of our Lord 443. so that he was aboute a thousand yeaeres a gone, whose vertue and holinesse was soche, that not onely of the Synode of Chalcedon, wher were gathered 630. Byshoppes, he was highlie commended: but also of *Platina*, who wolde speake no more to the comendacion of popes, then trueth wolde beare him. This holie Father saith thus: *Hanc confessionem, Dilectissimi, toto corde promentes, impia hereticorum commenta respuite, ut ieiunia vestra, & eleemosina nullius erroris contagio polluantur. Tunc enim & sacrificij munda est oblatio, & misericordia sancta largitio, quando hi qui ista dependunt, quid operentur, intelligunt. Nam dicente Domino. Nisi manducaueritis carnem filij hominis, & biberitis eius sanguinem, non habebitis vitam in vobis. Sic sancta mensa communicare debetis, ut nihil prorsus de veritate corporis Christi, & sanguinis ambigatis. Hoc enim ore sumitur, quod fide creditur, & frustra ab illis Amen respondetur, quibus contra id, quod accipitur, disputatur.* Thys confession, most well beloued, vttering furth with all yowr heart, forsake the wicked cōmentes of heretikes, that yowr fastinges and allmesses be not defiled with the contagion of erroure. For then ys bothe the oblacion of the sacrifice clean, and the geuing of almesse holie, when they that doo these thinges, vnderstand what they doe. For when our Lord saith. Except ye eate the flesh of the sonne of man, and drink hys bloode, ye shall haue no lyfe in yowe. Ye shoulde so communicate of the holie table, that ye shoulde nothing at all doubt of the veritie of the bodie and bloode of Chryst. For that ys taken and receaued by mouthe, which ys beleued in faith. And in vain ys Amen answered of them, of whom, against that, that ys receaued, argument ys made. Thus moch Leo.

Leo ser. 6.
de ieiun. sept
mensis.

A plain pla
ce of Leo for
M. Inell.

The mou-
the recea-
ueth, that
faith bele-
ueth.

Eutiches
his heresie.

Who (as ye maie perceauc) so certenlie tooke this texte to be vnderstanded of the Sacrament, and of the verie presence of Chrystes bodie in the same, that he vsed yt for an authoritie to prooue the same, and saith, that for asmoche as our Lord did saie yt, we shoulde nothing at all doubt of the veritie of Chrystes bodie and bloode.

Wherby this also maie be gathered, that he vsing this as an authoritie against heretiques, did vse yt as a scripture receaued, and so vnderstāded throughout all the catholique Church, which I saie, he vsed against heretikes, not against them in the matter of the Sacrament (for ther were no soche in those times, but against *Eutiches* and hys disciples, whiche most pestilēdie taught, that the nature of man, which the Sonne of God did take of the virgen, was turned into that nature of God. And so destroyed the cōiunctiō of the two natures in that one persō of Chryst. Against the which heresie this holie mā brought this sentence of scripture, as a sentence receaued of all men for the veritie of Chrystes flesh in the Sacrament, therwith to prooue, that for asmoche as the
H
verie

verie flesh of the manhead of Chryste was in the Sacrament, Chryste had
 A still the verie nature of man in him.

Thus ye maie perceaue, that the trueth of this matter of the Sacrament that ys to saie, that Chrystes verie bodie and blood be reallie in the Sacrament, was in those daies so clear withoute doubt and controuersie, so substantiallie beleued, that yt was reputed esteemed, and accompted an authoritie sufficient to confute the heresie of *Eutyches*, and to defende and main-
 tein the true catholique faith, that in Chryste was both the natures of God and man. Now yf the verie flesh and blood of Chryst were not trulie, verilie, and reallie in the Sacrament, the matter of the Sacrament, coude proue nothing against this heresie, but rather make with yt. But forfomoche as ther ys the verie flesh of Chryste, yt proueth very well, that the verie nature of man ys in Chryst, directlie against the heresie of *Eutyches*.

Reall presence so certenlie beleued that ancient fathers vsed yt for authoritie in confuting of heresies.

This alone, in my opinion, might suffice to reduce men from erreure, considering that thys was a trueth thus receaued a thousand yeaes ago, in
 B the whiche time we be well assured that the Church was withoute errour in this matter, and men so zelouse in the trueth of the catholike faith, that an heresie did not so soone appeare and shewe yt self, but yt was furthwith impugned, as to the learned yt ys well knowne. But this matter of the Sacrament was neuer yet impugned, of anie catholique writer, that hath liued since Chryst (as the learned alio do knowe) wherfore yt ought to be taken as an vndoubted trueth.

But omitting to make any further prooff herof by thys authour, I will, according to my ordre prescribed, ioin vnto him *Euthymius* a greke authour, who in hys exposition of this texte geueth vs thus to vnderstand yt: saing:

Nisi comederitis carnem filii hominis, & biberitis eius sanguinem, non habebitis vitam in vobis. Illi quidem hoc impossibile iudicabant, ipse vero omnino possibile ostendit, neque id tantum, sed necessarium, quod etiam fecit ad Nicodemum.

Euth. in 6. Ioan.

Addit autem & de sanguine, significans de pane ac poculo, quae, ut dictum est, daturus erat Discipulis in vltima coena.

Except ye eate the flesh of the Sonne of man and drinke hys blood, ye shall not haue life in yowe. They (meaning the
 C Jewes) thought this vnpossible: but he (meaning Chryste) declared yt altogether to be possible, and not that onelie, but also necessarie. Whiche thing he also did to Nicodemus. He speaketh also of hys blood, signifieng that he speaketh of the bread and the cuppe, whiche he wolde geue (as yt ys saied) to his Disciples in his last supper. Thus *Euthymius*.

I haue thought good in this exposition first to note to yow, that thys authour (notwithstanding the wicked wresting of the Aduersarie) vnderstandeth thys scripture with the other holie Fathers, of the Sacrament. For by plain woordes he saith, that our Sauour speaketh here of the bread and cuppe, that he wolde geue in the last supper. And signifieng that he forgatt not what he had saied in the same matter before, referreth himself to that, that he had before saied, saing: *Sicut dictum est*, as yt ys allreadie saied.

For before he saied that Chryst ys called bread two waies, that ys, after hys deitie, and after hys humanitie. Therfore after he had spoken of the bread whiche ys hys deitie, nowe in thys place he speaketh of the bread whiche ys hys humanitie, of the whiche bread he saied not: whiche I do geue

Chryst called bread two waies.

D yow, but I will geue yow: for he wolde geue yt in his last supper, but when? when he tooke the bread, and after thanks geuen, brake yt, and gaue yt to his Disciples, saing: *Take, eat, This ys my bodie*. And therfor yt ys withoute al scruple or doubt, that seing Chryst speaketh here of the bread and

cuppe, that he wolde geue in his last Supper, therfore these woordes be spoken of the Sacrament.

*Euthimius
denieth
that, which
the Sacra-
mentaries
affirme, &
affirmeth,
that they de-
nie.*

Neither maie the Aduersarie here cauille vpon these woordes, bread and wine, that this authour doth meene that in the Sacrament ys nothing but bread and wine, as figurs of the bodie and blood of Chryst. For so farre wide was this from his meening, that he plainlie denieth the substance of the Sacrament to be a figure, signe or token of the bodie and blood of Chryst, but the verie bodie and blood of Chryst, as shall better and more at large appeare by this same authours exposition vpon the xxvi. of Matthew, in the lviii. chap. of this booke.

So then thys ys first certen, that this sixt chapter of S. Iohn ys by this authour vnderstanded of the Sacrament, which ys one thing that ys denied by the Aduersaries. So likewise this authour denieng the substance of the Sacrament to be a figure or signe of the bodie and blood of Chryst, but the verie reall and substanciall bodie and bloode of Chryst (for yf the signe or figure be taken awaie, the verie substance must nedes be in place) the other parte that the Aduersaries denie, ys by this authour affirmed, and what by the Aduersaries ys affirmed, by this Authour yt ys denied.

Esay 5.

Thus (gentle Reader) thow maist perceau the doctrine of the Aduersaries to be directly contrarie to the doctrine of the holie Fathers. Whiche thing when I consider in the Proclamer, me semeth to see before me hym, vpon whom this curse of God ys fallen: *Wo be vnto them, that call euell good; and good euell, which make darknesse light, and light darknesse, which make sowre sweet, and sweet sowre. Wo be vnto them, that are wise in their own sight, and thinke them selues to haue vnderstanding.* For the Proclamer and hys complices, teaching obedience to the catholique Church to be euell, and disobedience to the same to be good, trueth to be darknesse, and falshead to be light: penitent life to be sowre, and sensuall life to be swete, are they not vnder this curse? Dothe not the Proclamer take the seconde curse vpon hym also, thinking himself wise in hys owne conceit? Dothe not he thinke himself wise and to haue vnderstanding, that contemneth all the learned men that haue ben this thousand year? Standeth not he in hys owne conceit, that stoutely derideth, scoffeth mocketh, and wickedlie abuseth the learning not of one or two, but of manie, not of soche as be obscure, but of soche as be famous, and haue ben of the Chrystian church reputed and esteemed as learned? And finallie ys not he accursed that saith heresie ys trueth, and trueth heresie? that trueth ys darknesse, and heresie light? hys owne phantasies truethe, and the truethe of the Fathers phantasies? that saith yea, when they saie naie, and naie, when they saie yea. But whether go I. Though grief wolde yet again carie me awaie, I will staie here, and return to my matter.

THE SIXTEENTH CHAPITER ENDETH THE EX-

position of this text in hand by the Ephesine Councell.

Having sufficientlie proued by the sentences and iudgements of diuerse learned and holie Fathers, that the saing of our Saviour Chryst in the sixt chapter of S. Iohn: *Nisi manducaueris*. *Except ye eate the flesh,* &c. ys to be vnderstanded of the Sacrament, nowe to knitte vppe and ende my processe of the same texte, I thought good to alleage the epistle of the Ephesine Councel sent to Nestorius, in the which this text being alleaged, yt maie be perceaued by the iudgement

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A

F

G

H

Ament of cc. Byshoppes, both grekes and latines, how the saied text ys to be vnderstanded. Which as Leo did alleage against *Eutiches*, So do these Fathers expownd the same against *Nestorius*. As *Eutiches* denied the nature of man to remain in Chryst: So did *Nestorius* denie the nature of God to be incarnate. *Eutiches* saied that he was but one person, for that he was onelie God, and not man: *Nestorius* saied that both the natures of God and man remained distinctlie, as to seuerall persons, the Godhead not incarnated, the Manhead not deitaded, as *Gregorie Nazianzen* termeth yt, and so implied he that Chryst born of the virgen, was onelie man and not God.

Nestorius
and *Eutiches*, their
hereses.

Against the whiche blasphemouse heresie, the Councell sent him the epistle before saied, and in the same they write thus: *Necessario & hoc adijcimus, annunciantes enim sicut secundum carnem, mortem unigeniti filii Dei, id est, Iesu Christi, & resurrectionem eius, & in caelis ascensionem pariter confitentes, in cruentam pariter celebramus in ecclesiis sacrificij scripturam: sic & ad mysticas benedictiones accedimus, & sanctificamur, participes sancti corporis, & preciosi sanguinis Christi, omnium nostrum Redemptoris effecti: non ut communem carnem percipientes (quod absit) nec ut viri sanctificati, & verbo coniuncti secundum dignitatis unitatem, aut sicut diuinam possidentis habitationem, sed vere viuificatrice, & ipsius verbi propriam factam. Vita enim naturaliter existens ut Deus, quia proprie carni vnitus est, viuificatrice eam professus est. Et ideo quamuis dicat ad nos, Nisi manducaueritis carnem filij hominis, & biberitis eius sanguinem, non habebitis vitam in vobis: non tamen eam ut hominis vnus ex nobis existimare debemus. Quomodo enim secundum naturam suam, viuificatrix esse caro hominis poterit? Sed ut vere propria eius facta, qui propter nos et filius hominis factus est, & vocatus. Neccessarie therefore this also we putte to, shewing furth the death after the flesh of the onelie begottē Sōne of God, that ys of Iesus Chryst, and confessing also the resurrection and ascension of him into the heauens, we do celebrate in the churches an vnbloodie seruice of Sacrifice. So also do we come vnto the mysticall benedictions, and be sanctified, being made partakers of the holie bodie and precious blood of Chryste the Redemer of vs all not taking yt as comō flesh (which God forbidde) neither as of a sanctified mā, and ioined to the Sōne of God, after the vnitie of dignitie, or as possessing the diuine habitation, but truly quickning or geuing life, and made the propre flesh of the Sōne of God. For being naturallie life as God, bicause he ys vnited to hys owne propre flesh, he hath professed yt to be geuing life. And therfor although he laieth to vs: *Verilie verilie I saie to you, except ye eate the flesh of the Sōne of mā, ad drinke hys blood ye shall haue no life in you.* Yet we should not esteem yt as of a mā that ys one of vs, for how can the flesh of man after hys owne nature be a quickning flesh, or geuing life, but as made hys own propre flesh, who for vs was made the Sonne of man, and so called. Thus the Councell.*

Ex epist.
Ephes. Cō
cilij ad
Nestorium.

Ephesine
Councellors
derstandeth this
text: Except ye eate
&c. of the
Sacrament
and so did
Nestorius
also.

Do ye not here see, howe that this holie Coucel, which ys one of the four famous generall Coucels, wold that we should not take this text of S. Iohn, as *Nestorius* did, to be spokē of the flesh of Chryst, as of the flesh of a pure mā, but of the flesh of Chryste, as the verie owne propre flesh of God, and that yt so taken and eaten doth geue life, being able so to doe, not for that yt ys of the nature of man, but bicause yt ys the flesh of God.

D Nowe maie yt not be saied that this ys to be vnderstanded spūallie. For *Nestorius* that saied that Chryst was but a verie man, and grownded himself moch vpon this text: *Except ye eate the flesh of the sonne of man, and cōcluded therfore that he was but the Sonne of man, did not take the matter so fineliethat the flesh of Chryst was in the Sacramēt but merelie spirituallie, who had cōceaued so grosse an opinion of Chryst, that he was but a bare man naturallie.*

*Reall presence anon-
ced by the
Ephesine
Councell.*

*A plain
saing of a
Councell
for M. Jewel*

And therfor the Councell, who tooke the same scriptures to improve that, that *Nestorius* semed, to himself to haue proued, must nedes vse the same sense of the scripture, as touching the substance of the thing that ys in disputacion or ells they shoulde nothing proue against him. For yf *Nestorius* spake of the verie flesh of Chryst, and the Councell of the spiritnall flesh of Chryst, what coulde they conclude against him, not speaking of the same thing that the other spake of. And therefore vndoubtedlie they spake of the verie reall flesh of Chryst, which ys the own propre flesh of God. Whiche thing also the woordes of the Councell do proue wher yt ys saied: *We come to the mysticall benedictions, being made partakers of the holie bodie and precious blood of Chryst the Redemer of vs all, receauing yt not as common flesh, but as the flesh truly geuing life.*

Yt maketh also for this vnderstanding not a litle that *Cyryll* being president of the Councell, who (as before ye heard) doth plainlie affirme, that we do not onelie by faith and charitie, spirituallie receaue the flesh of Chryste, but also verilie and reallie, wolde not nowe, nor did not speake of the spirituall receauing onelie, which onelie receauing of Chryst spirituallie and not otherwise in the Sacramēt he did earnestlie denie, and stronglie improve by the scriptures. And therfor yt ys most euidēt that this texte nowe in hand was vnderstanded by that Councell of the Sacrament, as being the very reall bodie and blood of Chryst, whiche yf we receaue not, we haue no life.

*The church
of Affrica
vnderstan-
ding the vi.
of S. Iohn of
the Sacr.
ministred
yt to infan-
tes.*

To this holie Councell I thinke yt vnsemlie to ioin anie one particular man. Wherfore to ende here the exposition of this said texte, I will onelie adde to yt being an holie multitude, the practise of an other holie multitude euen the auncient Church, who so streictlie, and yet directlie forthe substance of the thing, did take this text to be vnderstanded of the verie reall and substanciall flesh and blood of Chryst in the Sacrament, that they thought yt a matter of necessitie to minstre the same to infantes, as withoute receipt wherof they thought they coulde not be saued. The practise wherof we finde to haue endured in the Affrican Church from the time of S. Cyprian vntill the tyme of S. Augustine at the least. By whiche yt ys manifest that the Church then vnderstood thys scripture of the Sacrament, and yet not of the bare Sacrament onelie, but of the verie flesh and bloode of Chryst ther reallie to be receaued, and not of yt spirituallie to be receaued, for that they well knewe, that ther lacked in those infantes that knowledg, whiche necessarilie ys required to the spirituall receauinge of Chrystes bodie, and therfor they did not receaue yt spirituallie, but sacramentallie.

And though this practise of the communicating of infantes grounded vpon this vnderstanding of this scripture, was ceased, yet that the Church did still retein that vnderstanding, this well proueth, that *Petrus Dresensis* perswading *Iacobellus de Praga* to minister the Sacrament vnder bothe Kindes, vsed this texte here expounded, as being vnderstanded of the Sacrament, by the comon consent of the Church, for hys argument, which text when *Iacobellus* had weighed, and considered howe yt hadde ben alwaies vnderstanded in the Church, he began to perswade the people, that they aught of necessitie, yf they wolde haue euerlasting life, to receaue the Sacrament vnder both Kindes, as vnder whiche they shoulde both eate hys flesh and drinke hys blood: of whiche matter more large disputacion shall be made in the ende of this booke. wherfor I think yt not mete here to trouble the reader with all, but to refer him thither, thinking yt sufficient for this place to ad-

A to aduertise him, that all the authours herto fore alleaged vpon this text, and all these holie fathers in the Ephesine Councell representing the Church, and the Church in the time of S. Cyprian, and so to S. Augustine, and from him to the time of *Petrus Dresensu* and *Iacobellus*, and after ther time, in the time of soche as haue written vpon the gospells, vntill the time of *Luther* did vnderstand this text, of the flesh and bloode of Chryst in the Sacrament, as their workes do well testifie.

But thus moche maie I here well saie, that yt pitieth me to see howe the people suffer them selues to be deluded of these newe inuentours of disorders, and by them both to be drawn from true faith, and also to breake the vsuall ordre of the Church, that wher our Sauour Chryst saied by plain woordes: *Except ye eate the flesh of the sonne of man, and drinke his bloode, ye shall not haue life in yow.* Whiche text (as ye haue heard) ys fullie proued to be ment of Chrystes verie bodie and bloode in the Sacrament, yet being inueigled by thaduersaries doctrine hardlie beleue this mening of the Catholique Fathers to be true, and therfor wher the Aduersaries maliciouslie perswade the, that the ministres of the Church deceaued them, in geuing them the Sacrament but vnder one kinde, they are contented to encline and yelde vnto them. And so wher before they did vnder one kinde, receaue the verie flesh and bloode of Chryste, they are nowe contented vnder two kindes to receaue neither flesh nor bloode.

Both flesh
and blood
was before
vnder one
kinde, now
neither of
both vnder
two kindes.

THE SEVENTENTH CHAPTER EXPOVNDETH THE

next text folowing in the sixte of S. Iohn by sainte Au-

gustine and Cyrill.



C Nowe will I proceade to the text folowing in S. Iohn, whiche, for asmoche as yt ys not moche discrepant from that before, but as yt were an affirmatiue sequele of the same, I will not trouble the reader with long treating vpon yt, but breiflie shewe the meninge therof, and haste me to other that contein more matter, not so plainlie spoken of before, as this hath ben. The text ys: *Qui manducat meam carnem, & bibit meum sanguinem, habet vitam eternam.* He that eateth my flesh and drinketh my blood, hath eternall life.

As the absteyning from the eating of the flesh and blood of Chryste, causeth lacke of life: So ys yt consequent that the feading on the flesh and blood of Chryst causeth the hauing of life. As the meat ys, soche ys the effecte and operacion of yt. Yf a man eate corruptible meate, yt will for a while maintein, but yt will not preferue from corruption. Yf a man feade on mortall thinges, yt can not preferue from mortalitie, but suffer him to be mortall: So if a man feed on spirituall thinges, and digest them well, yt will make a man spirituall. Yf a man feed of immortall thinges, yt will bring the like effect, and make a man immortall. For euery foode leaueth his effect or operacion of nature in the thing that feedeth. Yf then we seede on Chryst, who ys life, he will leaue his effect in vs, which ys life. And for so moch as he ys the eternall and immortall life, he wil woork in vs according to his nature, that we shall haue eternall and immortall life. And therfor he saith: *Qui manducat meam carnem & bibit meum sanguinem habet vitam eternam.* He that eateth my flesh and drinketh my blood hath eternall life, he saith not life onely, but eternall life. And (as Chrysostome saith) *Cum dixisset si quis mandu-*

Food of
Chrystes
flesh cause
of immorta
lie.

Hom. 46.
in Iohn.

canerit ex hoc pane non morietur in eternum, & credibile esset eos dicturos, quemadmodum superius, Abraham mortuus est, & Prophetæ mortui sunt, & quomodo tu dicis, non gustabit mortem in eternum? Resurrectionem ponit, per quam soluit questionem, quod non morietur in fine. When he had said: whosoever shall eat of this bread he shall not die for ever: and yt was credible that they wolde haue said, as they did before, Abraham ys dead and the Prophetes be dead, and howe doest thowe saie he shall not tast deathe? He putteth the resurrection by the whiche he solueth the question that he shall not die in the ende. And therfore he saith: *Et ego resuscitabo eum in nouissimo die.* And I will raise him vppe in the last daie.

Tract 26.
in Ioan.

But I will leaue my exposition to see the mindes of the doctours vpon this scripture. S. Augustine writeth thus: *Hanc non habet, qui istum panem non manducat, nec istum sanguinem bibit. Nam temporalem vitam sine illo habere homines possunt, eternam vero non possunt. Qui ergo non manducat eius carnem, nec bibit eius sanguinem non habet in se vitam, & qui manducat eius carnem, & bibit eius sanguinem, habet vitam eternam. Ad utrumque autem respondit, quod dixit vitam eternam. Non ita est in hac esca, quam sustentat huius corporis vita causa sumimus. Nam qui eam non sumpserit, non viuet. Nec tamen qui eam sumpserit, viuet. Fieri enim potest, ut senio vel morbo, vel ali quo casu, plurimi qui eam sumpserint moriantur: in hoc vero cibo & potu, id est, corpore & sanguine Domini non ita est. Nam & qui eum non sumit, non habet vitam: & qui eum sumit habet vitam, & hanc utique eternam.* He hath not this life, that eateth not this bread, nor drinketh this bloode, For withoute that meat, men maie haue the temporall life, but the eternall life they can not haue. He therfor that dothe not eate his flesh, nor drinke his bloode, hath no life in him. And he that doth eate his flesh and drinke his bloode, hath life euerlasting. He hath answered to both in that he hath said (euerlasting) Yt ys not so in this meate, whiche we do take to sustein the life of this bodie. For he that doth not take yt shall not liue, neither for all that shall he liue that hath taken yt. For yt maie be that manie with age, disease or some other chaunce euen of them that haue taken yt maie die. In this meat and drinke, that ys to saie, in the bodie and blood of our Lorde, yt ys not so. For bothe he that doth not take yt, hath not life, and he that doth take yt hath life, yea and that eternall. This ys sainct Augustines minde vpon this text. Whiche although yt doth speake of the Sacrament, yet some perchaunce will obiecte and saie, that S. Augustine immediately expowndeth him self to speake of the mysticall bodie of Chryste, whiche ys his Church, and not of the bodie of Chryst in the Sacrament. For thus he saith: *Hanc itaque cibum & potum societatem vult intelligi corporis & membrorum suorum, quod est Ecclesia in predestinatis, & vocatis, & iustificatis, & glorificatis, sanctis & fidelibus eius. Quorum primum iam factum est: secundum & tertium, & factum est, & fit, id est, vocatio & iustificatio: quartum vero nunc in spe est, in re autem futurum est, id est, glorificatio.* This meate and drinke therfor he will to be vnderstanded the societie or felowshippe of the bodie and his membres, whiche ys the holie Churhe in the predestinated, and called, and iustified, and glorified sainctes, and his faithfull. Of the whiche the first ys nowe doen, that ys to saie: predestinacion. The secōd and the thirde, ys both doē, and ys in doing, and shall be doen, that ys vocacion, and iustificacion: The fourth ys nowe in hope, but in deed to come, that ys glorificacion. This ys the sentence of S. Augustine, which in deed doth make plain mencion of the bodie mysticall of Chryste, and expowndeth the meat that ys spoken of to be the folowshippe of the bodie and the membres, whiche ys his Church.

Ibidem.

But

A But what though S. Augustin in this place dothe expownde yt of the mystical bodie of Chryste, ys that a good argument that yt ys not to be expownded of the holie Sacrament, and of the verie flesh therin contained? S. Paule saith that Abraham had two Sonnes the one by a bond maiden, the other by a free woman. whiche thinges (saith he) are spoken by an allegorie. For these are two testamentes. Nowe ys yt for me to saie that they were not two children in deed, but two Testamentes; or bycause S. Paule saith they are spoken allegorycallie, therfor they are not spoken historicallie, or litterallie? Do ye not knowe that saincte Augustine him self saith, that the scripture ys fertile and full of goodlie senseis? Therefore though S. Augustine here expowndeth yt thus: Yet in other places he expowndeth diuerse sentences of this same chapter of the verie bodie, and reall flesh of Chryst in the Sacrament.

B Wherefore this ys to be considered that S. Augustine in his treatises vpon the sixte of S. Iohn, knowing the people to whom he spake, then to be found in the faith of the Sacrament, and that ther was no controuersie in all the Church of that matter, by the whiche he was occasioned to speake directlie, definitiuelie, and mote plainly of the same: he framed him self to speake of that, that needed, as of the maners, conuersacion, and liuing of the people, and not of that, that needed not, as to instructe them of the due faith to be had aboute this misterie. For they knewe right well what yt was. And therefore he did not go aboute to instructe them *quid fumerent, sed quam bene fumerent*, what they did receaue, but howe well they shoulde receaue yt. And therfor the most parte of his doing was here to moue them that, as they did according to ther faith receaue the bodie of Chryste sacramentallie: So also according to their duetie with godlie deuocion, holie conuersation, and spirituall meditaciō they might receaue him spirituallie withoute the whiche maner of receipt, the other was nothing profitable, but rather hurtfull and damnable.

C And therefore in the end of the sixt of S. Iohn shewing his purpose to be (as I haue saied) and that the people shoulde perceaue, that as he knewe, that they did beleue well: so also they might receaue well, he concludeth the wholl matter thus: *Hoc ergo totum ad hoc nobis valeat, dilectissimi, ut carnem Christi & sanguinem Christi non edamus tantum in sacramento (quod & multi mali) sed usque ad spiritus participationem manducemus, & bibamus, ut in Domini corpore tanquam membra maneamus, ut eius spiritu regemur, & non scandalizemur, etiamsi multi modo nobiscum manducant & bibunt temporaliter sacramenta, qui habebunt in fine eterna tormenta.* All this therfor (most wellbeloued) let ye auail to this ende, that we eate not the flesh and bloode of Chryst onelie in the Sacrament (whiche also manie euell men do) but let vs eate and drinke to the participacion or partaking of the spirit, that we maie abide in the bodie of our Lord as membres, that we maie be made lustie and strong by his spirite, and not be flaundered, though manie do eate and drinke with vs temporallie the Sacramentes, whiche in the ende shall haue eternall tormentes. Thus S. Augustin.

D Here maie ye clerely perceaue the scope of S. Augustines treatises vpon S. Iohn, that he wolde the people shoulde not onelie receaue the flesh and blood of Chryste in the Sacrament, sacramentallie: but also by the partaking of the spirit, spirituallie. In which his conclusion, as ye maie perceaue, that he teacheth two maner of receauinges: so wolde he both to be vnderstanded in Chrystes words, and neither of them to be banished as a thing

S. Augusti
nes chesien
tent in hys
treatises v
pon the sixt
of S. Iohn.

The flesh
of Chryst
eaten in the
Sacrament
of
uel men.

S. August.
doth ac
knowledge
both spiri
tual and
corporall
ceauing.

not intended or ment by Chryste. Whereby ye maie perceaue the great folie of the Aduersaries, that bicause saint Augustine dothe exhorte vs to the spirituall receauing of Chrystes bodie and blood, therefore we must contempne the sacramentall receauing therof: And yet sainte Augustin wolde we shoulde do bothe, and teacheth aswell the one as the other.

Luther cō-
demned S.
James epist

But ther doing herin ys moche like to their doing in the matter of iustificatiō, that bicause saint Paule did so moche extolle faithe to the Romans, therefore they contemned the woorkes of charitie sett furth to the Corinthians. The effecte wherof hath well appeared in their practise: For not onely Luther did cōdemne sainte James epistle for the setting furth of woorkes: but also he and his sequaces haue maliciouſlie separated, curt of, and diuided them selues from the vnitie of Chrystes Church, and felowshippe with yt. And then being so separated, haue withoute all measure and ende, blaspheemed, railed at, and reuiled the same, and odible and cruellie persecuted yt, which was towardes them frendlie and blamelesse. But God kendle in them that be liuing the fire of his lowe, that by yt they maie returne to vnitie, whiche by malice haue made lamētable diuision, not onelie among the people, but betwen God and manie a soule.

August. 2
in pado
et in m
et in m
et in m
et in m
et in m

And, Reader, beholde thow the trueth nowe laied before thy face, and see that nowe taught of S. Augustin, that before thowe hauest seen taught by Chrysostom, and Cyrill. Chrysostome saied: *Vt autem non solum per dilectionem sed et ipsa in ipsam carnem conuertamur, per cibum id efficitur, quem nobis largitus est.* That we should not onelie by loue, but in verie deed be turned in to that flesh that ys brought to passe by the meate, whiche he hath graunted vs, When note bothe our turning into Chryst by loue, whiche ys the spirituall receauing, and our turning into his flesh in verie deed, whiche ys by the corporall receauing.

In. 15. 10a.
Corporal re-
ceauing a-
nounced as
well as spiri-
tuall.

Cyrill saith: *Non negamus nos recta fide charitateque sincera Christo spiritualiter coniungi: Sed nullam nobis coniunctionis rationem secundū carnem cum illo esse, id profecto pernegamus.* We do not denie, that we be conioined to Chryste spirituallie by right faith and sincere charitie: But that we haue no maner of coniunction with him after the flesh, that we earnestly denie. Note here a spirituall ioininge of vs to Chryste, whiche ys by spirituall receauing, and a carnall ioininge of vs to his flesh, which ys by corporall receauing.

August. 2
in pado
et in m
et in m
et in m
et in m
et in m

Nowe compare S. Augustine here to these, who saith that we maie not onely eate the flesh, and drinke the blood of Chryst in the Sacramēt (whiche ys the corporall receauing) but we must eate yt euen vnto the participacion of the spirit, which ys the spirituall receauing, And thus thow seest an vni-forme doctrine, that we must bothe receaue Chryst in the Sacrament reallie, and also by faithe spirituallie. And therfor, thow Christian, suffer not thy self to be robbed of the one, seing that the excedding loue of Chryste, as a plod ge of the same, hath to thy endlesse comforte lefte thee bothe.

In. 15. 10a.

And nowe what S. Cyrill saith agreable to S. Augustin vpon this text let vs heare: *Manet enim immaculata utraque natura; et unus ex utrisque Christus est, sed inefabiliter, et ultra quam possit mens humana intelligere. Verbum humanitati coniunctum, totam in seipsum ita reduxit, ut indigentia vite possit viuificare. Sic interitum a natura expulit, et mortem, que peccato plurimum poterat, destruxit. Quare qui carnem Christi manducat, vitam habet aeternam. Habet enim haec caro Dei Verbum, quod naturaliter vita est. Propterea dicit, et ego resuscitabo eum in nouissimo die. Ego enim dixit, id est, corpus meum quod comedetur, resuscitabo eum. Non enim alius ipse quam caro sua. Non id dico, quia natura non sit alius, sed quia post incarnationem in duos se diuidi filiorum minime patitur.*

August. 2
in pado
et in m
et in m
et in m
et in m
et in m

H

A *patitur. Ego igitur (inquit) qui homo factus sum per meam carnem in nouissimo die comedentes resuscitabo.* Bothe the natures (saith he) abide inuiolated, and of them both ther ys one Chryst, but vnspeakeable, and beionde, that mans minde can vnderstande. The Sonne of God conioined to the manheade hath so reduced yt whollie into him self, that yt ys able to geue life to thinges lacking life. So hath yt expelled destructiō from the nature of man, and death, whiche by sinne was very strong, yt hath destroyed. Wherefore he that eateth the flesh of Chryste hath euerlasting life. For this flesh hath the Sonne of God, whiche ys naturallie life: Therefore he saith: *and I will raise him vppe in the last daie.* He saied I; that ys to saie, *my bodie that shall be eaten will raise him vppe.* He ys none other then his flesh. I do not saie that he ys none other in nature, but bycause after the incarnation he suffreth not him self to be diuided into two 'sonnes. Therfor he saith: I, whiche am made man by my flesh will raise them vppe in the last daie, whiche do eate me. Thus farre S. Cyrill.

Chrystes bodie receaued in the Sacr. shall raise our bodies to immortall life.

B Although yt be moche wourthie to be noted, howe he declareth the flesh of Chryste to be able to geue life, Yet bicause I wolde not digresse so moche, to the greif of the reader, from the matter in hande, This onelie I note, that he maketh all this processe to proue that Chrystes flesh that was ioined to the Sonne of God in vnitie of person had power and did geue life (as in the fourtenth chapter more at large appeareth) to the entent, that he wolde therby open the trueth of this saing of Chryste: *He that eateth my flesh and drinketh my blood shall haue eternall life.* Whiche saing of Chryst must be vnderstanded of the same flesh, whiche he hath proued to geue life, whiche ys the verie flesh of the Sonne of God, or ells all his processe were vain. For if the probacion be of the very naturall flesh of Chryst, and the scripture be vnderstanded of the spirituall flesh, what serueth the probacion, and all the processe of the naturall flesh? but that the scripture ys to be vnderstanded of the verie flesh of Chryst. he declareth in the next saing *And I will raise him in the last daie, I, saith he, that ys to saie, my bodie that shall be eaten will raise him vppe.* Nowe the verie reall bodie of Chryste shall raise vppe the faithfull at the last daie, wherefore that same bodie ys eaten. For yt ys all one bodie that ys eaten of the faithfull, and that shall raise vppe the faithfull.

C Why the bodie of Chryst shall raise vppe our bodies, he geueth a reason in the fourtenth chapter vpon the sixt of S. Iohn. *Oportuit enim certè, ut non solum anima per spiritum sanctum, in beatam vitam ascenderet: verum etiam ut rude hoc & terrestre corpus, cognato sibi gustu, tactu, & cibo, ad immortalitatem reduceretur.* Trulie yt must so haue ben, that not onelie the soule, by the holic Gost shoulde ascend into the blessed life, but also that this rude and earthlie bodie by a like natured tast, touching, and meat, shoulde be reduced to immortallitie. Wher note that as our spirit ys brought to the blessed life by the Spirit of God: so ys our dodie reduced to immortallitie by his bodie. Note further howe yt ys doen (*cognato cibo*) with a like natured meate, and soche ther ys none, that ys of like nature to vs, that can reduce vs to immortallitie, but the verie bodie of Chryst. Therefore yt ys the verie bodie of Chryste that ys this our meat, whiche meat who so doeth eate, as yt becometh him to eate, shall haue eternall life.

Cirill. in. 8. Ioan ca. 14. Cause and manner of ouer raising to immortallitie declared.

D

THE

THE EIGHTEENTH CHAPITER BEGINNETH

E

the exposition of the next text in the sixt chap. of S. Iohn by
Origen and S. Ambrose.



Ow foloweth in S. Iohn the second determinatiue sentence of the substance of this matter of the Sacrament. *Caro mea verè est cibus, et sanguis meus verè est potus.* My flesh ys verilie meat, and my blood ys verily drinke.

Joan. 6.

Owre Sauour Chryst speaking moche of the bread whiche his father gaue, as that: *Non Moyses dedit vobis panem, sed Pater meus dat vobis panem de caelo verum.* Not Moyses gaue yowe bread from heauen but my father geueth yowe from heauen the true bread. and that: *Panis Dei est, qui de caelo descendit et dat vitam mundo.* Yt ys the bread of God that cometh from heauen, and geneth life to the worlde: yet had he not determined, who was this bread, but at the last he determined saing: *Ego sum panis viuus, qui de caelo descendi.* I am the liuing bread, whiche descended from heauen. So that as here in these sainges he determined, speaking of the bread of his Godhaed that he was that bread whiche he hetherto spake of, whiche bread was allreadie presentlie geuen: So speaking of a bread that he wolde geue in the Sacrament, determined what yt was saing, that yt was his flesh, whiche flesh although he saied he wolde geue, and had spoken moche of the eating of yt: yet he determined not what that flesh was vntill now. But now he saith yt ys verilie meate.

Thaduer-
be verè
what force
yt hathe
and whie
Chryst cho-
se so speaks
by yt.

Wher note that our Sauour determining this thing, hath chosē rather to saie. *Caro mea verè est cibus.* My flesh ys verilie meat, by the Aduerbe, then to saie, *Caro mea verus est cibus.* My flesh ys the verie meat: by the adiectiue. For the aduerbe hath a more force, and more fullie expresseth the thing that yt signifieth, than dothe the Adiectiue: As if I shoulde saie: *Pium hoc opus operatus est.* He hath wrought this godly worke. Yt hath not so full and perfecte sense, as yf I saie: *Hoc opus pie operatus est.* He hath wrought this worke godlie. For in the former sentence spoken by the Adiectiue, ther ys but one thing determined, that ys, that the worke was good, but not the doinge. but in the other bothe the worke and the doing ys determined to be good. For if the worke be godlie doen, both the worke, and the doing of the worke ys godlie. But if I saie: he hath doen a godlie worke: though the worke be signified to be godlie: yet the doing maie be wngodlie. As, the Phariseis did geue almesse, whiche was a godlie worke, but bicause yt was doen to ostentacion, the doing of yt was not godlie.

Ouer and aboue this, an Aduerbe put to a verbe doth fullfill the significacion of the verbe. Wherefore put to a verbe substantiue yt doth fullfil the significaciō of the same and more fullie doth signifie the substance of the thing that ys ruled by the verbe, as, *Hic est verus homo.* This ys a true man, doth not signifie so moche the substance, as to saie: *Hic est verè homo.* This ys trulie or verilie a man. This doth fully expresse the nature or substance of a man.

Solikewise the Aduerbe here put to the verbe substantiue, dothe more fullie declare the Substance of the thing. As tho he might saie: My flesh ys meat not by a metaphor, similitude, or figure: but yt ys verilie meat, that ys, substanciallie meat, whiche so fedeth vs, that (as Chrysostom saith) *reipsa conuersimur in carnem Christi.* in verie dede we are turned into the flesh of Chryst.

But we will heare the auncientes of Chrystes house vpon this text also, whetheryt be thus to be vnderstanded or no, And first Origen, who saith thus:

H

thus: *Lex Dei iam non in figuris, & in imaginibus, sicut prius: sed in ipsa specie veritatis agnoscitur. Et quæ prius in enigmate designabantur, nunc in specie & veritate complentur.*

A The Lawe of God ys not now knownen in figures, and ymages (as before, but in plain trueth. And soche thinges as before were described or shewed in a dark maner, nowe are they fullfilled in plain maner and trueth. *In Numeri. homel. 7.*

And what the thinges be, he after rehearseth of the which some be these:

Antea in enigmate fuit Baptismus in nube, & in mari: nunc autem in specie regeneratio est in aqua & Spiritu sancto. Tunc in enigmate erat Manna cibus: nunc autem in specie edo Verbi Dei est verus cibus, sicut ipse dicit: Caro mea verè est cibus, & sanguis meus verè est potus. Before baptisme was in a darke maner, in the cloud, and in the sea: Nowe regeneration ys in plain maner, in the water and the holie Gost. Then Manna was meat in a darke maner, but nowe the flesh of the Sonne of God ys verie meat in a plain maner. As he him self saith: *My flesh ys meat in dede, and my blood ys drinke in dede.* Thus Origen.

The flesh of Chryst meat in plain maner.

B Nowe weigh with me (gentle Reader) that Origen saith that the Gospell hath not thinges in ymageis ad figures, ad shadowes, as the Lawe before had but soch thinges as were ther described by figures, in the time of the Gospell are knownen in plain trueth, So that the Gospell walketh not in figures, but in the trueth of thinges figured. Wherby Origen concludeth, that the flesh of Chryst figured by Manna, that was meat to the Iewes, ys nowe not figuratiuelie, but verilie the true meate of the Chrystians. And for his authoritie vseth owre text nowe in handling, saing thus: As he saith (*mening Chryste*) *My flesh ys meat &c.* By which maner of his declaration ys yt not most plain that this ys no figuratiue speache. But that he vnderstandeth Chrystes saing as a plain assertion of a trueth, withoute any figure, and that they be, the very thinges in dede, as the woordes do plainlie signifie? yt ys most certen.

The Gospell hath not the figures but the verie thinges.

Perchaunce the Aduersaries will saie we take the flesh of Chryst, as Chryst speaketh here to be verilie meat, spirituallie to be receaued in spirit, but not reallie to be receaued of the bodie. This aunswere containeth two partes. one, that we do receaue Chryst but spirituallie: the other, that we do not receaue him reallie, and therfor we must receaue him in a figure. Whiche bothe be directlie against Origen.

C For the first, Origen saith, that the Iewes had baptisme spirituallie, they also did feed on Chryst spirituallie, and dranke his blood spirituallie, if we fede of Chryst none other wise, wherein then doth the newe lawe excell the olde? What hath the Sacramentes of the Chrystians, more then the figures of the Iewes? But of this more at large in the thirde booke For the seconde, if we do not receaue Chryst reallie, then (*as ys saied*) we must nedes receaue him vnder a figure. But Origen saith that the lawe of the Gospell ys not knowne nowe by figures and ymages, but by the verie trueth. In the lawe of Moyses Chryste was eaten in the figure Manna, Nowe (saith he) *the flesh of the Sonne of God ys eaten in very plain maner.* What ys that, but that yt ys eaten, reallie, verilie, trulie, and not in figure? Yf the flesh of the Sonne of God, be eaten with vs in a figure, why doth he saie, yt ys eatē in plain and opē trueth, and make soche difference betwixt the Lawes? Why did he not rather saie, that yt ys in both lawes eaten in figure? But if ye marke him well, he appointeth figures to the olde lawe, and denieth figures in the newe lawe, and so teacheth that the flesh of Chryst ys verilie eaten in the Sacrament. Wherby ys reiected the wicked

The Sacramentaries. onelie spirituall receauing impugned by Origen.

Z. saing

saing of this Adversarie proclamer, that we receave Chryst none other wise in the Sacrament then the Iewes did in Manna, sauing that they receaved Manna as the figure of Chryst to come, and we our bread as the figure of Chryst that ys comed. For *Origen* saith that we do not receave Chryst in a figure, for the lame of God ys not nowe in figures and images, but in veritie. And thus be the figures of the Auerfaries denied.

Further if we haue not, and eate not Chryst reallie, but in a figure of bread: then was the Lawe of Moyses moche more excellent, then the newe in that respecte. For Manna whiche came from heauen so miraculousslie, and had so many woonders aboute yt, as the scripture doth declare, was by all means, and without all comparison more excellent figure then a pooor litle morcell of artificiall bread. Whiche hath no excellencie by miracle or wonder, but ys a plain comon vsuall thing. All whiche vain considerations are nothing but vntreuths, wherby the lawe of the Gospell shoulde rather be abased, then duely magnified. Wherfor the singular inuencions of priuate men leste, I will creditte the woorde of Chryste, and his holie inspired men declaring the same, that the flesh of Chryst ys very meat in dede, feeding our soules spiritullie: wherby we are not inferiour to the Iewes. And ys receaved also corporallie for our incorporacion to Chryst, wherby we excell the Iewes.

*S. Ambro
se comended*

And nowe that we haue heard this great auncient thus vnderstanding this text of the very flesh of Chryst, not figuratiuely but verilie and truly, we will nowe heare also holy *S. Ambrose* Bilhoppe of Millan, the master of *S. Augustin* in Chrystes faith, whose fame, learning, and holinesse ys knowne to all chrystendom, whose auncientie ys great, for he liued aboute the year of our lorde 380. and therfor aboute eleuen hondreth years agon. Whom I thus now commend to thee, Reader, partlie for that he ys not in this ordre as yet alleaged, partlie that his sentece maie the rather moue thee to creditte the trueth Thus he saith: *Sicut verus est Dei filius Dominus noster Iesus Christus, non quemadmodum homines per gratiam, sed quasi filius ex substantia Patris: Ita vera caro (sicut ipse dixit) quam accipimus, & verus est potus.* As our Lorde Iesus Chryst ys the verie Sonne of God, not as men by grace but as a Sonne of the substance of the Father: Euen so yt ys verie flesh (as he him self saith) which we do receave, and very drinke. Thus he. Marke well this saing, and then shall ye well perceaue the vnderstanding and mening of this scripture, that yt neither suffreth yt self to be vnderstanded of the figure of the flesh of Chryst, neither of the spirituall flesh of Chryst onely. But of the verie substanciall flesh of Chryst. For he maketh yt by similitude plain, that as Chryst ys the very Sonne of God, euen of the substance of the Father, Euen so ys yt verie flesh that we receave: whiche ys thus moche to saie: *As Chryst ys the very Sonne of God: So ys this verilie flesh that we do receave.* And as he ys the Sonne of the substance of the Father: So ys this flesh whiche we receave of the substance of Chrystes fleshe.

*E. 9. de Sa-
cra ca. 1. A
plain place
of S. Amb.
for the Pro-
clamer.*

*As Chryst
ys the verie
Sonne of the
Father, so
ys his verie
in flesh
the Sacr.*

By whiche woordes of saint Ambrose the fonde phansies of these phantasticall men be taken awaie. For here ys not alowed the figure of Chrystes flesh, but the thing in dede. not a spirituall receauing of Chryst onely, but a reall and spirituall receauing of the substanciall flesh of Chryste. And thus ye maie see the trueth of the faith to be had in this matter, vttered plainlie withoute any darke maner of speache, and so stronglie set furth that yt can not be drawe to any other vnderstanding. And therfor I maie boldly chalenge

challenge this scripture from the heretikes, which so euidentlie refuseth the figure, and so plainly teacheth the reall and substanciall presence of Chryst in the Sacrament.

THE NINETENTH CHAPITER PROCEEDETH

upon the same text by Eusebius Emis. and S. Augustine.

Nowe that ye haue heard two auncientes vnderstanding this text nowe in hande, we will heare one other coople, of eche side of Chrystes Parliamēt house one, as the other were, and these agreying in one minde, as the other did, which shall be *Eusebius Emisenus*, and saint Augustin. Of the which *Eusebius* being the elder shall shewe hys minde, who in hys time was a great learned man, as saint Hiero witnesseth, and wrote many workes, as against the Iewes, and also against the gentiles, and vpon the Gospells, and the epistles of S. Paul also. This mā being so profowndly learned, so auncient in time (as liuing aboute the yeare of our Lord. 344. so famous in constancie of faith, and holy in liuing, ys woorthie of credit. In a certain homelie alleaging this text he sheweth the same to be vnderstanded thus: *Quia corpus assumptum ablaturus erat ab oculis, & illaturus sideribus, necessarium erat, ut in die coena, sacramentum nobis corporis & sanguinis consecraret, ut colebatur ingiter per mysterium, quod semel offerebatur in precium, ut quia quotidiana & indefessa currebat pro omnium salute redemptio, perpetua esset redemptionis oblatio, & perennis victima illa viueret in memoria, & semper praesens esset in gratia, vera, unica, & perfecta hostia, fide estimanda, non specie, neque exteriori censenda visu sed interiori affectu. Vnde coelestis confirmat authoritas, quia caro mea verè est cibus, & sanguis meus verè est potus.* Bicause he wolde take awaie hys assumed bodie from our eyes, and bring yt vppe into the heauens, yt was necessarie, that in the daie of hys Supper he should consecrate vnto vs the Sacrament of hys bodie and of hys blood, that yt might continuallie be woorthipped in mysterie, that once for vs was offred in price, that bicause the dailie and incessaunt redemption did renne for the health of all men, the oblacion of the same redemption should be perpetuall, and that perpetual sacrifice, should liue in memorie, and alway be present in grace. *A true, one onely, and perfect sacrifice,* to be esteemed by faith, and not by outward forme, nor to be iudged by the outward seight, but by the inward affecte. Wherfor the heauenly authoritie confirmeth saing: that my flesh ys verilie meat, and my blood ys verilie drinke. Thus *Eusebius*.

In this sentence yt ys first to be considered, that this authour, declaring the cause of the institucio of the Sacrament, and of the continuance of the same: and also instructing vs how we shoulde esteeme yt, beleuing ther to be an other maner of thing, then ther doth appear in outward seight, teacheth vs by the allegacio of this scripture, that yt ys the verie flesh and blood of Chryst which we must esteeme by faith, and iudge by our inward affect. And therfor he saith not, that Chryst doth saie, but that the authoritie of Chryst confirmeth yt so to be, wherfor thys ys without all controuersie, that this scripture now in hand ys by this authour vnderstanded of the Sacrament.

But here the Aduersaries do triumph, as allwaies they doo when any authour speaketh anie woord, that maie by any wresting be drawn to their vnderstanding, though in verie dede he ment nothing lesse. First, they saie, that this authour doth not affirme that Chryst did consecrate hys bodie and blood, but did consecrate the Sacrament of his bodie and blood. And after saith again, speaking of the sacrifice of Chrystes bodie

Obiection of the Sacramentaries oute of Eusebius.

vpon the Crosse, that the euerlasting sacrifice shoulde liue in memorie, and allwaies be present in grace. But note (saie they) that he doth not saie that that he ys present in bodie, but in grace. E

Answer.

But staie a while (Reader) and be not troobled with these their notes. For ye shall see immediatelie that these notes shall be the notes of their cōfusiō, ad declaraciō of their false doctrin. For God be praised, though this authour ment, yea and did set furth the true faith of Chryst by this that ys allreadie alleadged, whiche yet might be peruerted by mysvnderstanding of the malicious, who haue peruerted euen the very plain woordes of Chryst: Yet adioining immediatelie to this sentence more of this matter, he addeth woordes so plain, that they will neither suffer theselues, neither the woordes which the Aduersaries haue gone aboute to wrest, to be so vnderstanded as the Aduersaries wolde haue them. His woordes immediatelie adioined to the sentence of Chryst by him alleadged, be these. *Recedat ergo omne infidelitatis ambiguitas, quandoquidem, qui autor est muneris, ipse est testis veritatis. Nam inuisibilis sacerdos visibiles creaturas in substantiā corporis & sanguinis sui verbo suo, secreta potestate conuertit.* Let therefore al doubt of infidelitie go awaie, for truly he that ys the authour of the gifte: he also ys the wittnesse of the trueth. For the inuisible preist by a secreet power, with hys woorde doth conuert or turne the visible creaturs into the substance of hys bodie and blood: Thus he. F

*Eusebius
ibid.*

*The present
plainlie
anouched
by Euseb.
against
M. Iuell.*

What can the Aduersaries now saie? Do ye not heare what this authour ment by the sainges, whiche the Aduersaries wolde wrest and peruert to their wicked vnderstanding? Did not he as well ther as here (though not with so plain woordes) teache the trueth of this matter, that Chrystes bodie and blood ys in the Sacrament? Do ye not nowe perceaue that he alleadged the text of S. Iohn, to declare that the flesh of Chryst was to be esteemed by faith.

But I wolde the Aduersaries, and all that be doubtful of the presence of Chrystes blessed bodie and blood in the Sacrament, wolde regarde and folowe the counsell of this auncient father, to let all doubte of infidelitie departe from them. Which counsell yf they wel weigh, was geuen for the beleuing of a weightier and greater matter of faith, then to beleue that the bread maye be or ys the figure of Chrystes bodie. A chrystian man shall do no great matter to beleue soch a thing, which shall be no higher aboue reason nor no more repugnaunt therto then that ys. But the authour speaking these woordes vpon the saing of Chryst, which ys our text now in hand, ment a greater matter to be beleued, whiche reason can not atteign to, whiche ys, that the flesh and blood of Chryste in the Sacrament (which thinges are esteemed by faith ther to be, though not so to be iudged by the outward seight) are verily meat and drinke. G

*Bread and
wine turned
not into
Sacramentall
bread and
wine but
into the bodie
and blood
of Chryst.*

And to shewe vs by whome this great matter ys wrought he addeth: *Qui authour est muneris, ipse est testis veritatis.* He that ys authour of the gift, he ys the wittnesse of the trueth. Chryst ys the wittnesse of the trueth, wherfore he ys the authour of the gift, that ys of the Sacrament. And yet that he wolde certifye the weake beleuer, he teacheth by what meā the authour doth woork this miraculouse gifte and worke, saing: *Inuisibilis sacerdos, &c.* The inuisible preist doth turne, the visible creaturs (of bread and wine) into the substance of hys bodie and bloode. Note that the bread and wine be turned, not to be a sacramentall bread, as the Aduersaries wolde glose yt, but into the substance of the bodie and blood of Chryst. H

O merueilouse God what be they that will sticke still in the filthie mire of de-

A of detestable heresie, when they heare the trueth so plainly, so simple, so expressly spoken and vttered, as they be not able to against saie yt, and that not of one of this time, neither of the time since the heresie against thys Sacrament beganne, but of one being aboute a thousande years ago, when the Church was in most godly and quiet peace in thys matter. Open yowr eyes and see and beholde yowr filthinesse, and in time seke to gett oute of yt.

Now that this authour being on the one side of Chrystes Parliament house, hath so manifestly declared this our text to be vnderstanded of the very real and substanciall flesh of our Sauour Chryst in the Sacrament, to be our verie meat: we will heare the other, which ys S. Augustine, who vpon the same text saith thus: *Cum enim cibo & potu id appetant homines, ut non esuriant, neque sitiant, hoc veraciter non prestat nisi ille cibus & potus, qui eos à quibus sumitur immortales & incorruptibiles facit, id est, societas ipsa sanctorum, ubi pax erit, & vnitas plena atque perfecta. Propterea quippe, sicut etiam ante nos intellexerunt homines Dei, Dominus Iesus Christus corpus & sanguinem suum in eis rebus commendauit, quæ ad vnum aliquid rediguntur ex multis. Namque aliud in vnum ex multis granis conficitur & constat:*

B *Aliud in vnum ex multis acinis confluit.* Forasmuche as by meat and drinke men do this desire, that they shoulde neither hunger, neither thirst: this doth no thing truly geue, but that meat and drinke, which maketh them of whom yt ys receaued immortall and incorruptible, that ys, the feloshippe of sainets, wher shall be peace and vnitie full and perfight. Therefore truly (as also before vs the men of God haue vnderstanded this) our Lorde Iesus Chryst haue commended hys bodie and blood in these thinges, which to one certen thing be brought of manie. For the one ys made into one of manie graines, and so consisteth: the other cometh into one of manie grapes. Thus he.

Yf ye call to remembrance what was saied of a certain authour vpon this text: *The bread whiche I will geue, &c.* Yt will helpe yow well to vnderstand S. Augustin here. Yt was saied ther that in the Sacrament be three things: The first ys the sacrament onelic, which doth signifie or ys the sign of an holie thing, and that ys the forme of bread. The second ys that that ys signified ad cōteined, which ys the verie bodie of Chryst. The thirde ys signified but not cōteined, which ys the mysticall bodie of Chryst, that ys, the cōpanie of all hys electe ioined to Chryst the head by faith ad charitie, for the which thing this sacramēt ys called the sacramēt of vnitie, bicause manie be made one, ad ioined in vnitie: So yt ys called the sacramēt of loue, bicause yt signieth that by loue this vnitie should be brought to passe.

Now forsomoch as these three thinges be in the Sacramēt, a mā maie speak of eche of the senerallie, and yet whē he speaketh but of one, he denieth not the other. So S. Augustin here speaking of the societie of Sainctes, speaketh of the thirde thing of the Sacramēt, but denieth not the other. For by the learning of the Aduersaries: the Sacramēt ys as wel a sacrament of Chrystes bodie broke vpo the Crosse, as yt ys of the vnitie of Chrystes bodie mysticall. And that ye maie perceauē that S. Augustin excludeth not the bodie ad blood of Chryst frō the Sacrament but rather includeth yt, note, he saied that our Lord Iesus Chryst commended his bodie and blood in these thinges, which be made one of manie, that by the bread made of manie graines, nowe turned into one bodie of Chryst, and by the wine made of manie grapes, nowe turned into the bloode of Chryst, all we (as S. Paule saith) eating of this one bread, and drinking of this one cuppe, might be one bodie in Chryste, and eche of vs one an others membres.

That S. Augustin denieth not the very presence of Chryst in the Sacramēt

August. li.
sent. Prof.

Sacrifice of
the Church
consisteth
of the visi-
ble formes
of bread and
wine and
the inuisi-
ble flesh and
blood of
Chryst.

S. August.
teacheth
three thinges
in one
sentence
against the
Sacramen-
taries.

(though here vpon S. Iohn he speaketh moch of the effect of the same, the consideration wherof we haue declared in the exposition of the last text before this) yt doth appear in a great nombre of places, of the whiche manie haue ben already alleaged, and mo by Gods helpe shall be. As this:

Hoc est quod dicimus, quod modis omnibus approbare contendimus, sacrificium Ecclesie duobus modis confici, duobus constare: visibili elementorum specie, & inuisibili Domini nostri Iesu Christi carne & sanguine, & sacramento, & re sacramenti, id est, corpore Christi. Sicut Christi persona constat ex Deo & homine, cum ipse Christus verus sit Deus, & verus sit homo. quia omnis res illarum rerum naturam & veritatem in se continet ex quibus conficitur: Conficitur autem sacrificium Ecclesie duobus, sacramento, & re sacramenti: id est, corpore Christi. Est ergo sacramentum, & res sacramenti. This ys yt, whiche we saie, whiche by all means we labour to approue, that the Sacrifice of the Churches made by two means, and consistes of two thinges, of the visible forme of the Elementes, and the inuisible flesh and bloode of our Lorde Iesus Chryst, the Sacrament, and the thing of the Sacrament, that ys to saie, the bodie of Chryste. As the person of Chryst ys of God and man, for as moche as heysvery God and very man For euery thing doth contein in yt the nature and trueth of those thinges, of the whiche yt ys made. The Sacrifice of the Churches made of two thinges: of the Sacramēt and the thing of the Sacrament, that ys, the bodie of Chryst. Thus farre S. Augustin.

Doth he not here in this sentence teache the presence of Chrystes bodie in the Sacramēt, yes, yf ye note wel, he teacheth three thinges by expresse wordes, whiche the Aduersaries deinie, that ys, that the Church hath a Sacrifice, that therin ys a sacrament, whiche he expowndeth to be the formes of the Elementes, that ys, of bread and wine, that ther ys also present the verie bodie and blood of Chryst, which he calleth the thing of the Sacrament bicause yt ys the thing that the Sacrament doth signifie. And bycause men shoulde not cauille saing that the bodie and bloode of Chryst be not verilie present, but signified: He declareth by the similitude of Chrysts person, that as verilie as Chryst being God and man hath both the nature of God and the nature of man: So verilie hath the sacrifice of the Sacrament, that ys, the outward formes of bread and wine, and the bodie and blood of Chryst.

Nowe if the Aduersaries will saie, that in the Sacrifice of the Church, ther ys not really either the formes of bread and wine or the verie bodie and blood of Chryst: then must they likewise saie that in the person of Chryst, ther ys not reallie, either the nature of man or the nature of God, whiche both are to detestable to be spokē of the mouthe of a Chrysten man. And so trulie ys the other also. And yet not cōtented with this similitude, which ys abundantlie sufficient, he proceedeth to proue the same by this saing *Every thing* (saith he) *conteineth in yt the nature and trueth of the thinges that yt ys made of.* The Sacrifice of the Churches made of the Sacrament and the bodie and blood of Chryst. Wherefore S. Augustine thus concludeth vpon this reason: *Est igitur sacramentū, & res sacramenti corpus Christi.* Ther ys therfor the Sacrament, and the thing of the Sacrament, the bodie of Chryste.

In these wordes I suppose S. Augustin hath so plainly expressed and declared his faith in this matter, that yt can not suffer any other opinion iustlie to be conceaued of him. For yf we that haue liued, and liue in this time of pestilent heresie, wolde against this heresie of the Sacrament, studie to deuise, to speake or write the plainest woordes that might impugne this heresie, and declare fullie our faith, we can no more saie

nor

A nor by better and plainer woordes do the same, then saincte Augustin hath here doen. Wherefore what so euer he did speake or write to any partie or parties according to the disposition, and condicion of them, somtime speaking of the mysticall bodie of Chryst signified by this sacrament, somtime onely of the spirituall receauing of Chryst, somtime darkely for the maner of the audience: yet be well assured his faith can not be otherwise for the presence then here ys declared, for somoch as these woordes can bear no other sense nor mening then they in the outwarde face do shewe.

Therefore, Reader, be not caried awaie by the false cōmentes that naughtie men make of S. Augustins woordes. For though he speake somtime obscurelie, as yt maie appeare to haue a doubtfull vnderstanding, as before we endethis chapter of S. Iohn thowe shalt heare: yet for somoch as saincte Augustin had but one faithé, whiche ys so plainly here professed and sett furth, be well assured that he neuer varieth or goeth from and against this. But I tarie to long vpon this, seing ther be diuerse cooples mo to be hearde vpon this text.

THE TWENTETH CHAP. PROCEEDETH

upon the same text by sainct Hilarie and Euthymius.

S. Hilary
cōmended.

Saincte Hilarie ys a great auncient of Chrystes house lininge aboute the 360 yeare after Chryste, and not onelie auncient, but also right excellent in learning, and famouslie constant in faithé. His excellencie in learning ys not onely testified by saincte Hierom, who saith he wrote manie learned woorkes, but also by Rufinus, who saith he was accompred the great light in his time to all Fraunce, and Italic. His constancie in faith ys well declared, that notwithstanding the Emperours and Princes, ad manie Bishoppes were the fauourers of the heresie of the Ariane: yet he neither moued with the fauour of mightie and great men, neither feared with their punishment, or banishment, did constantlie resist the said heresie, and also wrote learned bookes against yt. This authour writteth thus:

C *Quæ scripta sunt legamus, & quæ legimus intelligamus, & tunc perfecta fidei fungemur officio. De naturali in nobis Christi veritate quæ discimus, nisi ab eo discimus, stultè atque impie discimus. ipse enim ait: Caro mea verè est esca, & sanguis meus verè est potus. Qui edit carnem meam, & bibit sanguinem meum, in me manet, & ego in eo. De veritate carnis, & sanguinis non est relictus ambigendi locus. Nunc enim & ipsius Domini professione, & fide nostra verè caro est, et verè sanguis est. Et hæc accepta atque haurita id efficiunt, vt et nos in Christo, et Christus in nobis sit. Let vs read those thinges that be written, and soche thinges as we read let vs vnderstand. and then shall we perfectelie do the office of our faith. Soche thinges as we learn of the naturall veritie of Chryst in vs, except we learn of him, we learn foolishlie and vngodlie. For he doth saie: My flesh ys verilie meat, and my blood ys verilie drinke. He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him. Of the veritie of the flesh and bood ther ys no place left to doubt. For now both by the plain speaking of our Lorde him self, and by our faith yt ys verilie flesh, and verilie bloode. And these taken and dronken do bring it to passe, that both we be in Chryst, and Chryst in vs. Thus be.*

Of the veritie
of
Chrystes
flesh and
blood in the
Sacr. ther
ys no doubt

D Among many goodlie notes to be gathered in this saing, three thinges will I breifly note. The first ys, that this our text ys vnderstanded of the Sacrament, but not of the Sacrament as of a bare figure, but as cōteining the thing that yt dothe signifie, whiche thing ys the bodie and bloode of Chryst

*A plain fa-
ing for M.
duell.*

And this matter appeareth so plain, so euident and so certen to this great learned and holy man, that by the instruction that faith gaue him to vnderstande this scripture, he saied that of the veritie of Chrystis flesh and bloode ther ys no place to doubt. And why was ther no place left to doubt? He sheweth the cause: For nowe (saith he) by the saing of oure Lorde, and our faith, it ys verilie flesh and verilie bloode.

O this was a blessed simplicitie, a godlie obedience, that curiously wolde not alke with the Iewes, howe yt should be flesh and bloode, and howe his flesh and bloode shoulde be meate, but reuerently captiuating his vnderstanding to the obsequie of Chryst faith: by cause Chryst did saie, that his flesh was verilie meate, ther ys no place of doubt lefte, but that yt ys flesh in dede, and bloode in dede.

*Faith how
yt ys requi-
site in the
Sacrament*

And in this saing yt ys not to be ouer slipped, that he saith: that by the saing of our Lorde and our faith: So that he putteth our faith to the saing of Chryst, not that our faith ys a woorker with the saing of Chryst to woork the substance of the thing: but that as by the saing of Chryst, the thing in yt self ys most certenly true: so by faith beleuing and accepting yt, yt ys certen also to vs. For as Chryste hath died for the sinnes of the wholl worlde, whiche in yt self ys most certen: So yet to all yt ys not so certen, but to soche as by faith beleue and accepte yt. And so yt ys also certen to vs. Wherfor though to S. Hilary by the faith: that he gaue to Chrystes woorde yt was very flesh and very blood: yet to heretikes that haue not soche faith as Hilary had, yt ys not the flesh and bloode of Chryst, not that yt ys not so in dede, but vnto them yt ys as though yt wer not so. How moch then maie they be abashed at this saing of S. Hilary, who declareth that by his faith he beleied yt to be the very flesh and blood of Chryst, and they like shamelesse obstinate men leauing the faith that S. Hilary had, and cleauing to their owne inuented imaginacions and naturall reason, saie they can not beleue yt. But God geue them a better minde.

*Flesh and
blood of
Chryst ve-
rily eaten
and dronke
in the Sacra-*

The second note ys, abau this verie flesh and verie bloode ys taken of vs, and dronke of vs, whiche dothe teache vs the corporall receauing of Chryst in the Sacrament, corporall I saie in two respectes, that bothe we receaue his very reall and substanciall bodie, and that we with our bodie and into our bodie receaue that same self blessed bodie. So yt ys a corporall receipt in respecte of the thing receaued, and of the receauer also.

Hilar. ibid.

This thing the same S. Hilary in the same booke dothe open more at large, when he saith: Si enim verè verbum caro factum est, & non verè verbum carne cibo Dominico sumimus, quomodo non naturaliter in nobis manere existimandum est, qui & naturam carnis nostrae iam inseparabilem sibi natus assumpsit, & naturam carnis suae, ad naturam eternitatis sub sacramento nobis communicandae carnis admiscuit. Yf the worde were verilie made flesh, and we receaue the woorde made very flesh in our Lordes meat, howe ys yt to be thought that he doth not naturallic abide in vs, who being born man hath bothe taken the nature of our flesh vpon him nowe inseparablie, and also vnder the Sacrament of his flesh to be comunicated vnto vs, hath admixed the nature of his flesh to the nature of the eternitie? Thus he.

*Chryst na-
turallic in
vs by re-
ceipt of the
Sacra-*

*A plain
place of S.
Hilar. for
the Procla-
mer.*

In the whiche saing what wolde we wishe to be more plainly spoken, tha that the Sonne of God was made flesh, and that same Sonne of God being made flesh, we receaue in the Lordes meate? Neither maie that glose here be hearde that we receaue him verilie in the Sacrament but spirituallly, For that whiche foloweth in the text will not beare that glose. Whiche ys when

he saith: *Howe ys he to be thought not naturallie to abide in vs?* Marke well these woordes howe can Chryste naturallie abide in vs, but by the receipt of his naturall flesh and bodie? The spirituall receauing woorketh not a naturall abiding, but eche of them agreeable, the spirituall receauing maketh a spirituall abiding, and the corporall receauing of his naturall bodie maketh a naturall abiding of Chryst in vs. Wherefor if he be naturally abiding in vs by the receipt of his flesh in the Sacrament, that receipt ys agreeable of his very naturall and reall flesh into our naturall bodies, and then yt must nedes be that we receaue Chrystes bodie really in the Sacrament.

The thirde note ys, that Chryste thus receaued woorketh in vs this effect, that we therby be in Chryste, and Chryst in vs, of the whiche maner of being, the text whiche foloweth in saincte Iohn, will geue vs occasiō to speake more. Wherefor we will diffre yt till we come thither.

And now wil we come to *Euthymius* who in fewe woordes saith thus: *Caro mea verè est cibus, verus est cibus sine aptissimus, utpote animā, quā propriissimā hominis pars est, nutritis. Et similiter de sanguine. Aut hoc dixit confirmans, quod nō enigmaticè neq; parabolicè loqueretur.* My flesh ys meat in dede. Yt ys the verie or most aptest meate, as whiche nourisheit the soule, whiche ys the most propriest or wourthiest parte of a man. And likewise of the blood, Orells he saied thus confirming that he did speake neither obscurelie, nor parabolicallie. Thus *Euthymius*. Doeſt thoue not perceauē (reader) that one spirit was in the mouthe of all these holie and auncient Fathers? do they not agree in sentence? Marke well howe this Auncient Father expowndeth this text, remouing and denieng the figure, wherby he declareth him self to vnderstand this text of the very reall flesh of Chryst, as *Hilarie* doth. *ys ys* (saith he) *no parabolicall speache: ys ys no figuratiue speache*, but yt ys a plain speache signifieng no other waies then the woordes sownde, that ys the very flesh and the very bloode, not the figure of them. Whiche maner of exposition thoue shalt see (Reader) in other that do folowe, especiallie in *Chrysostome* and *Theophilact*. Wherefor comminge to them remembre this, and conferr the to gether, and thoue shalt finde good matter, and agreeable to the trueth of this assercion.

*In .6. Iohann.
My fleshs
verilie
meat: ys no
parabolicall
or figuratiue
speache.*

THE ONE AND TWENTETH CHAPITER CONTI- nueth the same exposition by Chrysostome and Lira.



Heras ye haue hitherto hearde the sentēces of the Fathers and auncientes of the higher house vpon this text nowe in hande: Herafter for the better declaracion of the consonāt doctrine of this trueth in all times, and for the more confusion of the Aduersaries who so maliciously haue deprauid the writers of the later time: I will as before ys promised ioine to some of the elder sort, some of the yōger.

Of the whiche the first coople shall be *Chrysostome* and *Lira*, the one a grecian and of the higher house, the other a latin and of the lower howse (as ye haue heard) *Chrysostome* vpon this text saith thus: *Quid autem signat: Caro mea verè est cibus, et sanguis meus verè est potus? Aut quòd is est verus cibus, qui saluat animam: aut ut eos in prædictis confirmet, ne obscure locutum in parabolis arbitrarentur.* What meneth this sainge: *My flesh ys verilie meat, and my bloode ys verilie drinke* Either that this ys the true meat that saueth the soule, or ells that he might confirme them least they shoulde thinke that he had spoken obscurelie in parables

*Homil. 48.
in Iohann.
Chryst in
the sixt of
S. Iohn spa-
ke not para-
bolicallie
or obscure-
lie.*

Where

A plain
saing of
Chrysost.
for M. Iuel.

Wher note that Chrysostome saith, that Chryst did speake these woordes in plain speache, and not darkelie in paraboles. Whiche saing wonderfully confuteth the Aduersaries. For yf Chryst did not speake parabolically, then he ment that the woordes shoulde signifie no other thing then in their propre signification they do signifie, and then must yt nedes be that Chryst spake here of his very flesh and of his very blood with oute all obscuritie or darke maner of speache by figures, tropes, similitudes or paraboles, whiche the Aduersaries wolde here ensparse. *My flesh is meate in dede, and my blood is drinke in dede* ys no obscure speache, nor no figuratiue speache (saith Chrysostome) let the Aduersaries then wrest and wring, and peruert the scriptures as they list, I will creditt holy Chrysostom and the church that he liued in before anie of the Aduersaries, and their malignāt church, whiche they liue in. Yf the Proclamer will not saie that this ys a plain saing when ther ys no parbole in yt: I knowe not what he will saie ys plain, these woordes being of them selues so plain.

Lira in 6.
Ioann.

Nowe whether the exposition of Lira, who was of the latin Church, and of the later daies, be consonant and agreable to Chrysostome or not let vs heare vpon the same text he saith: *Hic ostenditur huius Sacramenti veritas. Christus enim frequēter parabolice Discipulis loquebatur. Et ideo, ne crederent quod caro eius cōtinere tur in hoc sacramento Eucharistia tantummodo sicut in signo, ideo hoc remouet dicens: Caro mea uerē est cibus, quia hic sumitur realiter, & non figuratiuē. Et eodem modo est de sanguine sub specie uini, & ideo subdit: Et sanguis meus uerē est potus. Dicitur etiam caro Christi uerē cibus, & sanguis eius uerē potus, quia reficiunt animam, quae est immortalis. Cibus autem corporalis tantum reficit corpus quod est corruptibile.* Here ys shewed (saith Lira) the veritie of this Sacrament. For Chryst oftentimes did speake to his disciples parabolically. And therfor lest they shoulde beleue, that this flesh were contained in this Sacrament onely as in a figure: he remoueth that, saing: *my flesh ys verily meate*. For yt ys here receaued really, and not figuratiuely. And after the same maner ys yt of the bloode, vnder the forme of wine. The flesh of Chryst ys also called meate in dede and his bloode drinke in dede, bicause they refresh the soule, whiche ys immortall. But corporall meate refresheth onclie the bodie, whiche ys corruptible. Thus he.

The flesh
of Chryst
in the Sa-
crament
eaten real-
ly, not fi-
gurati.

Remembre. Reader, the exposition of Chrysostome, wherin he saied two thinges: The one that Chryst saith, *that his flesh ys verily meate*, bicause yt faueth the soule: The other that Chryste so saied, *bicause he wolde confirme them in the forsaid thinges that he did not speake in paraboles*. And nowe confert this authour to him, and see yf he speake anie other thing, but euen the same two thinges that Chrysostom did. For wher Chrysostome saith, *that yt ys the true meate that saue the soule*: This authour saith, *that the bodie of Chryst ys called verily meate, and his bloode verily drinke, bicause they refresh the soule, whiche ys immortall*. Chrysostome saith, that Chryst wolde shewe him self not to speake nowe in paraboles: This authour more at large saith, that bicause Chryst did ofte speake parabolically, leaste they shoulde thinke or beleue, that his flesh were contained in the Sacrament, as in a signe onlie, therfor he remoueth that, saing, that this flesh ys verily meate, bicause yt ys receaued really, and not figuratiuely.

Thus ye see agreement between these authours, and one trueth spoken here amost by one maner of woordes of him that did write aboue a thousande yeares agoe, and of him that did write not fullie three hōdreth years agon. Wherby ye maie perceaue that the same doctrine hath ben continued and taught in these latter years by writers of late time. whiche was
receaued

E

F

G

H

A receaued and taught in the churche in auncient time, as touching the exposition of this scripture we haue in hande.

THE TWO AND TWENTETH CHAP. CONTI-

nueth yet the exposition of the same text by S. Cyrill, and Dionise.



AS in the chapter last before ye hearde one coople farre distant in time of ther lifes, but consonant in sownde of their faithes. So shall ye in this chapter heare an other coople, the one very auncient, the other of later time, likewise agreable, declaring their faith and opening the right sense of our text nowe yet in hande. This coople shall be Cyrill and Dionise the Carthusian, the one of the greke churche, the other of the latin thurche, as they before alleadged were.

S. Cyrill saith thus: *Vmbra et figuram nosti? Disce ipsam rei veritatem. Caro enim mea (inquit) verè est cibus, et sanguis meus verè est potus. Rursus, distinguit inter mysticam benedictionem, et Manna, aquarum fluentia ex lapide, et calicis sancti communicationem, ne magis Manna miraculū admirerentur, sed ipsum potius suscipiant, qui celestis panis est, et eterna vita largitor. Manna namque alimentum non eternam vitam, sed breue famis remedium attulit. Non erat ergo ille verus cibus. Sanctus vero Christi corpus ad immortalitatem, et vitam eternam nutriendum cibus est. Aqua etiam illa è petra ad momentum sitim corporalem leuabat, nec quicquam adferebat preterea. Non erat ergo potus ille verus, sed verus potus est sanguis Christi quo radicitus mors euertitur, et destruitur. Non enim hominis simpliciter sanguis est, sed eius, qui naturali vita coniunctus, vita effectus est. Haec est thoue knowne the shadowe and the figure? Learn the verie trueth of the thing *My flesh* (saith he) *ys meat in dede, and my bloode ys drinke in dede.* He doth again make a distinction betwixt the mysticall benediction, and Manna: the streames of waters oute of the rocke, and the partaking of the holy cuppe: leaste they shoulde more esteem the miracle of Manna, but*

Li. 4. ca.
16. in Joā.

B rather shoulde receaue him, the whiche ys the heavenly bread and the geuer of eternall life. For the foorde Manna did not bringe eternall life: but a short remedie of hungar. *but the holie boodie of Chryste ys a meat nourishinge to immortallitie and eternall life.* That water also oute of the stone, did for a litle while ease the bodilie thirst: *but the true drinke ys the bloode of Iesus Chryst, by the whiche death ys turned vppe by the rootes and destroyed. It ys not the blood of a bare man, but of him, who beinge conioined to the naturall life ys made life.* Thus farre saint Cyrill.

Figures of
the olde
Lawe, and
veritie of
the newe,
be as the
shadow ad
the thing
shadowed.

Do ye not perceauie in these woordes that he speaketh as moch and the very same in sense, though not in woordes that Chrysostom did? He had treated before of the paschall lambe, and therby moued the Iewes, to consider the Shadowes of Moyse's lawe, wherby being instructed, they shoulde be the readier to vnderstande, these misteries of the newe testament, and therfor saith: *Haec est thoue knowne the figure, learn also the verie trueth of the thing. what ys that? My flesh ys meat in, dede and my bloode ys drinke in dede.*

Marke then (Reader) the figures were the Paschall lambe, Manna, and the water flowing oute of the stone: The veritie (saith he) that these figures did prefigure, ys that trueth that Chryst uttered, saing: *My flesh ys meat in dede.* Yf this be the veritie, then yt ys not a figure: yf yt be no figure, then Chryst speaking yt, spake neither parabole, nor figure, as the last coople hath also taught. And in this ye perceauie again the confutation of the Adversaries, that this ys spokē of Chrystes very flesh in the Sacramēt, and that

ys

yt ys no figuratiue speache as they wolde feign yt to be: but a speache teaching the thinge to be reallie and verilie present.

But that I be not to tedious in tarieng to long vpo euery authour, I will saie no more of this mans testimonie at this present, both for the cause alleged, and also that through all the sixt chapter of saincte Iohn, and almost through all the gospell of saincte Iohn, he ys not onely plentifull in making mencion of this matter, but also as plain as he ys plentifull. And that knowe the aduersaries right well. Therfor we will heare what Dionise who ys ioined to him doth saie: Thus I reade ther: *Caro mea verè est ci-*

Dionys.
Catholus in
Ioan. 6.

buis, & sanguis meus verè est potus. Hoc ait Saluator, ne putaretur parabolicè lo-
qui solito more, ita quòd carnem suam diceret panem, quia significaretur per pa-
nem, & esset sub forma panis solum sicut in signo: vel propter aliquam proprie-
tatem cum pane cibis diceretur, quomodo dicit Apostolus: Petra erat Christus, que-
niam figurauit Christum. Et Esaias: Verè scænum est populus, propter conuenien-
tiam quandam. Et infra ait de seipso Saluator: Ego sum vitis vera. Ad insinuan-
dum ergo quòd caro sua sit verè & substantialiter sub specie panis, veraciterque su-
matu- & communicante: Sanguis quoque ipsius verè sub specie vini contineatur, &
recipitur, adiecit: Caro mea, id est, corpus (sumitur enim nunc caro, non prout
ossa excludit, pro toto corpore, nervos, venas, & ossa habente) verè est cibus,
anima non corporis, quia non visibiliter, nec corporaliter sumitur, quamuis verum
corpus sumatur. My flesh ys verily meat, and my blood ys verilie drin-

The verie
flesh of
Chryst vnder
the forme of
bread, and his
verie blood
vnder the
forme of
wine.

ke. Thus saied our Sauour lest he shoulde be thought after his custo-
mable maner to speake parabolicallie, so that he shoulde call his flesh
bread, bicause yt shoulde be signified by the bread, and shoulde be
vnder the forme of bread onelie as in a signe. Or that yt shoulde be called
meat, for some propertie that yt hath with bread. Euen as the Apostle doth
saie: The stone was Chryst, bicause yt figured Chryst. And Esaiæ: Truly the people
ys grasse, for a certain agreement to the same. And in the gospell our Sauour
saieith of him self: I am the true vine. To insinuate therfor vnto vs, that his
flesh ys verilie and substanciallie vnder the forme of bread, and that yt ys truly
receaued of the cõmunicant, and his bloode also ys contained in dede vnder
the forme of wine, and ys receaued, he added: My flesh: that ys to saie, my
bodie (For flesh ys nowe here taken, not as yt doth exclude the bones, but
for the wholl bodie, hauing, sinewes, vaines and bones) ys verilie meat, of the
foule, not of the bodie. For yt ys not taken or receaued visiblie, nor corpor-
allie, although the verie bodie be receiued. Thus moche Dionise.

Although I nede not here to note anie thing, wher euery sentẽce, and peice of the same ys so plainly laied furth to our vnderstanding: yet I haue thought yt good not to ouerpasse to aduertise thee (reader) that this authour, though he speake thus plain: yet he dissenteth not frõ the aunciẽtes before alleaged, namelie Chrysostom and Cyrill. For as they saied that this saing of Chryst ys no parable, nor figure nor darke speache: but contening the veritie, and the very thing in deed, that by figurs was perfigurated: So this authour drawing by the same line saieith, that wher Chryst was accustomed to speake parabolicallie: yet to geue vs to vnderstand that yt was neither figure nor parable that he spake of here, but that yt was his flesh verilie and substanciallie, that ys vnder the forme of bread and his bloode in verie dede, that ys vnder the forme of wine. He saied, my flesh (whiche ys here taken for the wholl bodie) this wholl bodie ys verilie meate.

Secondarely, where some of them saied, yt was verie meat bicause yt saued the soule: Some other saied yt was the meat of the soule, bicause yt brought

to

A to the soule immortalitie, and euerlasting life: so this Authour also saith, that yt ys the meate of the soule, not of the bodie. Thus in these pointes ye see no diffencion betwixt the Authours of auncient time, and the Authours of the later time.

Yf ye obiecte that Chrysostome did vse no soche woordes as this Authour dothe. For Chrysostome, though he saied that yt was the very meat that saued the soule: yet he did not saie that this very meat was vnder the formes of bread and wine, as this man doeth.

Ys this, trowe yow, abhorring from the sainges of the auncient Fathers; though Chrysostom dothe not here speake yt by expresse woordes as this Authour doth? Dothe not Chrysostome saie that this ys no parabollicall speache? wherby what dothe he ellsinuate, but that ther ys the thing euen as yt ys spoken of Chryst: whiche ys the verie flesh the very meat of the faithfull? Yf this flesh be verilie ther, as most certenly yt ys, and we do see but the forme of bread, then yt ys ther vnder the forme of bread.

B But to declare vnto yow that this maner of speache and woordes ys not of late vsage, or of late or newe inuencion, harke what sainct Augustin saith. *Caro eius est, quam forma panis operam in Sacramento accipimus: & sanguis eius est, quem sub vini specie & sapore potamus.* Yt ys the flesh of him, whiche we receaue, couered in the Sacrament vnder forme of bread. And yt ys the blood of him, whiche we drinke vnder the forme and taste of wine.

Lib. sente.
Prosp.
A plain
place for
M. Iuell.

Do ye not heare in these woordes of Saint Augustine, the same forme of woordes, vsed by Dionise? Do ye not heare the forme of bread and wine? Do ye not heare that Chrystes flesh ys vnder the one, and his bloode vnder the other? Why then do ye sticke still in the mire? Why do ye not frame your selues to be obedient to the faith of Crystes Church? Or do ye thinke that ye alone haue the true faith, whiche the Church had not in the time of sainct Augustine? Why do ye perseuere, deceauing the simple, and vnlearned, feading them with lies in stead of trueth, with heresie in stead of faith, and with Scisme in stead of vnitie of Gods religion. Saie not nowe (as yt hath ben your common slander) that these late writers were full of corrupte doctrine. For ye see yet that they teache no other doctrine in this matter then the auncient Fathers did.

Formes of
bread and
wine a spea
che known
to S. Augu.

And yet in this saing of sainct Augustine, ther ys one thing wourthie of note, that wher the Aduersaries trauailed to impugne this doctrine of Chrystes being in the Sacrament vnder the formes of bread and wine, by the alteration or chaunge of the signification of this woorde, *species*, saing that the woorde doth signifie the nature or kinde of a thinge, and not the outwaade forme: Let them here weigh well and consider saincte Augustines maner of speache, who taketh here this woorde, *species*, applied to the wine, in the same signification that he taketh, *forma*, applied to the bread. But this woorde, *forma*, ys taken for the outwarde forme, wherfor this woorde, *species*, must nedes be so likewise.

Species and
forma used
both in one
significatio.

D And here also I wolde wish the vnlearned that haue erred in this matter that they wolde be aduertised by this good Father and learned man Dionise, that they will not abuse these sentences of the scripture: *Petra erat Christus. & verè sanum est populus: The stone was Chryste. and, Truly the people ys grasse:* to the maintenaunce of their errour, that bycause these be spoken figuratiuelic, therfor this also: *Caro verè est cibus: My flesh ys*

A a meate

meate in veris deo. Ys spoken figuratiuelie. For yf ye will so, then might ye make these sentences: *Tu es Christus filius Dei viui.* Thowe arte Chryst the Sonne of the liuing God: *Et veris filius Dei erat iste,* And true this man was the Sonne of God: ye might, I saie, make these sentences, figuratiue speeches, and so consequentlie subuert the sense of holie scripture and all our faith.

Schoole argu-
mentes
made for
the opening
of truth,
produced
of a Prote-
stant to co-
firme a fal-
se doctrine.

Therfor vnderstand by this Authour, that they be figuratiue speeches, or speeches so vsed for some agreableness of the thinges compared together, and do not ouertwarty turn that to impugne the trueth, that ys brought in example for the declaracion of the trueth, as I hearde a Reader do in Cambridge, who being willing to please the worlde he liued in, began to impugn the presence of Chryst in the Sacrament, and the Masse. And to make his matter good in appaurance, he induced manie argumentes and delighted him self very moche in them, as by whiche his matter was moche confirmed and strengthened, as he thought. In the hearing of the argumentes, methought they were soche as I had readde, wherfor the lecture being ended, I repared to my studie, and supposing I had readde the in Dunce, I tooke him in hande, and turned, and fownde them. Whiche as Dunce had moued against the trueth, to be solued for the better declaracion and opening of the trueth: So did this man bring them in against the truth, to confirme his false doctrine. So that soche argument as Dunce framed for an argument of impugnacion: this reader vsed yt as an argument of confirmation. And so I feare verilie, that manie seke good Authours, and what they finde in them to impugn falshede, with that do they defende and fortifie the same. Wherfor, reader, do not the like here, that what this Authour bringeth in for a better and further declaracion of the trueth, thowe take yt to impugne the trueth.

The presen-
ce of Chri-
stes bodie
in the Sac.
no more im-
possible the
many other
his workes,
which seme
as impossi-
ble to natu-
rall know-
ledge.

I thought yt good also not to omitte that this Authour saith that we receaue in the Sacrament the very reall, and wholl bodie of Chryst, with veines, sinewes, and bones, for that I haue hearde some of the Iewish Capharnaïtes aske, what do we receaue Chrystes bodie bones and all? Howe can yt come wholl in to my mouth? Ah thow man of litle faith, why doest thowe doubte, bicause thowe imaginest with the Capharnaïtes no other presence, but after the grosse corporall maner? But thowe errest fowllie. He ys ther spirituallie, and yet verilie, and really, and no more to be thought impossiblie to thee, than that that bodie was born of a virgen: then that yt walked vpon the sea: then that yt was transfigured on the mount: then that yt rose from death life: then that yt passed oute of the graue the monument being still fast shett and close: then that yt entred into the Apostles the doores being shett: then that yt ascended into heauen: all whiche factes yf thowe measure by naturall knowledge, they will seme as vnpossible as the other. For naturall knowledge wondereth and saith: howe coulede the bodie of Chryst being a perfect bodie. Hauiug flesh and bones passe oute of the sepulchre, the sepulchre nor being opened but still closed and shett? howe coulede that bodie hauiug (as ys saied) flesh and bones, enter into the disciples the doores still being shett? So doth yt also saie: Howe can a man receaue the wholl bodie of Chryst with his mouth? But as these two former thinges be made possible to thee by faith, let this third so be also. For yf thowe beleue them bicause the scripture teacheth thee: beleue the scripture and the holie Fathers also which teache thee, that this bodie of Chryst ys so present, and so receaued. And yf yt be present, yt must nedes be that same bodie that was born, that was crucified. But not as yt was born and crucified.

That

- A** That same bodie in substance, not the same in qualitie and condicion. But yet the verie same wholl bodie. So did Chrysostome teache that we shoulde take yt saing thus: *Et quando id propositum videris, dic tecum, propter hoc corpus non amplius terra & cinis ego sum, hoc corpus crucifixum, verberatum, morte victum non est. Hoc idem corpus cruciatum, lancea vulneratum, fontes sanguinis & aque, in universo orbi salutare fecerunt.* When thowe (saith Chrysostom speaking of the Sacrament) seist that thing sett furth, saie with thy self, for this bodie I am no more earth and ashes. This bodie crucified and beaten, was not ouercomed with death. This same verie bodie bloodied and wounded with a speare, hath lett runne oute fountains of water and bloode holosome to all the worlde. Thus he.

In 10. 1 Co.
Hom. 14.

Note, Reader, that Chrysostom willett yowe, when ye see the Sacrament sett furth, to saie with your self. *This bodie being crucified, was not ouercomed with death. This same verie bodie wounded with a speare, sent holsum streames of water and bloode to the worlde.* Wherby ye are taught, that the same bodieys in the Sacrament, that was crucified. And therfor are ye not willed to saie at the

The same
bodie ys in
the Sacr.
that was
crucified.

- B** feight of the Sacrament: This ys a signe, figure or token of the bodie, that was crucified: but this ys the self same bodie, and none other. For Chryste hath but one bodie, and that same one bodie ys in the Sacrament substanciallie, whollie and perfectlie.

And therfor as that Chryste was incarnate we knowe, and by whose worke yt was doen we knowe, but the maner howe that flesh was wrought we knowe not: That Chryst did rise from death, and that his soule was in Hell we knowe, but howe yt came to his bodie again we knowe not, yet by whom yt was doen we knowe: So, that Chrystes bodie ys in the Sacrament we knowe, and by whom yt ys wrought that yt ys ther we knowe, but howe yt ys ther, more then ys saied, we knowe not. Nowe yf ye will not beleue his bodie to be in the Sacrament, bicause ye knowe not howe yt ys ther, howe will ye beleue that Chrystes soule returned to his bodie, seing ye knowe not howe, yt came ther.

- C** Chryst made the water wine in *Cana Galilee*, But howe we knowe not. For he spake no extern woord, neither did anie extern facie toward the turning of yt appeare more the that he did bid the ministers to drawe, and geue the stewarde. The siue loanes, and two fishes the seuen loaves and the fewe fishes we knowe to be multiplied, and by whom, but howe, whether by putting to of an other substance, or they the selues were encreased, or otherwise, we knowe not. That *Lazarus* was dead, and so certelie, that he being foure daies in the graue did stinke, we knowe: but howe the soule came to that putrifieng bodie, and from whence, and howe that stinking bodie was made hole and swete, we knowe not, but by whome yt was doen we knowe.

Joan. 2.

Ibid. 6.

Matt. 15.

Joan. 11.

Therfor the maner of these and manie mo being wrought by the diuine power, for somoche as the scripture saith that they were doen (though the maner of the doinge be vnknewen) we beleue them: So forasmoche as the scripture saith that the flesh of Chryst ys meate in deed and that we must eate yt, yf we will haue life: Let vs beleue yt, though we knowe not howe yt

- D** ys so made, nor can comprehend howe soche a bodie shoulde entre into a mans mouth. Let vs not be curiouse in searching the wonderfull workes of God. Yf he did saie yt, yt ys knowledge enough for a Chrystian man to beleue that yt ys so. I tarie so long here, but the chrystian charitie I beare to them that haue erred, that they maie be reduced, and staied, hath thus caried me.

We maie
not be cu-
riouse in
the workes
of God.

aa ij The

THE THREE AND TWENTETH CHAPTER

E

endeth the exposition of this text by Theophylact.
and Beda.

He last coople, whiche shall be brought furth for the expownding and vnderstanding of this text of S. Iohn, shall be Theophylact. and Beda. Whome I will breislie, alleage bicause I wolde be gone from this to other in same chapter. Theophylacte saith thus: *Non enim nudi hominis caro est qua manducatur, sed Dei, & qua deificare valet, vitote contemperata Deitati. Ista etiam vere est cibus, eo quod non ad paruum tempus daret, neque corrumpatur sicut corruptibilis cibus: sed eterne vite sit subsidium. Similiter et potus sanguinis Domini vere est potus quia non ad tempus sufficit siti, sed semper absque siti conseruat, nec indigere permittit bibentem sicut et ad Samaritanam dicebat: Qui bibit ex aqua, quam ego dabo, non sitiet. Nam quisquis gratiam sancti Spiritus per sumptionem diuinorum mysteriorum suscepit, neque famem spiritualem, neque sitim patietur qualem increduli. Yt ys not the flesh of a bare man, whiche ys eaten; but of God, and whiche ys able to make vs as yt were Goddes, as contempered to the Godhead. This flesh also ys meat in very dede, bicause yt endureth not for a litle while, neither ys yt corrupted as the corruptible meat, but yt ys the helpe of eternall life, likewise also the drinke of the bloode of our Lorde ys drinke in dede, bicause yt sufficeth the thirst not for a time, but allwaies yt conserueth from thirst, and suffreth not the drinker to lacke, as he saied to the Samaritane: He that drinketh of the water whiche I shall geue him, he shall not thirst, so as do the vnbeleuers. Thus moche Theophylacte.*

I shall not nede to trauaill here to shewe that he vnderstandeth this text of the Sacrament. For that ys all readie made so manifest, that yt can not be denied. And for the presence I will not trouble the reader to make any farther prooffe or declaracion here, seing yt maie be well perceaued, by that that ys allreadie saied, what this Authours meening ys in this matter. I will therfor passe him thus ouer, and come to Beda, who breislie writeth thus:

Dixerat superius, Qui manducat meam carnem, & bibit meum sanguinem habet vitam eternam. Et ut ostenderet quanta distantia sit inter corporalem cibum, & spirituale mysterium corporis & sanguinis sui, adiecit: Caro mea vere est cibus, & sanguis meus vere est potus. He had saied before he that eateth my flesh, and drinketh my bloode, hath euerlasting life. And to the intent he might shewe howe great difference ys between the corporall meat, and the spirituall mystery of his bodie and bloode, he added: *My flesh ys meate in dede, and my blood ys drinke in dede.* Thus Beda.

That this Authour vnderstandeth this text of the Sacrament, yt can not be obscure to anie man, seing that he so plainlie saith, that Chryst to shewe the difference of corporall meat, and spirituall mysterie of his bodie and blood added this saing: *My flesh ys meate etc.*

Howe the
Sacr. ys a
mysterie,
and what a
mysterie ys

Hom. 5.
Pasch.

And let no man take occasion to maintein his erreure against the presence of Chryste in the Sacrament, bicause he calleth yt the mysterie of Chrystes bodie and bloode. For a mysterie ys that couertlie containeth a thing not by senseis or comon knowledge to be perceaued. So this mysterie containeth the very bodie of Chryst as a thing secretly hidden from the senseis, as Eusebius saith: *Non exteriori censenda visu, sed interiori affectu.* Not to be iudged by outward seight, but by inward affecte, that ys by faith. Wherfor yt ys very well called a misterie, for that yt containeth the very bodie and Chryste, whiche the senseis can not perceauce.

I might

A eaten, and dronke, they becom Apostatiks, and forsakers of Chrystes religion do they abide in Chryst, or Chryst in them? But ther ys in dede a certain maner of eating that flesh, and of drinking that bloode, after the whiche maner he that eateth, and drinketh, dwelleth in Chryst, and Chryst in him. Thus farre S. Augustin.

Do ye not here see two maners of eatinge of the flesh of Chryst, and drinking of his bloode, the one to eate and drinke them verilie, which yf yt be doen with a feigned heart, or when they haue so doen, they forsake Chrystes faith (as manie of late yeares haue doen and do in this matter of the Sacrament) they, though they haue receaued Chrystes very flesh and blood in the Sacrament: yet Chryst dothe not dwell in them. Then ther ys an other maner of eating Chrystes bodie (saith S. Augustin) which ys a spirituall maner of receauing by true and right faith, and feruent charitie. And he that eateth Chrystes flesh after this maner, he hath Chryst dwelling in him. But (as yt ys before said) he that eateth Chrystes flesh spirituallie, hath Chryst dwelling in him spirituallie: But he that eateth Chrystes very flesh in the Sacrament with perfect faith, and godly charitie, he hath Chryst dwelling in him bothe naturallie (as S. Hilary saith) and also spirituallie (as S. Augustin saith) So that the one of these denieth not the other, neither ys anie of them by any catholique writers denied, but they be both rather wished, yea required, and commaunded. And bothe these maners of receauing iointlie vsed of the faitfull christian do augment the benefitt very moche.

And here I wish the Reader, diligently to note that S. Augustin saith that euell men do eate the flesh of Chryst, whiche inuincible proueth the reall and substanciall flesh of Chryst in the Sacrament. For otherwise the euell man can not eate the flesh of Chryst.

Thus ye see to what pourpose I haue ioined these two holie learned Fathers together though they be both of the latin Church, that ye maie perceaue the abiding and dwelling of Chryst in vs to be not onelie spirituall by faith and charitie, but also natural by the receauing of Chrystes very flesh in the Sacrament. And that thone of these maners ys not to be onlie affirmed as a treuth, and thother denied as an erreure, but bothe to be receaued and beleued as a treu catholike doctrine auouched and taught by holie Fathers, whiche expownde this text of saint Iohn nowe in hande bothe to meen te naturall abiding of Chryst in vs, as saint Hilary hath here doen, and also the spirituall abiding, as saint Augustin expownded yt.

THE FIVE AND TWENTETH CHAPTER

proceadeth in the exposition of the same by Chrysostom and
saint Gregorie.

C Hrisostome very breislie expowndeth this text on this wise. *Hom. 45. in Iohn.*
Qui manducat meam carnem, & bibit meum sanguinem, in me manet, & ego in eo. Quod dicit, ut cum ipso se admisceri ostendat. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. Whiche he saith, that he might shewe himself to be mingled with him.

What he meeneth by this (mingled) yf ye remembre what ys alleaged of him before, that shall ye soon perceaue, and vnderstande therwith that Chrysostom according to our two maners of receauing, maketh mencion of two maners

Two maners of eating the flesh of Chryst:

Two waies of dwelling in Chryst, that ys spirituallie and naturallie.

Ibid.

maners of being in Chryst, saing thus: *Vt autem non solum per dilectionem, sed reipsa in illam carnem conuertamur, per cibum id efficitur, quem nobis largitus est.* That we shoulde (saith Chrysostom) not onelie by loue, but in very dede be turned into his flesh, that ys doen by the meat whiche he hath graunted vs.

Two man-
ners of
being or
dwelling in
Chryst.

Wher note that he teacheth, that we be turned into Chryste two maner of waies: by loue, whiche ys the spirituall maner, by the whiche we be spirituallie in Chryst, euen dwelling in him (as saincte Iohn saith) *Deus charitas est & qui manet in charitate in Deo manet, & Deus in eo.* God ys charitie, and he that dwelleth in charitie, dwelleth in God, and God in him: And also in verie dede, when we woorthilie eate his flesh, whiche ys our haueyly meate, by whiche meate (saith Chrysostom) yt ys brought to effect, and that not by an imaginacion, but in very dede.

Thus ye perceauce that these be two sondrie effectes, to dwell in Chryst spirituallie, and to dwell in him in very dede (as Chrysostom saith) or naturallic (as S. Hilary saith) whiche two sondrie effectes, haue two sondrie causes: whiche be to eate Chrystes flesh spirituallie, and to eate id reallie, or in verie dede. So that ye maie perceauce, that this ys not an horrible matter, as the Proclamer with blasphemouse exclamacion pretendeth yt to be, when so manie auncient Fathers so plainly speake of yt.

Greg. in
Job cap. 6.

But nowe come we to S. Gregorie ioined with Chrysostom who vpon Iob saith thus: *Natus Dominus in praesepe ponitur, ut significaretur, quod sancta animalia, quae ieiuna diu apud legem inuenta sunt, incarnationis eius feno satiarentur. Praesepe natus impleuit, qui cibum semetipsum mortalium mentibus praeibit, dicens: Qui comedit carnem, & bibit sanguinem meum, in me manet, & ego in eo.* Owre Lorde being born ys laied in the maunger that yt shoulde be signified, that the holie beastes, whiche long vnder the lawe were fownde fasting, shoulde be filled withe the heie of his incarnation. Being borne he filled the maunger, who gaue him self meat to the mindes of the mortall, sainge: He that eateth my flesh and drinketh my bloode, dwelleth in me, and I in him. Thus S. Gregorie.

Obiection
oute of S.
Gregorie
answered.

In this sentence ye heare that Chryst gaue himself meat to mortall men, and that according to our text: he that eateth my flesh, and drinketh my bloode &c. Whiche text as ye haue hearde of other fathers before alleaged, ys to be vnderstanded of the eating of Chrystes flesh in the Sacrament.

But yf the Aduersarie reclame and saie, that S. Gregory saith Chryst gaue himself meat to the mindes of the faitfull, and that therfor he meneth not of anie corporall receipt for the minde taketh none soche. Therto I saie that tructh yt ys, that saint Gregorie saith that Chryst geueth himself meate, to the mindes of the mortall: but I praie you, howe take ye the minde here? do ye not take yt for the soule? and do not all the holie writers saie, that the flesh of Chryst in the Sacrament ys the meate of the soule? dothe not Chrysostom saie, that yt ys *verus cibus qui saluat animam.* Yt ys the very meat in dede that saueth the soule? Why then, what do ye winne by this that ye saie, yt ys the meat of the soule, seing that the holie Fathers haue so plainly testified, that the very substanciall bodie of Chryst being in very dede receaued in the blessed Sacrament ys the meat of the soule? What then doth S. Gregorie helpe your cause, seing he saith none otherwise then they which haue ouerthrowen your cause?

Greg. in Ho-
mil. Pasch.

And that yow shall perceauce, that he agreeth with the rest acknowledging two maner of receiptes of Chrystes bodie and blood as they doo, ye shall heare him open himself. *Quid namque sit sanguis agni, non iam audiendo, sed bibendo didicistis, qui super utrumque possem ponitur, quando non solum ore corporis, sed etiam ore cordis*

A cordis hauritur. For what the bloode of the lambe ys, ye haue not onely learned by hearing, but also in drinking. Which blood ys putt on bothe the postes when yt ys not onely dronken with the mouth of the bodie, but also with the mouth of the heart.

Se ye not here S. Gregorie when he saith, the bloode of the lambe ys dronke both with the mouth of the bodie and with the mouth of the heart? Doth he not plainlie distincte and disseuer, these two receiptes, as the receipt of the bloode of the lambe with the mouth of the bodie to be the corporall receipt, and with the mouthe of the heart to be the spirituall receipt, which although they be distincted receiptes: yet he wished them in this homelie to be ioined together, for then we shall be sure to haue the blood vpon both our postes to our more sauegarde against the destroyer. Yt maie be but vpon one poste for as he saith not moche after: *Qui sic Redemptoris sui sanguinem sumit et imitari passionem eius necdum velis, in vno poste sanguinem possit.* He that doth so receaue the blood of his Redemer, that as yet, he will not folowe his passion, he hath put the blood vpon one poste.

Chrystes blood drōk with mouth of bodie and mouth of heart.

B Thus we vnderstande by S. Gregorie not onely two maner of receiptes of Chrystes flesh and bloode, but also we be taught by him that they maie concurre, and be both doen at once. And also that the corporall receipt maie be withoute the spirituall, as also the spiritual maie be without the corporal.

THE SIX AND TWENTETH CHAPITER CONTI-

nueth this exposition by S. Cyrill and Lyra.

Eo adde yet mo wittnesles howe this text ys to be taken, S. Cyrill expowndeth yt in this wise: *Qui manducat meam carnem, et bibit meum sanguinem, in me manet et ego in eo.* Vnde considerandum est, quod non habitudine solum qua per charitatem intelligitur, Christum nobis inesse, verum etiam participatione naturati. Nam quemadmodum si quis igne liquefactam ceram, alij cera similiter liquefacta ita miscuerit, ut vnum quid ex utrisque factum videatur: Sic communicatione corporis et sanguinis Christi, ipse in nobis est, et nos in ipso. Non poterat enim aliter corruptibilis haec natura corporu, ad incorruptibilitatem, et vitam traduci, nisi naturalis vita corpus ei coniungeretur. Owre Sauioir Chryst saith. He that eateth my flesh, and drinketh my bloode, dwelleth in me, and I in him. Whervpon (saith Cyrill) yt ys to be considered, that not onely by inward disposition, whiche ys vnderstanded by charitie, Chryst to be in vs: but also by naturall participation. For as yf anie man wolde mengle waxe that ys melted by the fire, with other waxe that ys likewise melted, so that of both ther maie be perceaued to be made one: So by the partaking of the bodie and bloode of Chryst, he ys in vs, and we in him. For this corruptible nature of the bodie, coulde not otherwise be brought to incorruptiblie and li fe, except the bodie of natural life shoulde be conioined to yt. Thus Cyrill.

In Ioan. cap. 15.

What can the Aduersaries saie to this Authour? ys ther no other receipt of Chrysts bodie, but a spirituall receipt? yes, this auncient father, as the other auncient fathers haue doen before, saith, that Chryst ys not in vs onely by charitie, wherbie he vnderstandeth the spirituall maner, but also by naturall participation, that ys, by the eating and drinking of naturall flesh and bloode. And that this shoulde not be taken for a phantasie, he saith that Chrystes flesh ys so in vs, and we in him, as two waxes melted and put together be made one. So also (as S. Hilarie saith before) as God the Sone, and God the Father be one in substance: So we by this receipt of Chryst be one with him, and by him also ioined to the godheade. I nede not to note then to yow that Cyrill vnderstandeth this text of the blessed Sacramēt, wher the woordes whollie fownde to that purpose. The reall presence also ys sufficiētly taught, when he saith that

Two waies of Chrystes being in vs: that ys spiritualle, and naturalle.

A plain place of S. Cyrill for the proof.

Lyra in 6.
Ioan.

Aug. tract.
in Ioan. 26.

that we do partake the naturall flesh and bloode of Chryst, whose naturall flesh ys not nor can be receaued, but wher yt ys reallie present. The effect of of this also proueth the receipt, bicause we be not onely in minde affection; and soule ioined to Chryst: but also by our natural flesh, receauing his natural flesh. This sentence alone trulie, yf a mā hath not solde himself ouer to he Deuell, to be blinded, ys sufficiēt to moue and stirre anie heart to accept the the true catholike faith. But yf men wil not see what shal we saie? who ys blinder thē he that will not see? God yet illumine their heartes, that they cal not darknesse light, and light darknesse. To proceade in our matter, to this aunciēt Father of the higher house shal be ioined *Lyra* ne of the lower house to shewe his vnderstāding of this text. Thus he saieth writing vpon yt: *Hic probat quoddā suppositū. Dixerat epim, quid māducatio dat vitā. Istud probat hic, quia illud, per quod aliquis vnitur principio viuificatio, illud dat vitā. Hoc patet in vita corporali etc.* Here he proueth a thing supposed. For he had saied, that the eating of this flesh geueth life. This he pucth here. For that by the whiche a mā ys vnited to the principle that maketh thinges to liue, geueth life. This appeareth in the corporall life. By this Sacramēt, a mā ys vnited to Chryst, who ys the beginning of the spūall life. And this ys yt that ys saied: *He that eateth my flesh and drinketh my bloode, dwelleth in me and I in him.* that ys to saie, he ys vnited to me. This Authour pceadeth as yow haue hearde him beginne, wher he taught that Chrystes flesh was so verilie meat, that yt was in the Sacramēt not as in a sign, but reallie and in very dede. To the whiche flesh of Chryst (saieth he) we be vnited by the Sacramēt, that ys by the receauing of the Sacramēt; wherin being real lie Chrystes verie flesh we be vnited to the same. For yf yt be not ther, we can not be vnited to yt by the Sacramēt. For an vniō ys the making of two thinges or mo, one, whiche thinges must be present so to be vnited. Wherfor the bodie of Chryst ys reallie in the Sacramēt or ells ther can be no vniō. What maner of vniō ys wrought by the Sacramēt S. Hilary hath taught vs, that yt ys a natural vniō, that ys, an vniō of Chrystes natural flesh and substāce, and of our natural flesh and substāce, whiche both by this Sacramēt be made one, so that Chryst dwelleth in vs, and we in him. Yf anie of the Aduersaries wolde take occasiō to obiect (*as they wil doo as wel vpo a woorde, as a whol sentēce*) that this Authour saieth, that Chryste ys the beginning of the spūall life, wherfor we be ioined to him spirituellie, for the hauing of that spūall life, and not corporal life: it ys very manifest, I saie, that we liue not corporally by the Sacramēt but this corporall life ys maintained by other foode. But the life that we haue by the receipt of Chryst in the Sacramēt ys the eternal life, whiche ys called the spūall life, as distincted frō the corporal and temporal life. *Temporale vitā sine illo habere homines possūt, eternā verò omnino nō possūt.* Men maie haue (saieth S. Augu.) the tēporal life withoute the Sacramēt but the eternall life by no means can they haue. For this meat suffreth the tēporal death to come to vs, but (*as Chrystom saieth*) yt expelleth death, meening the eternall death. Of the whiche S. August. saieth. *Quantū pertinet ad mortem istā visibilē et corporalē, nunquid nos nō morimur, qui māducamus panē de celo descendētē? Sic sunt mortui et illi, quemadmodū et nos sumus morituri. Quantū attinet, vt dixi, ad mortē huius corporis visibilē atq; carnalē. Quantū attinet ad mortē illā de qua terret Dñs quia mortui sunt patres istorum. Manducauit Manna et Moyses, manducauit Manna et Aaron, māducauit Manna et Phinees, manducauerant ibi multi, qui Dño placuerant et mortui non sunt.* For somoche as doth pertain to this visible and corporal death do not we die, which do eate the bread descending from heauen? So also be they dead, cuen as we also shall die. for somoche as pertaineth to the visible and corporall death of this bodie, as I haue saied, for somoche as pertaineth to that death from the whiche our

Lor.

A Lorde doth feare vs, that the fathers of these be dead, Moyses also did eate Manna, and Aaron did eate Manna, and Phynees did eate Manna, manie did eate ther whiche haue pleased God, and be not dead, Thus moche S. Augustine.

In all whiche fainges ye perceaue that by the receipt of Chryst in the Sacrament, we haue life, not corporall and temporall, but eternall. Neither by yt do we eschape temporall and corporall death but eternall death. So that yowe se the eternall life, set against visible, corporall, and temporall life, as a spirituall life, whiche spirituall and eternall life ys by faith and holy conuersacion answerable begonne in this life, in owre inwarde man, and in our bodies by the receipt of Chrystes liuing flesh (as he himselfe saith) *Ego resuscitabo eum in nouissimo die*. I will raise him in the last daie. *Ego* (saith Cyrill) *id est corpus meum quod comedetur, resuscitabo eum*. I, that ys, my bodie, whiche shall be eaten, shall raise him vppe in the last daie. And again he saith: *Ego ergo, qui homo factus sum, per meam carnem in nouissimo die comedentes resuscitabo*, I therfor

B (saith S. Cyrill in the person of Chryst) who am made man, by my flesh will raise the eaters of the same in the last daie. So that Chryst ys he by whome, being vnited vnto him we shall haue that eternall and spirituall life, that knoweth neither corruption nor ende.

Chrystes
bodie, shall
raise our
bodies.

THE SEVEN AND TWENTETH CHAP. ABL

desch in the same exposition by Theophilact, and Rupertus Tuicien.

Theophilacte vpon the text nowe in hande saith thus: *Hoc loco discimus Sacramentum Communiois. Nam qui edit, & bibit carnem & sanguinem Domini, in ipso manet Domino, & Dominus in ipso. Contemperatio enim fit noua, & super rationem, ita ut sit Deus in nobis, & nos in Deo. Non audis terribilem auditum? Non Deum nudum manducamus, tangi enim nequis, & incorporeus est, & neque oculis, neque manibus apprehendi potest. Iterum nudi hominis caro nihil prodesse potest, Sed quia Deus vnuit sibi carnem secundum ineffabilem contemperacionem, viuifica est & caro, non quod in Dei naturam transierit (absit) sed ad similitudinem candentis ferri, quod & ferrum manet, & ignis ostendit operationem: sic ergo & Domini caro manens, caro viuifica est, sicut Dei caro. In this place we learn the Sacrament of Comunion. For he that eateth and drinketh the flesh and blood of our Lorde, dwelleth in the same our Lord, and our Lord in him. For ther ys a newe contemperacion made, and that aboue reason, so that God shoulde be in vs, and we in him. Doeft thowe not heare a terrible hearing? We do not eate bare God, for he can not be touched, and ys withoute bodie, and can neither with eyes, nor with handes be apprehended. Again the flesh of a bare man nothing profiteth, but God hath vnited to himselfe this flesh after an vn-speakable contemperacion, ytys flesh causing life, as the flesh of God, not that ytys gone into the nature of God (God forbidde) but to the likenesse of fierie Iron, whiche still remaineth Iron, and sheweth the operacion of fier: So therfor the flesh of our Lorde also, remaining still flesh, ys quickning or causing to liue, as the flesh of God. Thus moche Theophil.*

In 6. Ioan.

Not God
alone, spiri-
tuallie but
the flesh of
Christ ve-
rilie and
also corpo-
rallie recea-
ued in the
Sacr.

The flesh
of Chryst
geneth life
and yet re-
maineth
still natu-
rall flesh.

D Who in the first front of his sentence testifieth by expresse woordes, that this text ys to be vnderstanded of the Sacrament. For he saith: that in this place we learn the Sacrament of Comunion. In the rest he trauaileth to sett furth the excellencie of Chrystes flesh, prouing that ytys able to giue life, for that yt being vn-speakably cōtemperated with the Godhead, as Iron ys with fier

Bb whiche

which hath the operacion of fire, and yet ys still very naturall Iron: So the flesh of Chryst hath the power to giue life as the flesh of God: and yet yt remaineth still very naturall flesh. E

All which processe why hath he made, but to declare to vs, that the flesh of Chryst being receaued of vs (for that therby Chryst dwelleth in vs, and we in him) we haue that in vs, whiche ys able to giue vs life, bicause (being the flesh of God) yt hath soch powre. And so he doth not onely testifie, this scripture to speak of the Sacrament, but also he testifieth the very flesh of Chryst, that ys ioined to the Godhead, to be ther present, and so receaued and eaten to giue life. Of the which matter he hath so manifestly allreadie vpon the scriptures before alleaged spoken his faith that yt can not here be called in question whether yt be so vnderstanded of him in this place or no. Wherfor I leaue this authour as one most plainly shewing himself, and for the further exposition of the text I will heare the testimonie of *Rupertus* who making a conference berwixt the godlie assured and certen promesse of Chryst, and the wicked and false promesse of the serpent to our Mother Eue, saith thus: F

*Rupertus
Tulicien.*

*Quāto enim suauior est haec vox (Qui manducat meam carnem, & bibit meum sanguinem, in me manet & ego in illo) illeclione illa, qua Serpens susurravit: Comedite, & eritis sicut dii? qui vtique de suo non dabat, sed rapinam facere suadebat. Hic autem non quaecunque suum, sed suam carnem, & suum sanguinem dat. In illis qui non credunt, & non credentes, ore tamen, Sacramentum percipiunt, cibum & potus iste operatur iudicium. Howe moche more pleasaunt ys this voice (He that eateth my flesh and drinketh my blood, dwelleth in me and I in him) then that enticement, whiche the serpent whispered. Eate and ye shall be as Goddes? Who yet gaue nothing of his owne, but moued them to do robberie. But this (mening Chryst) geueth not euery maner thing of his, but euen his flesh and his blood. In them that beleue not, and yet not beleuing, with their mouth receaue the Sacrament, this meat and drinke vnto them woorketh iudgement. Thus *Rupertus*.*

As in other, so in this authour ye maie perceaue, that he vnderstandeth this scripture (as the rest do) of the Sacrament. For he saith that they whiche withoute faith receaue the Sacrament, receaue yt to iudgement. Whiche saing as yt delighteth me, and reioiceth me, for that I see soche concorde, consent, and agreement among the Fathers, and Chrystes Parliament house, all affirming and teaching, against the false perswasion of the Aduersarie, that this fixt chapter of S. Iohn ys vnderstanded of the blessed Sacrament: So yt greueth me to see the whyspering of the serpent so farre to haue preuailed vpon the Sonnes of Adam, that they crediting him in his ministers, and without due faith receauing the Sacrament, receaue their iudgement to condemnation, as this authour also saith. G

*Rupertus
moit plain
lie auon-
cherh the
presence.*

As for the presence of Chryst in the Sacrament, ther ys none that ys familiarely acquainted with this authour, but knoweth that the confesseth and auoucheth the verie reall presence of Chryst in the Sacrament not onelie in this place, when he saith, that Chryst geueth vs no small thing of his, but he geueth vs hys flesh and his blood: But also vpon this chapter in manie places. Of the whiche for the better credit to be geuen by the reader, I will here bring in one, and hereafter diuerse other shall be brought furth. Thus he saith: *Proinde cunctis figurarum vel similitudinum nebulis amotis, non corpus quodlibet, non corpus Christi quod est Ecclesia, sed illud corpus Domini, quod pro nobis traditum est, nos manducare, & illum sanguinem, qui pro nobis fusus est in remissionem peccatorum, nos bibere, indubitanter credimus. Et quod fecit ipse, hoc idem in cōmemorationem ipsius scimus, et bene scimus nos facere, id est, carnē ipsius mandu-* H

*Li. 6. co-
ment. in E-
uang. Iohn.*

A *manducare, & sanguinem bibere.* Therfor all clowdes of figures and similitudes remoued, we vndoubtedlie beleue that we receaue, not euerie bodie, nor the bodie of Chryst (whiche ys the Churche) but the same bodie of our Lorde that was betrayed for vs, and that same blood that was shed for vs in the remission of sinnes. And we knowe, and knowe well, that we do euen the same verie thing in the remembrance of him, that he himselfe did, that ys, that we do eate hys flesh, and drink hys blood. Thus he.

Hath not this Authour taught the presence of Chryst in the Sacrament plainlie enough? I Suppose he hath spoken so plain that he shall be shent for his laboure, and gett litle good will of the Proclamer, but hatred (*For veritas odium parit*, trueth causeth hatred) and so shall be cast oute as a man not woorthy to be heard, and yet a man aswell learned, and aswell esteemed, as the Proclamer, ad not yesterdaie born, but one that liued almost fivē hūdrēth years ago. Well in this hys plain maner of writing, ad testifieng of the faith that was in the Church in those daies let vs examīn him, what he doth saie, that

B other Fathers haue not saied before. First he saith that we must remoue, all clowdes of figures and similitudes, as touching the substance of the Sacrament. So that the substance of the Sacrament ys not a figure or a similitude of the bodie of Chryst, but the verie bodie of Chryst yr self. Hath not Origen and Chrysostome saied as moche before, and diuerse other? And when this Authour remoueth figures from the Sacrament, doth not he the both impugn the clowdie doctrine, and the obscure shadowes of the Aduersaries figures, signes, and tokens, and teacheth that the verie substance of Chrystes bodie and blood ys present in the Sacrament? He saith that we receaue no other bodie in the Sacrament, but that bodie of Chryst, that was betrayed for vs, and that same blood that was shedd for vs: The like wordes speaketh Chrysostome, as before ys alleaged more then once or twice, and hereafter more shall be. Thus then we maie conclude that this Authour both vnderstandeth the sixt of saint Iohn of the Sacrament, and that also in yr confessioneth withoute figure the very bodie of Chryst.

*Rupertus
his saing
conferred
with other
more aūci-
ent fathers*

THE EIGHT AND TWENTETH CHAP. EN.

de the exposition of this text by Haymo, and Euthymius.



Vfficient testimonie being produced for the right and true vnderstanding of this text, I haue determined nowe to ende the same with this one onely coople mo, whom I will breiflie alleadg and vuerpasse. The first of these shall be Haymo, who alleaging this scripture declareth well howe yr ys to be vnderstanded. For speaking of the flesh and bodie of Chryst he saith thus: *Sicut illa caro corpus Christi est, ita iste panis transit in corpus Christi. Nec sunt duo corpora, sed vnum corpus. Diuinitatis enim plenitudo, quae fuit in illo replet & istū panē, & ipsa diuinitas Verbi quae implet cōlū et terram, & omnia quae in eis sunt, ipsa replet corpus Christi, quod a multis sacerdotibus per vniuersū orbē sanctificatur. Et facit vñ Christi corpus esse. Et sicut ille panis & sanguis in corpus Christi trāsēunt: ita omnes qui in Ecclesia dignē comedūt illud, vñ corpus Christi sunt, sicut & ipse dicit: Qui māducat carnē meam, & bibit sanguinē meū, in me manet, & ego in eo.*

*Haym. in.
10. 1. Cor.*

*The God
head of the
Sonne fil-
eth the bo-
die of
Chryst san-
ctified by
the prestes*

D As that flesh ys the bodie of Chryst: euen so this bread passeth in to the bodie of Chryst. Neither be they two bodies, but one bodie. For the plenitude or fulnesse of the Godhead that was in him, doth also fil this bread, ad the saie Godhead of the Sōne of God, which doth fil heaue ad earth ad al things that

be in them, the same doth fill the bodie of Chryst, which ys sanctified of manie preistes through all the worlde, and maketh yt to be one bodie of Chryst. And as that bread and blood do passe into the bodie of Chryst: Euen so all that do woorthilie in the Church eate yt, they are one bodie of Chryst, as he himself saith: He that eateth my flesh, and drinketh my bloode dwelleth in me, and I in him, Thus farre Haymo. I do merueill howe the Aduersarie could haue the face to denie this, the sixt of S. Iohn to be vnderstanded of the Sacrament, seing that soch a nombre with so great consent do not onely in generall woordes saie that yt ys vnderstanded of the Sacrament, but do also expownde euery sentence particularly, as hyther to (gétle Reader) thowe maist perceaue euen to this authour. Who when he had declared the wholl matter of the Sacrament, as first howe the bodie of Chryst shoulde be in the Sacrament, which, he saith, ys by that that the bread passeth into the bodie of Chryst, which ys doen by the turning of the substance of the bread into the substance of the bodie of Chryst: vnto thys he addeth and teacheth by whom thys merueilouse worke ys wrought and doen, saing: that yt ys doen by the power of the Godhead, euen the same that was fullie in Chryst: euen the same that filleth both heauen and earth, that same ys fullie, saith he, in the bodie of Chryst, whiche ys sanctified of manie preistes.

*The bodie
of Chryst
consecrated
of manie
preistes ys
but one bo-
die.*

And here note, Reader, against the carnall disputers that although he saie, that the bodie of Chryst be consecrated of manie preistes through the wholl worlde: yet he saith not that they be manie bodies of Chryst, but onely one bodie. And sheweth also howe that ys brought to passe, and who ys the woorker of yt. *The Godhead (saith he) that ys fullie in Chryst, maketh thys to be one bodie.* Thus when he had shewed howe great a thing the Sacrament ys in yt self, then he beginneth to shew what yt ys towarde vs, and what yt woorketh in vs yf we receaue yt woorthilie. *As the bread (saith he) ys become the bodie of Chryst: So all they that woorthilie eate the same are the bodie of Chryst.* And to proue this, he allegeth the saing of Chryst, whiche we haue in hande: *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in hym.*

So then in this discourse yt ys easilie perceaued, that he teacheth the bread to be turned into the bodie of Chryst, that the bodie of Chryst ys in the Sacrament, and not alone, but with the Godhead in yt, and so perfect God and man: that though the bodie of Chryst be cōsecrated of manie preistes: yet by the powre of the Godhead yt ys wrought, to whom nothing ys vnpossible. Finallie that we receauing this bodie of Chryst in the Sacrament, according to Chrystes saing, we maie dwell in Chryst, and he in vs. And thus yt ys manifest that thys Authour vnderstandeth thys text of the Sacrament.

*In Math.
26.*

*The flesh
that the So-
ne of God
tooke by in
carn. ys uni-
ted to vs by
the Sacra.*

Now this being plain, we will breiflie heare hys yocke felowe, whom for thys time we make Euthymius. Thus writeth he. *Si (inquit) de vno corpore, & sanguine omnes fideles participamus, omnes vnum sumus per ipsam horum mysteriorum participationem, & in Christo omnes, & Christus in omnibus. Qui edit (inquit) meam carnem, & bibit meum sanguinem, in me manet, & ego in eo. Verbum siquidem per assumptionem carni vnitum est, hac rursus caro vnitur nobis per participationem.* Yf all we (saith Euthymius) do partake of one bodie, and one blood, all we are one by participation of these mysteries and we be all in Chryst, and Chryst in vs all. *He (saith Chryst) that eateth my bodie, and drinketh my blood, dwelleth in me and I in him.* For trulie the Sonne of God by taking of flesh vpon him, ys vnited to the

H

A to the flesh: *Again this flesh ys vnited to vs by participacion.* Thus Euthym.

This sentence ys but short, but yt ys effectuose. But hasting to ende the exposition of this text, I will note here but one thing, leauing the rest to the diligent reader to consider. The thing that I note, ys that this Authour saith that the flesh, whiche the Sonne of God by assumption did vnite to him, *that flesh again ys vnited to vs by participacion.* Wherin I note that the same flesh that was vnited to the Sonne of God, the very same and none other ys vnited to vs. The verie naturall flesh was vnited to the Godhead. Wherefor the verie naturall flesh of Chryst ys vnited to vs by participacion. That yt ys the same flesh, this Authour well sheweth when he speaking of the flesh vnited to the Godhead saith: *Hac rursus caro: This flesh again: not this flesh spirituallie, but this flesh that was vnited to the Godhead, which was naturall flesh.* The mean how this flesh ys vnited to vs he saith ys by participacion. Wher do we participate yt in the Sacrament. Then this flesh ys in the Sacrament.

*A plain
proof of the
presence a-
gainst the
proclamer:*

B THE NINE AND TWENTETH CHAP. EX

*pownderth the next text that foloweth in the sixt of S. Iohn, by saint Aug-
ustin and saint Cyrill.*

THe text that foloweth in the sixt of S. Iohn ys this: *Sicut misit me viuens Pater, & ego viuo propter Patre. Et qui manducat me, & ipse viuet propter me.* *As the liuing Father sent me, and I liue for the Father: Euen so he that eateth me shall liue by the means of me.* Not mindinge to tarie vpon this, as to declare how we eating Chryst do liue by him, for that this ys (I trust) sufficientlie declared already, I will no more nowe trauaill but to shewe that, that yet was not declared, namelie howe Chryst liueth by the Father, Whiche matter S. Augustine dothe so well open that yt satisfieth me: and so, I trust, yt will do the Reader.

Thus he saith vpon the same text: *In qua sententia, si recte accipiuntur hec verba, ita dixit: Sicut me misit viuens Pater, & ego viuo propter Patrem: & qui manducat me,*

*Aug. trac.
26 in Iohn.*

C *& ipse viuet propter me. Ac si diceret vt ego viuam propter Patrem, id est, ad illum tan-
quam ad maiorem vitam meam referam, exmanitio mea fecit in qua me misit: vt autem
quisquam viuam propter me, participatio facit, qua manducat me. Ego itaque humiliatus vi-
uo propter Patrem: ille erectus viuam propter me. Si autem ita dictum est, Viuo propter Pa-
trem, quia ipse de illo, non ille de ipso est, sine detrimento equalitatis dictum est: Nec tamen
dicendo, Et qui manducat me, ipse viuet propter me, eandem suam, & nostram equalita-
tem significauit, sed gratiam Mediatoris ostendit.* In whiche sentence, if these woordes be rightlie taken, thus he saied: *As the liuing Father sent me, and I liue for the Father: Euen so he that eateth me, liueth by the means of me.* As though he should saie, that I liue for the Father, that ys, that I referre my life to him as to a greater, the abasing or demission of my self made yt, in the whiche he sent me. But that anie man liueth by me, the participacion maketh yt, in the which he eateth me. I therfore humbled do liue for the Father: and he exalted liueth by the means of me. Yf yt be so saied, I liue for the Father, bicause the Sonne ys of the Father, and not the Father of the Sonne: yt ys saied withoute detri-
ment of the equalitie. Neither yet saing: and he that eateth me, liueth by the means of me, hath he signified hys equalitie and owrs to be all one,
D but he hath shewed the grace of the Mediatour. Thus farre S. Augustin.

In whose sentence ye see howe the saing of Chryst maie be vprightlie vnderstanded, either of his Godhead, or of his manhead. Of hys Godhead yt

maie be saied, I liue for the Father, not that the Sonne, whoys born equal to the Father, and ys from euer with the Father, being one in nature and substance with the Father, ys made better then he was by the Father, but he liueth for the Father, as being of the Father, born of the Father, and yet not after the Father in time, neither lesse or inferiour to the Father in deitie, who ys equall God with God the Father, born from euer before all times. Of his Manhead yt ys also vnderstanded, who being a creature, was inferiour to the Father, and therfor in that respect saied: *Pater maior me est*, The Father ys greater then I. who being so was bettered by the Father, and liued by the Father the fountain of all life in all liuing creatures.

In 6. Joan.
cap. 18.

And that I breake not the ordre that I haue hitherto obserued, I will ioine to saincte Augustine being of the one side of Chrystes Parliament house, saincte Cyrill an auncient of the other side of the house, who saith thus: *Sicut misit me Pater, & ego uiuo propter Patrem, & qui manducat me, uiuet propter me. Cum missum se dicit Filius, nihil aliud quam incarnatum se, uult significare. Consuevit autem Christus quæ vim excedunt humanam, ea Patri tribuere. Humiliauit enim seipsum factus homo, & ideo conuenientem homini mensuram non recusat. Pater (inquit) qui manet in me ipse facit opera. Patri ergo etiam incarnationis operationem, quæ vim excedit humanam, ut solet, accommodat. Hoc ergo est quod dicit: Quemadmodum ego factus sum homo voluntate Patris, & uiuo propter Patrem, quia scilicet è vita, quæ secundum essentiam est, naturaliter, emanauit, & genitoris naturam ad unguem conseruo, ut & ego naturaliter uita sim: ita qui manducat meam carnem ipse uiuet propter me, totus ad me reformatus, qui uita sum, & uiuificare possum. Se uero manducari dicit, cum sua caro manducatur, quia Verbum caro factum est, non naturarum confusione, sed ineffabili illo unionis modo. As the liuing Father hath sent me, and I liue for the Father: Euen so he that eateth me, shall liue by the means of me. When the Sonne saith that he ys sent, he will nothing ells signifie, but himself to be incarnated For Chryst hath vsed to attribute soche thinges as excede the power of man, to the Father. He hath humbled him self being made man, and therfor he doth not refuse the measure conuenient to man. Therfor the worke of the incarnation, which passeth the powre of man, he doth (as he was woute) applye yt to the Father. This ys yt therfor that he saith Euen as I am made man by the will of the Father, and do liue for the Father, because I haue flowed oute naturallly of that life, which ys of very nature, and I do conserue the nature of my Father in euery poynte, so that I am also naturallie life: Euen so he that eateth my flesh, he shall liue by me alltogether reformed into me who am life, and am able to make to liue. He saith himself to be eaten, when his flesh ys eaten. For the woorde ys made flesh not by confusion of natures, but by an vnspeakeable maner of vnion. Thus farre S. Cyrill.*

Chryst
vsed to at-
tribute to
the Father
soche thin-
ges as ex-
ceed mans
power.

Chryst ys
eaten when
his flesh ys
eaten.

As the text doth speake of two maner of liues, that ys of the life of Chryst by the Father, and of the life of vs by Chryst: So doth this author declare, both that Chryst flowing from the nature of the Father, who ys life him self, and hauing and being the same very nature: ys life him self, and liueth by the Father, and also that we eating him, for somoche as he ys the very life, shall liue by him. Wher note that Cyrill saith that Chryst saith him self to be eaten, when his flesh ys eaten. wherby he signifieth to vs that the flesh of Chryst ys verilie eaten. For yf yt were spoken of the spirituall eating of beleife, he wolde not trans-ferre yt from the Godhead, to the whiche most proprely yt doth appertein, that we shoulde beleue in yt, and referre yt to the flesh of Chryste

E

F

G

H

A Chryste onelie, or so applie yt to yt, as by yt to come to whole Chryste. As a man maie saie, I am whole when either hand, or head or some membre, or parte of the bodie ys made whole, whiche ys proprely made whole in dede, or as a man maie saie, I do see, I do heare, when proprely the eie doth see, and the eare dothe heare, or the soule rather doth see and heare by the eie and eare: So Chryst (as Cyrill saith) doth saie him self to be eaten, when his flesh ys eaten, to whom yt apperteineth proprely to be eaten, and not to the God head.

For (as Theophylacte saith) *Deum nudum non manducamus, tangi enim nequit, & incorporeus est, & neque oculis neque manibus apprehendi potest.* We do not eate bare God, for he can not be touched, and he hath no bodie, neither can he be apprehended with eies nor handes, So then as the spiritull eating of Chryst by beleife most proprely doth appertein to the Godhead, and by yt ys applied to the wholl person of Chryst: So to the flesh of Chryst yt apperteineth most proprely to be verily and really eaten, and by yt (for so moche as the Godhead ys inseparably annexed to yt, (as Cyrill saith) *non enim abest Vnigenitus, the onely begotten sonne of God ys not absent fro yt*) we do saie that wholl Chrystys eaten, euen as of Chryst we do learn, who (as Cyrill hath noted) doth saie: *Qui manducat me*, he that doth eate me, not diuiding the Godhead from the manheade, but me, that ys wholl Chryst.

Being thus then, made manifest, that by this text also Chryst taught vs the eating of his verie flesh, whiche can not otherwise be then in the Sacrament, wherbie yt ys consequent that this text ys to be vnderstanded of the Sacrament: I will proceed to seke the vnderstanding of other textes folowing.

THE THIRTETH CHAP. BEGINNETH EXPOSITION

of the next text by saint Ambrose and Chrysostom.

C T foloweth in the sixte chapter of sainte Iohn: *Hic est panis qui de celo descendit, non sicut manducauerunt patres vestri Manna in deserto, & mortui sunt. Qui manducat hunc panem viuet in eternum.* This ys the bread that camme down from heauen, not as yower Fathers did eate Manna and are dead. He that eateth of this bread, shall liue euer. Owre sauour Chryst, who began to declare this great mistery to the Iewes, and notwithstanding their murmuring, did open to them not onely, that yt was possible, that his flesh shoulde be eaten, but also necessarie, and nowe in the last sentence as in other before he had made mencion of the same, and had declared the benefit, and great commoditie that shoulde enswe to them that wolde eate his flesh, namely that they shoulde haue life euerlasting: Nowe as yt were after a disputacion he maketh a conclusion or determinacio of the matter, saing: *This ys the bread that came from heauen.*

The Iewes (as in the beginning of this sixt chapter, yt doth appeare) although they had seen the great miracle of our Sauour Chryst wrought in the multiplieng of the bread, and in feeding so great a multitude with so fewe loaves, that then they could saie, this ys the very Prophet, whiche should come into the worlde, wherby they ment *Messias*, and therfor wolde then haue made him a king: yet shortly after like an vnthankfull and vnmindefull people of that notable fact doen in the prefence of so manie, woorthy truly neuer to haue ben forgotten, forgetting this great woonder, required to see

Bb iijj some

In. 6. Iohn,

As to the Godhead to be beleued: So to the flesh yt proprely apperteineth to be eaten.

Iohn. 6.

Joan 6.

some notable sign at Chrystes hand, as though they had neuer seen anie, **E** and therfor saied: *Quod tu facis signum, ut videamus & credamus?* What sign shewest thoue, that we maie see and beleue? And then to make their bragge they saied: *Patres nostri manducauerunt Māna in deserto, sicut scriptū est: Panem de calo dedit eis.* Owre fathers haue eaten Manna in the wildernesse, as yt ys written he gaue them bread from heauen to eate.

Effect of
the Sacra-
ment euer-
lasting life.

To determine directly against them, and that they shoulde perceauē, that Manna was but a figure of this very bread, that came from heauen (For Manna gaue not life to the eaters of yt, but this bread doth) therfor he saied Not as yower fathers did eate Manna and be dead, but he that eateth of this bread shal liue for euer. He wel declareth what death their fathers died, who did eat Manna, that ys the euerlasting death, not all that did eate Manna died that death but their fathers in vnbelief. And as they through vnbeleif died an euerlasting death: so they that shall eate this bread with true beleif shall liue an euerlasting life. But yt shall be to the pourpose to heare the holy Fathers how they vnderstād this text. of the which the first couple shall be sainct Ambrose and Chrysostem. Sainct Ambrose saith thus: *Reuera mirabile est quod Manna Deus plueret patribus, & quotidiano caeli pascabantur alimento. Vnde dictum est: Panem Angelorum manducauit homo. Sed tamen illum panem qui manducauerunt in deserto mortui sunt. Ista autem esca, quam accipis, iste panis viuus, qui de calo descendit vite eterna substantiam administrat. Et quicumque panem hunc manducauerit, non morietur in aeternum, & corpus Christi est.* Truly yt ys merueilouse that God did rain Manna to the fathers, and that they were fedde withe the dailie foode from heauen. Wherfor yt ys saied: Man hath eaten the bread of Angels. but for all that they that haue eaten that bread in desert, are dead. This meat that thoue takest, this bread of life, that came downe from heauen, doth ministre the substance of euerlasting life, and who so euer shall eate this bread, he shall not die for euer, and yt ys he bodie of Chryst. Thus farre he.

E. 3. de imi-
siand.

Wharthis bread ys that descended from heauen, and what the profit and benefitt of yt ys, Iainct Ambrose hath in this his saing declared, the bread ys the bodie of Chryst (saith he) whiche bodie ys the meat that the faithfull doth take, and the benefite of this so taken ys euerlasting life. **G**

2. Cor. 6.
Math. 11.
Homiti. 46
in Ioan.

Wherfor sainct Ambrose being so plain, I will bring in his yocke folowe Chrysostome, who hath (according to the counsell of saint Paule) not caried the yocke with the vnfaithfull, but with the faithfull, whiche ys the yocke of Chryst, whiche, as he himself saith, ys sweet. Thus he saith: *Dicit ergo: Qui manducat carnem meam in morte non peribit, neque damnabitur. Sed non de communi dicit resurrectione (siquidem omnes resurgenti) sed de clara illa & gloriosa que premium meretur. Patres vestri manducauerunt Manna in deserto, & mortui sunt. Qui manducat hunc panem, viuet in aeternum. Frequenter idem repetit, ut auditorum animis imprimatur. Vltima enim hec erat doctrina, ut resurrectionis, & vite eterne fidem confirmaret. Quocirca post vite eterne promissionem resurrectionem proponit, postquam illā futuram ostendit, & hoc vnde constat? à scripturis, ad quas eos semper relegat, ut inde erudiantur. Cum autem dare vitam mundo dicit, in emulationem eos adducit, ut aliiorum bono mouentur, nolint ipsi excludi. Frequenter autem Manna meminit, & differentiam conferendo ad fidem allicit. Nam si possibile fuit ut quadraginta annos sine mesibus & frumento, & aliis ad victum necessarijs viuerent, longè magis nunc cum ad maiora venerint. Nam si in illis figuris sine labore expositum colligebant: nunc profectò magis, ubi nulla mors, & vera vite fruitio. Vita autem ubique meminit. Nam eius trahimur cupiditate, & nihil suauius quàm non mori. Etenim in veteri Testamento longa vita, & multi dies* **B**

dies promittebantur: Nunc vero non simpliciter vita longitudo, sed vita sine fine promittitur

- A** He saith therfor, he that eateth my flesh, shall not perish in death, neither shall be damned. But he doth not speake of the common resurrection (for all shall rise) but of that clere, and glorious, which deserueth rewarde. Yower fathers haue eaten Manna in the wilderness, and be dead. He that eateth this bread shall liue for euer. he doth often repete the same, that yt might be ymprinted in the mindes of thearers. This was the last doctrine, that he might confirme the faith of the resurrection, and euermore life: wherfor after the promise of eternall life, he proueth the resurrection, after he had shewed that yt was to come. And from whence doth his appeare? by the scriptures, vnto the which he doth allwaies send them, that from thence they might be taught. When he saith yt to geue life to the worlde, he bringeth them to folow, that if they be moued with the profit or commoditie of other, they wolde not be excluded. Often he maketh mention of Manna, and conferring the difference, allureth them to faith. For if yt were possible that they shoulde liue fortie years withoute haruestes, and other necessaries to their liuing: *much more now when they are comed to greater things.* For if in these figures they did gather withoute labour the thing sett furth, or made ready to their handes, nowe truly moche more, wher ys no death, and the fruition of true life. Of life he maketh mention euery where. For we be drawn with desire therof, and nothing ys more pleasaunt, then not to die. For in the olde Testament long life, and manie daies were promised: Nowe not simplie lenght of life, but life withoute ende ys promised: Thus he.

We cometo greater things in the Sacrament then the Jewes did in Manna.

- Albeit Chrysostome in this sentence maketh no great mention of the Sacrament in open and expresse wordes: yet folowing the sense in the beginning of this part of this chapter, which by his iudgement ys of the Sacrament, if yt be well considered he saith sufficiently: as also wher he saith that if yt were possible for the Iewes to liue fortie years without haruest or corne *much more now when we be comed to greater things.* Manna was a great miracle as saint Ambrose saith, and if they did well receaue yt, they did receaue spirituallie Chryst. Then if our Sacrament be (as the Sacramentaries saie) a peice of bread, which ys no like thing to Manna, the one being from heauen by miracle, the other by common course from the hand of the artificer withoute any miracle or wonder, and in the receipt of yt Chryst spiritually receaued, as in the receipt of Manna, howe then be we comed to greater things then the figure of Manna was, seing that in both Chryst ys receaued but spirituallie. And Manna ys from heauen by God, the bread from the earth by the baker.

Manna and the Sacrament compared.

- Wherfor by these wordes of Chrysostome that we be comed to greater things, ys signified to vs that the Sacrament cōteineth a woorthier thing, and a thing of greater miracle, then Manna was, which also was a miraculouse thing, which thing contained in the Sacrament ys the very bodie of Chryst, of the which Manna was the figure, of the which more shall be said in the thirde booke. But here to be short if the reall presence of Chrystes bodie be not in the Sacrament, then ys Manna a woorthier and greater thing then yt by al meanes, as by that, that ys already said yt maie appeare.
- D** And so shall Chrysostome be reproued of an vntrueth for that we are not comed to greater things, But I shall sooner refuse the sainges of these aduersaries, then I will the sainges of Chrysostome, and so I trust, will the wise reader.

THE ONE AND THIRTITH CHAP. PROCEA

deth in the the exposition of the same text by S. Hierom
and S. Cyrill.

Hieron. ad
Hedibiq. 2



Et vs heare the testimonie of an other coople for the vnderstanding of this text. S. Hierom saith: *Si ergo panis, qui de caelo descendit, corpus est Domini, & vinum quod Discipulus dedit sanguis illius est novi Testamenti, qui pro multis effusus est, in remissionem peccatorum, iudaicas fabulas repellamus, & ascendamus cum Domino coenaculum magnum stratum, atque mundatum, & accipiamus ab eo sursum calicem novi Testamenti, ibique cum eo Pascha celebrantes, inebriemur ab eo, vino sobrietatis. Non enim est regnum Dei esca, & potus, sed iusticia & gaudium, & pax in Spiritu sancto. Nec Moyses dedit nobis panem verum, sed Dominus Iesus, ipse conuiuia, & conuiuium, ipse comedens, & qui comeditur.* Yf therfor the bread that descended from heauen, be the bodie of our Lorde, and the wine that he gaue to his Disciples be his blood of the newe Testament, whiche was shed for manie in remission of sinnes, let vs repell and cast from vs Iudaicall fables, and let vs ascende with our Lorde in to the great parlour paved and made clean, and let vs from aboue take of him, the cuppe of the newe Testament, and ther celebrating with him the Passeouer, let vs be satisfied of him, with the wine of sobrietie. For the kingdom of God ys not meat, and drinke, but righteounesse, and peace, and ioie in the holy Gost. Neither did Moyses geue vs the true bread, but our Lorde Iesus, he ys the feaster, and he ys the feast, he ys he that eateth, and ys eaten. Thus saith S. Hierom.

The bread
that descen
ded from
heauen ys
the bodie
of our Lor
de.

Chryst ys
the feaster
and the
feaster.

By these woordes we are after the vnderstandinge of S. Hierom, fullie instructed what the bread ys, that our Sauour Chryst speaketh of when he saied: *This ys the bread that descended from heauē.* Yt ys (saith S. Hierom) the bodie of our Lorde, and the wine ys the bloode that was shed for manie in the remission of sinnes. By the which woordes he doth not onelie teache vs, that this scripture ys to be vnderstande of the Sacrament, but by the same also he hath testified with other holie Fathers the presence of Chrystes bodie in the Sacrament. For in the beginning he saied, that the bread that descended from heauen ys the bodie of our Lorde, and to shewe vs wher he ment yt to be, in the ende he saith, that not Moyses did geue the true bread, but our Lorde Iesus, he ys the feaster and the feast, he ys he that doth eat, and ys eaten. Wherby he well sheweth that that bread ys the bodie of our Lorde, which ys in that holie feast, wher our sauour Chryst ys the feaster, and he him self also ys the meat and drinke of the feast, and so the wholl feast. In the whiche as he doth in his membres, being the head of them, eate the blessed meat of that holie feast: So yt ys euen he, euen his very dodie, and bloode that ysther eaten and dronken. Wherfor soch a noble feaster being present, and so holie meat being ther eaten, the Church right well with goodlie concorde, and consent singeth: *O sacrum conuiuium, in quo Christus sumitur.* O holie feast in the which Chryst ys receaued.

But the prolixitie of this matter, if yt shoulde be woorthilie folowed, calleth me backe, and moueth to staie and heare the other that ys ioined to saincte Hierom, whiche ys S. Cyrill, who saith thus: *Non enim prudenter, quae ad breue tempus sufficiunt, hoc nomine appellabuntur, nec panis erat ex Deo, quem maiores Iudeorum comederunt, & mortui sunt. Nam si de caelo & ex Deo fuisset, liberasset a morte participantes. Contra verò corpus Christi, panis de caelo est, quia eternam comeditibus vitam largitur.* Those thinges which for a short time suffice shall not wisely be called by this name. Neither that bread, which the elders of the Ie-

A wes did eate, and be dead, was of God. For if yt had ben from heauen and of God, yt had deliuered the partakers of yt from death. Contrary wise the bodie of Chryst ys the bread from heauen, For yt graunteth the eaters eternall life. As S. Hierom saied that the bodie of Chrystes ys the bread that descended from heauen: So by like woordes saith S. Cyrill here. And that we shoulde knowe what he meneth, he applieth the figure of yt eaten by the elders of the Iewes, whiche did not giue life; whiche was Manna, vnto the bodie of Chryst, whiche being eaten doth giue life eternall. Wherefor Manna being a figure of Chrystes bodie eaten in the Sacramēt, yt must nedes folowe that he vnderstandeth this scripture of Chrystes bodie in the Sacrament, of the whiche no man that hath redde Cyrill can doubte, whose wholl processe ys so plain in the matter.

THE TWO AND THIRTETH CHAP. ENDETH THE

exposition of this text by sainte Augustin and Theoph.

B **N**owe let vs heare as breisly one coople mo and then we shall leaue this text. S. Augustin saith thus: *Hic est panis, qui de caelo descendit, ut illum manducando viuamus, quia eternam vitam ex nobis habere non possumus. Non sicut (inquit) manducauerunt patres vestri Manna & mortui sunt. Qui manducat hunc panem viuet in aeternum. Quod ergo illi mortui sunt, ita vult intelligi, ut non viuant in aeternum. Nam temporaliter profecto, & hi moriuntur, qui Christum manducant, sed viuunt in aeternum, quia Christus est vita aeterna.* This ys the bread that descended from heauen, that we eating him maie liue. For we can not of our selues haue eternall life. Nor (saith he) as yower Fathers haue eaten Manna, and are dead, he that eateth this bread, shall liue for euer. That they then be dead, thus he wolde yt shoulde be vnderstanded, that they liue not for euer. For tēporallie the se truly shall also die, which do eate Chryst, but they liue for euer. For Chryst ys eternall life. Thus farre he.

*Tract. 26.
in 7^o an.*

C What gloses the Aduersaries do here vpon S. Augustins saing inuent, I leaue them to their the same inuencion. But for somoche as Chryste him self and S. Augustin expownding Chrystes saing, doth applie the figure of Manna and the eating of yt to this bread that came from heauen, and Manna by all the Fathers iudgements ys the figure of the holie Sacrament, yt ys manifest that therfor this scripture ys to be vnderstanded of the Sacrament.

Whiche Theophilact, who at this present ys ioined with S. Augustin, will by expresse woordes declare. *Patres vestri comederunt Manna in solitudine. Hoc sepe & multum versat in ore, ut persuadeat hominibus. Nam si possibile fuit quadraginta annis sine messe, & semine pasci homines, & conseruari illorum vitam, multo magis nunc conseruabit naturam spiritualem meliori pane Dominus, carne sua, quae absque semine viri ex virgine constituta est.* Yower fathers haue eaten Manna in the wilderness. Thys (saith Theophilact) oftē and moche he speaketh, that he might perswade men. For yf yt were possible men to be fedde, and their liues to be conserued fortie yeares, withoute sowing or haruest, moche more now shall our lorde with a better bread, that ys, his flesh, which without the seed of man ys made of a virgen conserue our spirituall life. Thus he.

7^o 6. 1^o an.

D Obserue, as ys before noted, that the application of the figure argueth the thing figured here to be spoken of, which thing ys the Sacrament. And for the veritie of the same, yf this authour had nothing spoken here expref-

iclie:

felie: yet that whiche he hath hitherto vpon this part of the first of S. Iohn allreadie declared, wolde and maie sufficiently shewe his minde vpon this.

Oure lord
feedeth vs
with a bre-
ad which
is his flesh.
A plain sa-
ying for the
Procla.

But, God be praised, he doth verie plainlie here also open the matter. For when he had saied that our Lorde wolde feed vs with a better bread, expounding yt, that ys (saith he) his flesh. And that he wolde not make yt an imaginarie flesh, he saith that he feedeth vs with the same flesh, whiche withoute the seed of man was born of the Virgen, Whiche maner of speache ys so plain that I can not but merueill that men will suffer them selues to be seduced, and led awaie by vain men, when soche auncient Fathers do teache them in soche sorte, that they haue nothing to kepe them selues from the trueth, but self will, and malice.

THE THREE AND THIRTETH CHAP. PROCEADETH

to the next text in the first of sainte Iohn.



Hitherto our Sauour Chryst speaking of this great mistery of the eatinge and drinking of his flesh and bloode, doth here nowe make an ende of the same. And therfor, saith the Euangelist to declare the same: *Hec dixit in Sinagoga docens in Capharnaum.* These thinges saied he in the Sinagog as he taught in Capharnaum. But for asmoche as manie hearing this doctrine of Chryst were not edified, but offended therwith, as manie of our saint Chrystians are, whose maner of incredulitie, and hardnesse of beleif, with Chrystes proceeding to reforme the same, as the Euangelist setteth yt furth, our Capharnaites, through vnbeleif of that that Chryst spake to the better declaration of his doctrine, haue taken to the more occasion of their doubte, eroure, and ruine, seing that they wolde so take his woordes to turne them against him self, and with them to impugne that trueth that he hath taught, and left in his Church to remain and continue vntill he come: we shall by his grace rake these scriptures from them, and by like processe, as hertofore ys vsed shewe the true vnderstanding of them, that all men maie perceauie that these Aduersaries haue rather sought occasion to be rather enemies of Gods trueth then fauourers of the same, whiche name they moche vsurpe, cloathing them selues with shepes cloathing, but inwardlie they are very wolues. outwardlie they euer crie Gods woorde, when in dede they vtter their inuencions grownded vpon affection, rather to please the peoples phantasies, then fullfill Gods pleasure. So they crie the trueth, the trueth, when they in very dede set furth lies, and heresieto impugn and destroe the trueth.

Iohn. 6.

Sacramēta
ries of oure
time are
Capharnai
tes.

Heretikes
call their
phantasies
gods woord
and their
lies, & such.

And as they that misliked the doctrine of Chryst were of his Disciples: So these nowe that mislike the same doctrine were of his Disciples, but nowe abierunt retro post Satanam, they are gone back after Satan. And as the disciples saied when they heard this doctrine: *Durus est hic sermo, quis potest eum audire?* This ys an hard saing, who can abide the hearing of yt: So these men saie that yt ys an hard saing, and they can not abide the hearing of yt.

Angin
Psal. 98.

But as saint Augustin saied by the Disciples, which first spake these woordes: So maie yt be saied by their disciples, who in these daies do folowe the: *Ipsi erant duri non sermo.* They were hard, and not the woorde. But as he saith in an other place: *Si Discipuli duri non habuerunt istum sermonem, quid mimici?* Yf the Disciples counted this woorde harde, what do the enemies? Yf those that did

H

A did knowe and folow Chryst of late daies do accöpte y^e an hard saing, that we saie according to Chrystes doctrin, that we do eate his very flesh in the Sacrament, what maie the Iewes, and Infideles do? But yf Chryst did labour to abduce the Iewes from the figures and shaddowes, and adduce them to the very thing and trueth: moche more they that haue professed Chryst, should be brought from figures, and learn to knowe the trueth of figures, which ys nowe in the newe testament. Which was Chrystes pourpose, though they lepte backe, as Theophilact saieth speaking of the proceffe of Chrystes doctrine as concerning this myserie: *Quod lucrum ex his verbis imò plurimum, & maximū. Nam quoniam memores erant subinde cibi corporalis, ostendem eis quia omnia illa figura erant, & umbras. Quae autem ab ipso nunc introducuntur, veritas sunt, eius gratia haec dicit, & spiritualis cibi recordatur, ut faciat eos a sensibilibus aliquantum remergere, cōtemnereque figuras & umbras, & accurrere ad veritatem. Sed illi cum nihil possent intelligere, quod supra se ipsum est, meliores non fiunt, sed magis resiliunt, & dicunt: Durus est hic sermo, hoc est asper, & qui suscipi nequeat. Quis enim cum carnalis sit, possit suscipere spiritualem cibum, & panem qui de caelo descendit, & carnem, quae comeditur, &c. Nam quia carnem audierant, putabant quod eos cogere carnem & sanguinis fieri deuoratores: quia autem nos spiritualiter intelligimus, neque carnium deuoratores sumus, imò sanctificamur per tale cibum.*

Theophi-
lact in 4.
Joan.

B cibum, & panem qui de caelo descendit, & carnem, quae comeditur, &c. Nam quia carnem audierant, putabant quod eos cogere carnem & sanguinis fieri deuoratores: quia autem nos spiritualiter intelligimus, neque carnium deuoratores sumus, imò sanctificamur per tale cibum. What aduantage or gain of these woordes? very moche and great. For for that they were often mindefull of bodlie meat, Chryst shewing that all those things were but a figure, and a shaddowe: but soche things as by him were brought in were the trueth, for this cause he saied these things, and remembreth the spirituall meate, that he might make them somewhat return from sensible things, and to contemne figures, and shaddowes. But they when they can vnderstand nothing that ys aboute the senseis they are made neuer the better, but they leape ad saie: *This saing ys harde*, that ys, vnpleasunt to sensuall knowledge, and which can not be receaued. For what ys he who when he ys carnall, can receaue spirituall meate and the bread, that descended fro heauen, and the flesh which ys eatē: for bicause they had heard him saie (flesh) they thought that he wolde compell them to be deuourers of flesh ad blood. But bicause we vnderstand the spirituall meate, we are not the deuourers of flesh, but rather we are sanctified by soch meate. Thus moche Theoph.

Carnall mō
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ding no
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ther senseis
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from the
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ding of the
Sacr.

C Who geuing a cause why this doctrine of Chryst semed hard to them saie eth, yt was bicause they coulde not vnderstand anie thing, that was aboute the knowledge of the senseis: Euen so our sensuall and carnall men vnderstand not howe Chrystes verie bodie should be in the Sacrament, vnlesse yt shoulde occupie the place of a bodie, neither be eaten vnlesse yt shoulde be felt with our teeth, as other flesh, and soch like after the grosse knowledg of the senseis, they leape backe and saie: yt can not be doen, yt ys a thing vnpossible, and who can abide to heare yt? But yf they wolde (as Theophilact saie) vnderstand aboute the senseis that thier ys the very reall body of Chryst, which ys yet a spirituall meate, and not take yt so grosslie and carnallie, but yet verilie and spirituallie, they should not be grosse deuourers of flesh, but yet eate the verie flesh of Chryst, not with teeth percing and hurting that, which ys liuing impassible, and yet with the mouth receauing that flesh faithfullie.

Carnall vn-
derstanding

THE FOVR AND THIRTETH CHAP. BEGIN. E

meth the exposition of this text: *Si ergo videritis, &c.* by saint Augustine and saint Cyrill.

O Wre Sauour perceauing some of hys owne Disciples, and other who heard him so plainlie speaking of the eating and drinking of his flesh and bloode, to be offended, bicause thei phansied, that he wolde haue them grosse to deuoure his flesh, ad drinke his blood, to lead and bring them from this ther grosse vnderstanding he saied: doth this offended yowe. *Si ergo videritis filium hominis ascendente. Vbi erat prius?* What and if ye shall see the Sone of man ascēde vppe thither wher he was before?

Or we entre to shewe the exposition of this text, as to know to what pour pose, or wherfore Chryst spake these woordes to the Iewes, and how he doth aunswer their incredulitie to his woordes, or dissolue their errour: this ys to be examined, how Chryst doth saie that the Sonne of man shall ascend wher he was before. Yt ys knowen to all that professe Chryst, being of discrecion, that Chryst as man was born of the Virgen in earth, and was neuer in heauen before he spake these woordes. Howe then doth he saie, that the Sonne of man shall ascēde wher he was before?

Aug. tract
27. in Ioan

As I haue learned of S. Augustine howe to dissolue this doubte: So do I thinke yt mete that ye do, for that his authoritie ys great, and his saings be weightie. In this matter thus he reasoneth. *Illud non negliger praterendum est, quod ait: Si ergo videritis filium hominis ascendente. Vbi erat prius? filius hominis. Christus ex virgine Maria. Ergo filius hominis hic cepit esse in terra, vbi carnem assumpsit ex terra. Unde propheticē dictum erat: Veritas de terra orta est. Quid ergo sibi vult quod ait: Cum videritis filium hominis ascendente. Vbi erat prius? Nulla est questio si ita dixisset: Si videritis filium Dei ascendente. Vbi erat prius? Cum vero filium hominis dixit, ascendente. Vbi erat prius, nunquid filius hominis in caelo erat, priusquam in terra esse cepit? Hic quidem dixit vbi erat prius, quasi tūc non ibi esset quando hoc loquebatur. Alio autem loco ait: Nemo ascendit in caelum, nisi qui descendit de caelo filius hominis, qui est in caelo. Non dixit (erat) sed filius (inquit) hominis, qui est in caelo. In terra loquebatur, & in caelo se esse dicebat. Quod pertinet nisi ut intelligamus, quod etiā pristino sermone commendauit charitati de itra, vnam personā esse Christū, Deum & hominē, non duas, ne fides nostra non sit Trinitas sed Quaternitas. Christus ergo vnus est. Verbum, anima & caro, vnus Christus, filius Dei, & filius hominis vnus Christus. filius Dei semper: filius hominis ex tempore. tamen vnus Christus secundum vnitatem personae in caelo erat, quando in terra loquebatur. Sic erat filius hominis in caelo, quemadmodum filius Dei erat in terra, filius Dei in terra in suscepta carne: filius hominis in caelo in vnitate personae. That ys not negligently to be ouerpasse*

Howe chryst
the Sone of
man was in
heauē whē
he spake in
earth.

that he saith: *What and if ye see the Sonne of man ascending wher he was before?* The Sonne of man, Chryst of the Virgen Marie. Therefore the Sonne of man began here in earth, wher he tooke flesh of the earth. Wherfor yt was spoken by the Prophet: *Truth shall spring oute of the earth.* What meneth then that he saith, *when yow shall see the Sonne of man ascēde wher he was before?* Ther were no question yf he had saied: *What yf yow shall see the Sone of God ascēd vppe wher he was before?* but when he saied the Sonne of man to ascēde wher he was before, was the Sonne of man in heauen, before he begā to be in earth? Here he saied, where he was before, as though he were not then ther, when he spake these woordes. In an other place he saith. No man ascendeth vppe to heauen, but he that came down from heauen, euen the Sonne of man which ys in heauen. He did not saie (which was) but the Sonne (saith he) of man which ys in heauen. He spake in the earth, and he saied he was in heauen

A uen. To what powrpose yt ys, but that we maie vnderstand, which I haue alreadie declared to yowr charitie, that Chryst God and man ys one person, not two, least our faith be not a trinitie, but a quaternitie? Chryst therfor ys one. The Sonne of God, the soule, and the flesh one Chryst. The Sonne of God, and the Sonne of man one Chryst. Chryst the Sōne of God euer: the Sōne of mā in time: Yet for al that one Chryst after the vnitie of persō was in heauen, when he spake in earth. The Sonne of man was so in heauē, as the Sonne of God was in earth. The Sonne of God was in the earth in the receaued flesh: the Sonne of man was in heauen in the vnitie of person: Thus farre saint Augustine.

Although this sentēce be somewhat lōg. yet if ye weigh yt wel, yt shall not repetyow of the reading of yt. For in yt ye maie see the doubt fullie dissolued for the being of Chryst the Sōne of mā in heauē, who thē presentlie spake in earth: and howe he was before in heauē, who was born in time in the earth.

B Nowe this doubt being dissolued, let vs seke the vnderstanding of the scripture we haue to expownde, which in a great parte we shall do, yf we knowe wherfor Chryst here made mencion of his ascension into heauen, seing he was now in setting furth howe his bodie should be eaten in earth. The cause why he maketh here mencion of hys ascension ys declared by the same S. Augustine, who vpon this text saith thus: *Quid est hoc? Hinc soluit illos, quos nouerat. Hinc aperuit unde fuerant scandalizati, hinc planè si intelligerent. Illi enim putabant eum erogaturum corpus suum: Ille autem dixit ascensurum se in cælum utique integrū. Cum videritis filiū hominis ascendentē ubi erat prius, certè vel tūc videbitis, quia nō eo modo quo putatis, erogat corpus suū. Certè vel tunc intelligetis, quia gratia eius non consumitur morsibus.* What if yow see the Sōne of man ascend vppe wher he was before? what ys this (saith S. Augustine) By this he solued them, whom he had knowen. By this he hath opened wherby they were offended, by this plainly if they wold vnderstand. For they thought that he wolde deale furth hys bodie, but he saith that he wolde ascende into heauen, and that wholl. *When ye shall see the Sōne of man ascende vppe wher he was before, certenlie euen then shall ye see, that not after that maner that ye thinke, he geueth oute his bodie, certenlie euen thē shall ye vnderstande, that his grace ys not consumed by morsels.*

C Do ye not here see the cause, why Chryst spake of his ascension? S. Augustin hath opened yt vnto yow. They thought that Chryst wolde haue geuen his bodie in lumpes or peices among them. Therfor to plucke thē frō that grosse and carnal vnderstanding, he telleth them before that he wil leaue no part nor peice of his bodie behinde, but he will whollie ascende into heauen with an wholl bodie.

But let not now the Aduersarie, neither the weake man take anie occasiō of error, wher none ys iustly geuen, that bicause S. Augustin saith that the Disciples thought that he wolde geue his bodie emōg thē, and Chryst saied, he wolde ascend vppe wholl, that therfor by no means Chryst geueth hys bodie vnto vs in the Sacramēt. For if by no means, then he geueth yt not spirituallie neither, and so were the doctrine of the Aduersaries ouerthrowen. But that he geueth not his verie real bodie in the Sacramēt, although the Aduersaries wolde haue yt so onely to be vnderstanded: yet yt doth not so mee but, as S. Augustin saith, *non eo modo, quo putatis, erogat corpus suū*, not after soch

D maner as yowe thinke he geueth oute his bodie. So that he denieth not the geuing oute of Chrystes bodie, but the maner of the geuing oute of hys bodie. And what maner doth he denie? that maner that the grosse Disciples thought, which maner S. Augustin more plainly declareth in an other place

why Christ
made men-
cion of hys
ascension in
the vi. of
S. Iohn.

Tract. 27.
in Iohn.

In Psalm.
98.

Capharna
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Chryst car
nallie.

S. Aug. de
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Chrystes bo
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but the grof
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of the Dis
ciples.
Obiectiō
out of S.
Aug. aun
swered.

Aug. serm.
ad Neoph.
A plain pla
ce of S.
Aug for
M. Iuel.

saing: *Tunc autem, quando Dominus hoc commendans, de carne sua locutus erat, & dixe- rat: Nisi quis manducauerit carnem meam non habebit in se vitam aeternam, scan- dalizati sunt quidam ex septuaginta, & dixerunt: Durus est hic sermo. Quis potest eum intelligere? & recesserunt ab eo, & amplius cum eo non ambulauerunt. Durum illis vi- sum est quod ait: Nisi quis manducauerit carnem meam, non habebit vitam aeternam. Acceperunt illud stultè, carnaliter illud cogitauerunt, & putauerunt, quia præ- cisurus esset Dominus particulas quasdam de corpore suo, & daturus illis, & dixerunt: Durus est hic sermo.* Then, saith S. Augustin, when our Lord setting furth thys had spoken of his flesh, and had saied: *Except a man eate my flesh, he shall not haue in himself life euerlasting.* Certain of the seuentie Disciples were offended and saied: *This ys an hard saing. Who can vnderstand yt?* And they went from him, and walked no more with him. Yt semed harde to them, that he saied: *Except a man eate my flesh, he shall not haue in himself life euerlasting.* They tooke yt foolish- lie, carnallie they thought yt. And they thought that our Lord wolde cut certain peices from hys bodie and geue to them, and they saied: *This an harde saing.* Thus S. Augustin.

Here ye perceauē after what maner the Disciples thought that Chryst wolde geue them his bodie to eate, and this maner doth sainct Augustin denie, not the maner that the Chrystian faith teacheth but onely that man- ner, that the grosse Disciples thought, and therfor S. Augustin saith: *Non eo modo quo putatis*, not after that maner, that yowe thinke, so that S. Augu- stine in this place dothe neither denie the geuing oute of Chrystes bodie verilie, ad reallie, to be receaued: nor yet the maner cōuenient to the geuing oute of the same, which now the catholique Church throughout the world vseth: Wherfor let neither the weake man wauer for thys, neither the Ad- uersarie triumphe thinking his heresie to be confirmed, and himself to haue gotten the victorie. *Ne ante victoriam canat triumphum*, Least he make a trium- phe before the victorie.

But yet the Adversaries will saie that S. Augustin doth not teache here the presence of Chrystes bodie reallie, but spirituallie, that ys by grace, for he saith plainlie that then when the Sonne of man ys ascended vppe wher he was before, we shall perceauē that his grace ys not consumed with morfells. Wher he teacheth the presence of Chryst by grace, not by reall presence.

This reason or argument ys as good here as yt ys in some other places of S. Augustins workes, wher bicause he speaketh of the spirituall receauing of Chryst, therefore ye will clean expell the reall receauing of hys bodie. And thus might some other Heretique contrarie, take some other place of S. Augustin, where he speaketh of the reall presence, and therby contend against yow that ther ys no spirituall presence. But an vppright reader shall, as ys before saied, finde in S. Augustin both maners of the presence of Chryst in the Sacrament, that ys a reall presence, and a spirituall pre- sence, and agreable therunto, a reall receauing of the same bodie, and a spirituall.

But that the reader maie perceauē that this ys true that I haue saied, that S. Augustin teacheth the reall presence of Chrystes bodie in the Sacrament, harken howe sainct Augustin taught as yt were the yonge scholers in the faith of Chryst in this matter. Thus he taught them: *Hoc accipite in pane quod pependit in cruce. Hoc accipite in calice, quod effu- sum est de latere Christi. Erit enim illi mors, non vita, qui mendacem putauerit Chri- stum.* Take ye this in the bread, that did hang on the crosse. Take this in the

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A the chalice, that was shedde oute of the side of Chryst. He shall haue death not life that thinketh Chryst a Liar.

What ys thier to be thought here but that S. Augustine teaching yonge scholers wolde speake in plain woordes, and plain sentence, that the yong learners might perceauie the thing to be as yt ys spoken, and not vse to them obscure figures, and tropes? For in these do not they vnderstand what ys to be beleued. Yf therfor Chryst were in the Sacrament but as in a figure, then wolde sainct Augustin haue taught these yong ones thus: Take ye, this bread, as a sign, token or figure of Chrystes bodie, and when ye see yt broken, remembre that Chrystes bodie was broken vpon the Crosse for yowe. And likewise, take thys wine as a sign, or token of Chrystes bloode shedde for yowe vpon the Crosse. But vnderstande that yt ys not in verie dede the bodie and blood of Chryst, but signes and tokens of them. Thys were a maner of speache mete to teache yong ones, yf the trueth of the thing were agreable, but bicause the trueth ys not so, therfore S. Augustin taught them by soche plain speache, as the truth wolde beare, that ys, that they wolde take in the Sacrament that bodie that hanged vpon the Crosse, and in the cuppe that blood that was shedde oute of Chrystes side.

Yea and that they shoulde so take he addeth a cōminaciō that they should take death and not life, which think Chryst a liar. Why? What saied Chryst? Take eate, thys ys my bodie. He then that dothe not beleue Chryst herin, but saith yt ys not his bodie, but a figure of hys bodie: he ys the Aduerfarie of Chryst, the reprobuer of Chryst. And he maketh Chryst a liar, as S. Augustin saith and therfor shall haue death and not life.

*Chryst ys
made a liar
when his
woord ys
not beleued*

In time therfor take hede yf thou beest in errour, thou cannest not make Chryst a liar, but thou thy self shalt be fownde a liar. And therfore thou shalt not be admitted to the blessed companie of the master of the trueth, but to the curfed and damnable companie of the Father of lyes. Repēt thee therfore of thine heresie, and embrace the trueth, that by yt thoue maist atteign to the true life.

C Nowe to this learned Father shall be ioined S. Cyrill, who saith thus:

Ex imperitiā multi qui Christum sequebantur, verba ipsius non capientes, perturbabantur. Nam cum audissent: Amen, amen dico vobis, Nisi comederitis carnem filij hominis, & biberitis eius sanguinem, non habebitis vitam in vobis: Ad immanes ferarum mores vocari se à Christo arbitrabantur, incitarique ut vellent crudas hominis carnes manducare, & sanguinem bibere, quæ vel auditu horribilia sunt, nondum enim mysterij huius formam & dispensationem pulcherrimam cognouerant. Illud etiam adhuc cogitabant: Quomodo caro huius hominis, æternā nobis vitam largietur? aut quomodo ad immortalitatem adducere poterit? Quæ cum intelligeret is, cuius oculus omnia nuda sunt, atque aperta, alia eos re mirabili ad fidem impellit. Frustra (inquit) o vos, propter verba mea conturbamini. Quod si credere non vultis vitam vobis à meo corpore dari, quid facietis, quando in cælum me volare conspicietis? Non enim ascensurum me solummodo profiteor, ne rursus quomodo id fieri possit queratis, sed oculis etiam ita fieri vestris carnibus. Quid ergo hoc videntes, dicetis: Annon erit hoc magnum vestra dementiæ argumentum? Si enim putatis carnem meam vitam vobis afferre non posse, quomodo tanquam volucris in cælum ascendet? quomodo per aëra volabit: hoc enim similiter generi humano impossibile est. Quod si præter naturam caro mea in cælum conscendet, quid prohibet ne similiter præter naturam viuificet? Forlacke of knowledg manie that did folowe Chryst not vnderstanding his woordes were troubled. For whē they heard: verily verely

*(A. 22. sup.
6. Ioann.*

*Capharna
tes howe
thei vnder
stood
Chryst.
Joan. 6.*

*Chrystes
flesh be-
side nature
ascended in
to heauen:
beside natu-
re ysgeneth
life in the
Sacra.*

*Two vain
thoughtes
of the Ca-
pharn.*

*In 6. Joan
cap. 14.*

Except ye eate the flesh of the Sonne of man, and drinke hys blood, ye shall not haue life in yowe. They thought themselues to be called of Chryst to the cruell maners of wilde beastes, and to be moued that they shoulde eate the rawe flesh of a man, and drinke hys bloode, whiche thinges are horrible euen to heare. They had not yet knowen the goodly forme and dispensacion of this mystery. Moreouer also they thought: Howe should the flesh of this man graunt vs eternall life? or howe can yt bring vs to immortalitie? Whiche thinges when he did vnderstand, vnto whole eyes all thinges are naked and open, with an other merueilouse thing he driueth them to the faith. O yowe (saith he) vainlie are ye troobled for my woordes. For yf ye will not belue life to be geuen yow of my bodie, what will ye do when ye shall see me flie vppe into heauen? I do not saie that I will onely ascende into heauen, leaft yow aske again howe that maie be doen: but ye shall euen so see yt with yowr eyes. What therfore wil ye saie seing this? shal yt not be a great argument of yowr madnesse? Yf ye thinke that my flesh can not bring life vnto yow, how shall yt as a flieng thing ascende into heauen? howe shall yt flie by the ayer, for this likewise ys vnpossible to mankind? Then yf my flesh shall go vppe into heauen beside nature, what dothe let that yt likewise beside nature maie not geue life. Thus moche S. Cyrill.

Yow maie in this goodlie and liuely expositiō perceaue two vain thoughtes, that the grosse Disciples had, one that they shoulde after the cruel maner of wildes beastes, eate the rawe flesh of Chryst, as yt were tearing yt, or cutting yt oute by peices, and so Chrystes blessed flesh, as other thinges that be eaten, to be consumed. The othervain thought was how that flesh, which they accompted but as the flesh of a naturall man onely, and not as the flesh of God ioined to the Godhead in vnitie of person, and therfor supposed yt to be a mortall, and a corruptible flesh, howe (I saie) that mortal and corruptible flesh coulde geue vnto them immortalitie, and incorruption.

Nowe to answer bothe these vain thoughtes, and to reforme the, Chryst saied: what yf ye see the Sonne of man ascende vppe wher he was before? By which one saing he answereth bothe their thoughtes, and teacheth as concerning the first, that wher they thought, that his bodie shoulde be cutte or torne in peices, that they had an euell vnderstanding. For yt shoulde ascende vppe into heauen, and that wholl, as S. Augustine saied. And that they might the better beleue yt, they shoulde see yt, as S. Cyrill here saith. The other vain thought ys also answered in that he saith his bodie shall ascend vppe to heauen, which ascension ys aboue the order of nature. Therby instructing them, that as his bodie aboue the course of nature shoulde ascende: So yt aboue the course of nature shoulde geue life. How the flesh of Chryst shoulde geue life S. Cyrill heretofore hath declared vpon the sainges of Chryst, that yt ys by the eating of Chrystes flesh. And therfor he saied of the power of Chrystes flesh: Non verbo solum verum etiam tactu mortuos excitabat, vt ostenderet corpus quoque suum viuificare posse. Quod si solo tactu suo corrupta redintegrantur: quomodo non viuemus, qui carnem illam et gustamus et manducamus? Reformabit enim omnino ad immortalitatem suam participes sui. Ne velis iudicare quomodo querere, sed recordare quamuis aqua naturaliter frigidior sit: aduentu tamen ignis frigiditatis sue oblita, aestuat. Chryst did not with his woorde onelic, but also with hys touching he did rase dead men, that he might shewe, that his bodie also coulde geue life. Yf then with his onely touching corrupted thinges are made sownde again, how shall not we liue, which taste and eate that flesh? He will withoute all doubte reforme the partakers of him to this immortalitie. Neither do tho-

we

A we after the Iewes maner aske, *howe* : but remembre that though the water naturallie be colde : yet by the coming of the fire to yt, hauiug forgotten her coldnesse, waxeth hote. So that by S. Cyrill here yowe maie perceaue that the flesh of Chryst, which the vnbeleuing Disciples did thinke coude not geue life, doth geue life to them, that receaue and eate yt.

Let not the Aduersaries now cast in ther comon glose, that Cyrill speake of the spirituall receauing and eating of Chrystes flesh For he teacheth more then in one place, that we are ioined to Chryst not onely spirituallie, but also after the flesh, by the eating of the same verie flesh. And to this purpose also tendeth this his disputacion in this sentence last alleadged, that he wolde proue the flesh of Chryst to geue life by the corporall touching of yt, and therfor yt geueth life to vs that corporallie do tast and eate the same. And therfor let not the Sacramentarie aske, *howe*, For as Chryst ascended aboue the course of nature of man : So he geueth him self in the Sacrament to be eaten aboue the order and course of the nature

B of man.

And now ye maie perceaue, wher the Aduersaries haue abvsed this scripture to proue that ther ys no reall presence of Chryst in the Sacrament, by cause they saie that Chryst by this text minded onelie to pluck the Disciples from their grosse thought of the carnall eating of him, to a spirituall manner of eating, and therfor here ys no reall flesh to be eaten. Wherupon they charge vs, not onely with the name, but also with the grosse erreure of the Capharnaites, that we (like as they did) do go farre wide from the true meaning of the scripture. But they are so busie in charging vs with the grosse carnalitie of the Capharnaites, and so curiouse in sifting of their spiritualtye, which they sifte so long and so finely, that they let all the fine flower of Chrystes heauenlie bread fall from them, and kepe nothing but the bare branne of the signifieng sign in their owne hande, which in dede ys the grosse bread they feed on.

The Sacramentaries sifte the Sacra. so fine that they leaue nothing but the brā for themselves.

C For, as ye haue heard, neither S. Augustin, nor S. Cyrill do so expownde yt that ther ys no reall presence of Chryst in the Sacrament, but that Chrystes minde was onely to remoue the carnall and grosse maner of eating whiche the Capharnaites had conceaued, of the whiche maner bothe these fathers haue made mencion. But as for the maner of our eating, ys no soche grosse and beastlie maner, as Chryst wolde remoue from the Capharnaites, but yt ys soche a maner as ys bothe reall, and yet spirituall, taught vnto vs by our Sauour Chryst himiself, and testified by his holie Church and set furth by the holie Fathers of the same, as yowe maie perceaue by S. Austen and S. Cyrill, who although they reprove the maner of the Capharnaites: yet they commend to vs the maner vsed and receaued in the Church.

THE FIVE AND THIRTETH CHAP. PROCEEDETH **E**

in the exposition of the same text, and endeth yt by
Euth. and Petrus Cluniacen.

In 6. Ioan.



Owe hauing heard one coople of the elder house expownding this text: we will heare one coople mo onely, expownde the same, and so ende yt, and passe to the next. *Enthymius* expownding this scripture writeth thus: *Si ergo videritis filium hominis ascendentem vbi erat prius,*

quid diceris? Loquitur de futura sui in caelum assumptione. Ascendentem, quoad humanitatem: vbi prius erat, quoad diuinitatem. Qui enim potest hanc carnem reddere caelestem,

*As easie for
Chryst to
make his
flesh meat
in the Sa.
as to make
it to ascēd.*

potest vtique ipsam cibum hominum efficere. What yf ye see the Sonné of man ascende vppe wher he was before, what will ye saie? saith *Enthymius*

He speaketh of the assumption of him self in to heauen, to come: what if ye see him ascending? *Ascending vppe, as touching his humanitie, where he was before, as touching his deitie. For he that can make his flesh heauenly, can also make the*

same meate of men. Note I prae yowe, that this authour by the possibilitie of

the worke of Chryst to make his flesh heauenly concludeth the possibilitie to make the same the meat of men, not grosslie after the rude phantasie of the Capharnaites, but verilie and reallie after the pleasure of Chryst.

*Argument
of the ascē-
sion vsed
by Chryst
Jo. vijs
vain to pro-
ue the spi-
rituall eat-
ing, but
good to pro-
ue the reall
eating of
his flesh.*

And that this authour meneth of the reall flesh of Chryst to be the meat of men, yt dothe most euidentlie appeare by his argument deduced wpon the possibilitie of Chryst in making his flesh heauenlie. For yf he had spoken of Chrystes flesh to be eaten spirituallie, ther neded no soche argument vpo possibilitie to be made vpon his verie reall flesh. For the flesh of Chryst was spirituallie the meate of the holie fathers in the olde lawe. Wherfor that neded not to be proued possible, which so manie yeates had ben in vse: but that was nedefull to be proued to be possible, which before was not in vse, whiche was that the verie flesh of Chryst shoulde be eaten of men reallie.

Yf the saing and mening of Chryst had ben, that the Iewes shoulde haue eaten his flesh spirituallie onelie, as the Aduersaries wolde haue yt, this argument of his ascension shoulde not haue neaded, but he might haue saied to them: As I gaue yower fathers Manna from heauen, that they eating yt shoulde also spirituallie eate me in a figure that I was then to come: So nowe ye shall eate a peice of bread, and drinke a cuppe of wine, in a figure, and for the remembrance of me, that I am comed, and haue suffred for yowe. This maner of eating of Chrystes flesh as yt was vsed of the good and beleuing Iewes, and well known to them both in Manna, and in the Paschall lambe: So if Chrystes mening had be to no further matter of eating his flesh but in soche sort, they wolde neuer haue staied, and sticked so moche at yt. But he ment the receipt of his flesh in dede. And therfor he verie well bringeth the possibilitie of two workes vpon one thing, namely that yt ys as possible for Chryst to make his flesh the meate of men, as yt was to make the flesh whiche was earthlie nowe to be haueuly, And so this Authour concludeth that the flesh of Chryst ys as reallie eaten of men, as yt ys made heauenlie of Chryst: But Chryst hath made yt heauenly. wherfore he maketh yt to be eaten reallie.

Petrus Clu-
niacen.

Of this scripture *Petrus Cluniacensis* maketh a verie goodlie exposition paraphrasticalle: *Si videritis filium hominis ascendentem vbi erat prius. Spiritus est qui vivificat, caro non prodest quicquam, hoc est, quia me hominem, inter homines videris,*

nihil

A nihil de me adhuc, quod ad hoc Sacramentum spectat, plusquam de alio homine sentire potestis. Et ideo carnaliter sapientes velut per frustra concisam carnem meam me vobis velle dare creditis. Sed postquam in cælum ascendero, postquam hanc carnem, de qua agitur, adhuc mortalem, in Deum glorificauero, tunc intelligetis, quia Spiritus est qui viuificat, hoc est spiritualliter intellecta, accepta viuificant. Caro autem non prodest quicquam, quia carnaliter intellecta mortificant. Dabo enim carnem meam hominibus, non more cadauerum detruendā, minuendā, consumendā, quia sic accepta caro mea non prodesset quicquā, sed dabo eam absque dolore diuidendam, absque imminutione partiendam, absque consumptione comedendam, quia Spiritus est, qui viuificat, & quia sic accepta, & intellecta caro mea vitam non mortalem, sed eternam percipientibus donat. What if ye see the Sonne of man ascende vppe where he was before? Yt ys the Spirit that quickneth, the flesh profiteth nothing, that ys, bicause ye see me a man among men, ye can nothing more vnderstand of me (for sumoche as apperteyneth to the Sacrament) then ye can of an other man. And therefore vnderstanding carnally, ye beleue that I will geue my flesh to yowe, as cutt in lumpes

B or peices, but after that I ascende into heauen, after that I shall glorifie this flesh, of the whiche we nowe speake, being yet mortall, into God: then ye shall vnderstand, that yt ys the Siprit that quickneth, that ys, that these my woordes spirituallly taken do quicken, but the flesh profiteth nothing. For carnally vnderstanded they kill. I will geue my flesh vnto men, not after the maner of dead karkases to be cutt in peices one from an other, to be diminished, to be consumed, For my flesh so taken should not profit anie thing, But I will geue yt withoute greif to be diuided, without diminucion to be parted, withoute consumption to be eaten. For yt ys the Spirit that quickneth. And my flesh so taken and vnderstanded, yt geueth to the receauers, not mortall life, but eternall. Thus farre Petrus Cluniacen.

This ys the
maner of
our Sacra-
mentaries.

This ys the
faish of all
catholikes

In this Authour as in the other before, ye see that expowndeh he not this saing of Chryst of his ascension into heauen, that the reall presence of his bodie shoulde not be in the Sacrament: but onely Chryst made mencion of his ascension to pull them from that grosse maner of eating of his flesh, that they thought he wolde geue them lumpes or peices of that his visible flesh

C in carnall and grosse maner, as a man wolde geue a peice of beof or mutton to one to eate. And that his bodie so eaten shoulde be dead, and so finally consumed, and therfor, yt self as they thought being mortall, they merueilled howe yt shoulde make the eaters of yt ymmortall, and howe yt being eaten and so consumed, and ended shoulde make the eaters of yt continue for euer and to haue none ende. To reforme this their vain and grosse ymagination, he tolde them of his ascension. But for his presence in the Sacrament, as the holie Churche beleueth and teacheth, his verie bodie in visible forme ys ascended, and yet the same verie bodie in substance ys present inuisible in the Sacrament, and ys wholly receaued of euery receauer. Whiche maner this authour dothe very well seetfurth when he saied in the person of Chryste: I will geue my flesh to men not after the maner of dead karkases to be cutt in peices, to be diminished, to be consumed (for my flesh so taken shoulde nothing profit) but I will geue my flesh withoute greif to be diuided, withoute diminucion to be parte, withoute consumption to be eaten. Thns ye maie perceaue that though the grosse maner of the vnbeleuing disciples be reprehended: yet the faithfull

D maner of the beleuing Chrystians ys approued, and therby also as the wrestling of this scripture ys espied: So ys their heresie by the same (truly nowe declared and expownded) reiected and refused. Wherefore I will nowe leaue this scripture and go to the next.

why Chryst
made men-
cion of hys
ascension
Iohn. vi.

Joan. 6.



*S*piritus est qui vivificat, caro non prodest quicquam. *It is the spirit that quickneth, the flesh profiteth nothing.* This text the Aduersaries haue not a litle triumphed on, and haue made yt so familiar, that boies and girles, coulede blatter this against Chrystes presence in the Sacrament. *The flesh profiteth nothing.* My saing therfor left aparte, I will laie the sainges and expositions of the Fathers before the reader, and then shall ye see whether these wicked schoolemasters haue not well taught their wicked scholers, and yonge ympes, to blaspheme Chrystes blessed flesh, saing that yt profiteth nothing, and also howe well they wrest the scripture, and violentlie plucke yt and teare yt, as yt were, from the natue sense. The first coople to shewe vs the exposition of this text, shall be S. Augustine and Chrysostom.

Tract. 27.
in Joan.

S. Augustine saith thus: *Quid est quod adiungit: Spiritus est qui vivificat, caro non prodest quicquam? Dicamus ei (patitur enim nos non contradicentes, sed nosce cupientes) O Domine magister bone, quomodo caro non prodest quicquam, cum tu dixeris, Nisi quis manducauerit carnem meam, & biberit sanguinem meum, non habebit in se vitam? An vita non prodest quicquam? & propter quid sumus, quod sumus, nisi vt habeamus vitam aeternam, quam tua carne promittis? Quid est ergo, Non prodest quicquam? Caro non prodest quicquam, sed quomodo illi intellexerunt. Carnem quippe sic intellexerunt, quomodo in cadauere dilaniatur, aut in macello venditur, non quomodo spiritu vegetatur. Propter sic dictum est: Caro non prodest quicquam, quomodo dictum est: Scientia inflat. Iam ergo debemus odisse scientiam? Absit. Et quid est, Scientia inflat? sola sine charitate. Ideo adiunxit: Charitas vero edificat. Adde ergo scientia charitatem, & vilis erit scientia, non per se, sed per charitatem. Sic & nunc, Caro non prodest quicquam, sed sola caro. Accedat Spiritus ad carnem quomodo accedit charitas ad scientiam, & prodest plurimum. Nam si caro nihil prodesset, Verbum caro non fieret, vt habitaret in nobis. Si per carnem multum nobis profuit Christus, quomodo caro nihil proderet? Sed per carnem spiritus aliquid pro salute nostra egit. Caro vas fuit, quod habebat attende, non quod erat. Apostoli missi sunt, nunquid caro ipsorum nihil nobis profuit? Si caro Apostolorum nobis profuit, caro Domini nihil potuit prodesse? Vnde enim ad nos sonus verbi, nisi per vocem carnis? Vnde filius? Vnde conscriptio? Ista omnia opera carnis sunt, sed agitante spiritu tanquam organum suum. Spiritus ergo est qui vivificat. Caro non prodest quicquam. Sicut illi intellexerunt carnem: non sic ego do ad manducandum carnem meam.*

*Spirit how
yt quick-
neth, and
flesh howe
yt profiteth
nothing.*

A long sentence of S. Augustine, but as profittable and pleasaunt, as yt ys long, whiche I bring whollie that the reader shoulde not be defrauded of the right meninge of S. Augustine vpon this scripture, and that the Aduersaries shoulde not haue occasion to reprehende that in vs, that so often they haue offended in, namelie to bring in a sentence of an Authour truncately so moch as apparantly wolde serue for their poupose, but not so moche as wolde trulie open the right meninge of the Authour in that matter. In this sentence thus alleaged ye shall perceauie the full minde of S. Augustin, for so moche as he thought necessarie to be saied for the explication of Chrystes minde in this scripture. Thus maie S. Augustines woordes be englished:

What ys yt then that he adioineth: *It is the spirit that quickneth, the flesh profiteth nothing?* Let vs saie vnto him, he suffreth vs, not against saing, but desiring to knowe: O Lorde, good master, howe doth the flesh profit nothing, seing thoue hauest saied: *Except a man eate my flesh, and drinke my bloode, he shall haue*

H

A *haue no life in him?* Doth not life profite anie thing? And for what be we, that we be, but that we maie haue eternall life, which thowe promiset by thy flesh? What ys yt then that the flesh profiteth nothing? The flesh profiteth nothing, but as they vnderstoode yt. They did so vnderstande the flesh, as yt ys torne in the dead karkas, or as yt ys solde in the shambles, not as yt ys quickned with the spirit. Therefore yt ys so saied: *the flesh profiteth nothing*, as yt ys saied: *that science doth puff vppe or make proude*. Shall we nowe therefore hate science? God forbidde. And what ys yt: Science doth puff vppe? Alo ne withoute charitie. Therefore he adioined: *Charitie edifieth*. Adde therefore to science charitie, and science shall be profitable, not by yt self, but by charitie. So also nowe the flesh profiteth nothing, but the flesh alone, let the spirit come to the flesh, as charitie cometh to science, and yt profiteth very moche. For if the flesh should profit nothing, the woorde shoulde not haue ben made flesh, that he might dwell among vs. Yf Chryst by the flesh hath profited vs moche, howe doth the flesh profit nothing? But the spirit by the flesh hath doen somewhat for our healthe. The flesh was the vessell, what

B yt had attend, not what yt was: The Apostles were sent, did not their flesh profit? yf the flesh of the Apostles did profit vs, coule the flesh of our Lord nothing profit? Fro whence came the sownde of the worde to vs, but by the voice of the flesh: from whence the stile? from whence the writing? All these workes be of the flesh, but the Spirit mouing yt as his organ. Therefore yt ys *the Spirit that doth quickeneth, the flesh profiteth nothing*. As they do vnderstande the flesh: So do not I geue my flesh to be eaten. Thus farre S. Augustine.

Nowe weigh, gentle Reader, whether the flesh of Chryst doth profite anie thing or no. Nowe weigh also whether this scripture doth any one iorte speake or make against Chrystes blessed flesh in the Sacrament. The catholique faith teacheth not that the flesh of Chryst ys geuen in the Sacramēt as peices or lumpes of flesh betorn oute of a dead karkas, neither that the flesh of Chryst ys there as yt ys in the shambles, nor that yt ys a pure naturall flesh without the spirite, nor the flesh of a person that ys onelic man, for so vnderstanded as they did vnderstand yt, saith S. Augustine, yt profiteth nothing. But the flesh of Chryst of the good catholiques ys beleued to be in the Sacrament, not as the flesh of a pure man, but as the flesh of God: not diuided from the Godhead, but inseparabic euermore conioined to the same, not grossly as in the shambles but spirituallie, and yet verilie and realie, as a diuine flesh in misterie, not torn as oute of a dead karkas by peices to be geue abroade to the people, but (as *Petrus Cluniacensis* saith) yt ys parted, euery mā without diminucio euerie one receauing whol Chryst. Neither yt ys eatē, that therby yt ys cōsumed, but yt ys eatē and yet euer remaineth (as *the Church* saith) *Nec sumptus, absumitur*. neither being receaued yt ys cōsumed.

This ys the catholique faith against the whiche this scripture doth nothing speake, but rather with yt, For as S. Augustine saith: The flesh of Chryste taken as yt ys quickned with the Spirit, that ys, with the Godhead, and as the flesh of God, yt profiteth moche, which flesh ys so taken of the faithfull. And therfor the Sacramentaries maie be ashamed and moche repent of ther wicked blasphemie, wherwith they haue blasphemed the true

D catholique faith of Chryste, calling yt the grosse and vain imaginacions of the Capharnaites, with soche like impieties: seing that the faith ys pure, perfect and agreable to godds woorde, and nothings agreeing with the vanities of these grosse men. After whose grosse maner as the flesh profiteth nothing:

*The present
ceof Chrysts
flesh in the
Sacr. after
the catholi-
que faith.*

*The flesh
of Chryst
receaued as
the flesh of
God profit-
eth moche.*

Chryst ge-
ueth his
flesh in sub-
stance veri-
lie, but not
in rude ma-
ner grosse-
lie.

nothing: So after that maner Chryst doth not geue his flesh, as S. Augusti-
ne in the person of Chryst concludeth his exposition, sainge: *Sicut illi intel-
lexerunt carnem, non sic ego do ad manducandum carnem meam.* As they did vnder-
stande the flesh, so do not I geue my flesh to be eaten. In the whiche wordes
saint Augustin dothe insinuate to vs that Chryst dothe geue vs the same
his flesh to eate, but not after that maner For the substance ys not here de-
nied of the thing that ys geuen, but the maner, whiche he signifieth plain-
lie when saith: *As they did vnderstande flesh: so do I not geue my flesh.* of
the whiche this foloweth well: I do geue my flesh, but not as they
vnderstande yt.

The like we yse in common speache, as whē we saie: we be no foche men as
yowetake vs to be: we graunt the substance of the thing, that we be men:
but saing (no foche men) we denie but the condiciō or maner of the thing, and
not the thing yt self. So he saing: I do not geue my flesh as they did vnder-
stand, the maner onely ys denied, but the thing ys rather admitted, and
affirmed.

Chryst.
hom. 46. in
Joannem.

I am compelled to leaue S. Augustine, least I shoulde be to tedious to
the reader, and turne me to his yockfellowe in this place, Chrysostom,
who handling this scripture saith thus: *Quid igitur caro non prodest quicquam?*
Non de ipsa carne dicit, absit, sed de his qui carnaliter accipiunt, que dicuntur. Quid autē
est carnaliter intelligere? simpliciter ut res dicuntur, neque aliud quippiam excogitare.
Non enim ista iudicanda sunt que videntur, sed mysteria omnia interioribus oculis conside-
randa, hoc est, spiritualiter. Qui non manducat meam carnem, & bibit meum sanguinem,
non habet vitam in semetipso. Quomodo nihil prodest caro, sine qua nemo potest viuere?
Vide quod ea particula, Caro non prodest quicquam, non de ipsa carne, sed de carnali audi-
tione dictum est. What then? Doth the flesh profit nothing? He speaketh yt

Caro non
prod. ys
not spoken
of the flesh
of Chryst,
as being
the flesh of
God.

not of that flesh (God forbidde) but of these that carnally take these thin-
ges, that be spoken. But what ys yt to vnderstande carnallie? Plainlie as the
thinges be spoken, neither to thinke anie other thing. Not so are thinges
that be seen to be iudged: But all misteries are to be considered with the in-
warde eies. that ys spirituallie He that doth not eate my flesh, and drinke
my bloode, hath no life in him self. Howe dothe the flesh profite nothing
without the whiche no man can liue? See, that that particle (*the flesh pro-*
fiteth nothing) ys not spoken of that flesh, but of the carnall hearinge. Thus
Chrysostom,

He needeth no expositour to open and expownd his exposition. For at
the first seight he maketh yt manifest, that this saing of Chryst: *The flesh pro-*
fiteth nothing, ys not to be vnderstanded of the flesh of Chryst. *Non de ipsa car-*
ne dictum est. yt ys not spoken of that flesh of Chryst, saith he. And in the ende
of his saing again he saith: *Vide quod ipsa particula, Caro non prodest quicquam, non*
de ipsa carne dictum est. See that, that particle (*the flesh profiteth nothing*) ys not
spoken of that flesh, mening the flesh of Chryst. What vngodly schoolemas-
ters and impudent be these that teache their vngodly disciples so to vnder-
stand this scripture, as two of the most famous Fathers of Chrystes Church
vnderstand yt (as ye heare) to the plain contrarie. Thei saie the flesh of
Chryst ys not in the Sacrament, for the flesh profiteth nothing: But that
the flesh of Chryst ys in the Sacrament, and so being receaued doth profite
bothe these Fathers and other also, haue, and shall hereafter testifie against
them. Therfor I will not trooble thee, Reader, with anie longer inueighing
against them, more then ordinarie processe by me intended shall inueigh.
Whiche I trust shall be soche, that euery authour that shall be brought, shall
impugn

A impugn their wicked doctrine, and maintein the true faith of Chrysts catholique Church, I will therfore proceade to induce mo wittneses.

THE SEVEN AND THIRTEETH CHAP. PRO.

ceaderth vpon the same text by Theophilact and S. Bernard.

Theophilact geueth a breif testimonie of hys vnderstanding of this text, writing thus: *Spiritus est qui viuificat: Caro non prodest quicquam. Quoniam (vt saepe diximus) carnaliter exponentes ea quae dicebantur à Christo, offendeantur, dicit quia spiritualiter intelligenda sunt, quae dicuntur à me, hoc est prodesse. Caro autē, hoc est, carnaliter illa exponere, nihil prodest. Sed offendiculi occasio fit. Sic ergo illi qui carnaliter audiebāt, quae à Christo dicebantur, offendeantur. Yt ys the Spirit that quickneth, the flesh profiteth nothing. For that (as we haue oftē saied) that they expownding those things carnallie*

B which were saied of Chryst, were offended, he saied that they are spiritually to be vnderstanded, that be saied of me, that ys to profite. But the flesh, that ys carnallie to expownde, doth nothing profite, but ys made occasion of offence or flaunder. So they that carnallie did heare those thinges, whiche were spoken of Chryst were offended. Thus Theophilact.

In whiche woordes ye se nothing spoken against the flesh of Chryst in the Sacrament. He bendeth not himself to expownde this scripture against yt, as Chrystes enemies haue doen: but he bendeth himself to expownde yt so as Chrystes very minde maie be opened vnto vs. Which was to teache the Capharnaites spirituallie to vnderstande Chrystes woordes, which he spake of the eating and drinking of hys flesh and bloode. Whiche woordes yf they were vnderstanded spirituallie they did profite. Yf they were vnderstanded carnallie, they did not profite. But he doth not saie that Chrystes flesh in the Sacrament profiteth nothing. But here will the Sacramentaries object and saie, this ys the thing that we wolde, that Chrystes woordes should be taken spirituallie, that the eating whiche Chryst speaketh of, should be taken not for a corporall or carnall eating, but for a spirituall eating, which ys (beleuing) ad his flesh not for that carnall flesh of hys naturall bodie, but for hys spirituall flesh, that ys for the meritte, benefitt, vertue or grace that cometh to vs by hys naturall flesh. And therfor the papistes (as they terme them) vnderstanding these woordes of Chryst carnally, as to saie, that they do eate Chrystes very flesh really in the Sacrament, are verie Capharnaites, and the flesh profiteth them nothing.

Ye saie very well, and ye seem in yowr owne conceit to haue made a strōg argument. But weigh well the authour that ye haue grownded yowr argument vpon. Yt ys Theophilact, who saith that Chrystes woordes must be vnderstanded spirituallie. And euen so saie all the Catholiques, whom yt liketh yow to call Papistes and Capharnaites. And what ys the spirituall vnderstanding of Chrystes woordes by Theophilact? that we should onely beleue Chryst to haue died, and shedde hys bloode for vs? and that we be partakers of the meritte of the same? Call to minde howe he expownded these woordes of Chryst: *Panis quem ego dabo caro mea est.*

D The bread that I will geue ys my flesh: and ther shall ye perceaue the vnderstanding of Chrystes woordes, that he meneth of. He saith ther these woordes. Take heed that the bread whiche ys eaten of vs in the mysteries ys not onely a

Obiectiō of
the Sacra-
mentaries
for the spi-
rituall ea-
ting.

Thāswer to
the former
object.

*Spirituell
vnderstan-
ding what
yt ys.*

figure of our Lorde bodie, but the very flesh of our Lorde. For he did not saie, The bread that I will geue ys a figure of my flesh, but yt ys my flesh. And howe yt cometh to passe that this bread shoulde be the very flesh of Chryst, and by whom yt ys so compased and wrought, the same Theophilact furthwith declareth. That bread (saith he) ys transformed with the secret woordes by the mysticall benediction, and the coming of the holy Gost into the flesh of our Lorde. Thys ys the spirituall vnderstanding of Theophilact, which ys in dede a spirituall vnderstanding. For yf that be spirituall that ys wrought hy the worke of the Spiritt of God, and that ys aboue the reason of man, and ys not with in the compasse of sensuall knowledge, but ys apprehended and knowen onely by faith, then ys this a spirituall vnderstanding. That yt ys wrought by the Spiritt of God, this Authour doth testifie, that yt ys aboue naturall reason, yt ys manifest. For ther ys no naturall mean vied in the doing of yt. That yt ys not within the compasse and the knowledge of the senseis, this Authour also doth ther shewe. And howe (saith he) yt ys, that yt doth not appeare flesh to ys, but bread? That we shoulde not (saith he) abhorre from the eating of yt. For yf yt shoulde haue appeared flesh, we shoulde haue had no pleasure to the Communion. But nowe our Lorde condescending to our infirmite, the mysticall meat appeareth soche, as we haue ben otherwise accustomed withall.

*Serm. ad in-
fantes.*

This flesh then of Chryst ys not seen of vs. And so trulie ys yt not perceaued of anie sense. And therfor for somoch as yt ys perceaued by no lense, but that faith ys of hearing, in that respect yt maie also be called spirituall. What ys knowen in the Sacrament by senseis and what aught to be knowen by faith S. Augustin also teacheth saing: *Quod videtur in altari panis & calix est, quod etiam oculi vestri renuntiant. Quod autem fides postulat instruenda, panis est corpus, calix est sanguis. Potest animo cuiuspiam cogitatio talis suboriri. Dominus Iesus Christus nouimus vnde carnem acceperit, de Virgine Maria scilicet, nutritus est, creuit, sepultus est, resurrexit, coelum ascendit, illuc lenauit corpus suum, vnde venturus est iudicare viuos & mortuos. Ibi est modo sedens ad dextram Patris, quomodo ergo panis corpus eius? vel quod habet calix, quomodo est sanguis eius? Ista ideo, fratres, dicuntur sacramenta, quia in eis aliud videtur, aliud intelligitur. Quod videtur speciem habet corporalem, quod intelligitur fructum habet spirituale.* That ye do see in the aultar, yt ys bread and the cuppe, which also yowr eyes do shewe yowe, but that faith requireth to be instructed, the bread ys the bodie, and the cuppe ys the bloode. But in the minde of som bodie soch a thought maie ryse. We knowe from whence our Lorde Iesus Chryste hath taken flesh, that ys, of the virgen Marie, he was nourished, he did growe, he was buried, he did rise, he hath ascended into heauen, thither he hath lifted vppe hys bodie from whence yt shall come to iudge the quicke and the dead. Ther ys he nowe sitting at the right hande of the Father. Howe then ys the bread hys bodie? or that the chalice hath, howe ys yt hys bloode? Bretheren, therefore these thinges be called Sacramentes, bicause ther ys one thing seen in them, and an other vnderstanded. That whiche ys seen hath a corporall forme that which ys vnderstanded hath a spirituall fruit or profyt. Thus farre saint Augustine.

*A plain
saing of S.
August. for
the Procla-
mer.*

*Senses and
faith iudge
diuerselie.*

In the whiche woordes S. Augustin doth plainly open what ys iudged to be in the Sacrament by the iudgement of the senseis, and what by the iudgement of faith. The eyes iudge yt bread, and a cuppe of wine, but faith iudgeth that, that the eyes haue iudged bread, to be the hodie of Christ and that, that by the senseis ys iudged wine, to be the blood of Chryst.

Then

A Then yf the bodie of Chryft be not knowen in the Sacrament by anye other knowledge, then by the knowledg of the faith, then yt ys no carnall knowledge, but a spirituall knowledg: yfso, then we vnderstande Chrystes woordes spirituallly and not as the Capharnaïtes carnallie (as the Sacramentaries do slanderously charge vs) but like lowlie subiectes vnto our master Chryft, struiuing against our naturall knowledge, and though euen by faith we can not comprehend the wholl myserie: yet for that he hath saied yt we beleue yt so to be, as *Algerus* werie well to this pourpose saith.

*Dum in mysterio, quod non est apparet, quod est occultatur, fidei lucta proponitur, vt meritum augeatur. Dum contra hoc quod videtur, credens quod non videtur, de credita intus veritate, de suprata exterius falsitate, duplicem assequitur gratiam. Cetera enim Christi miracula, cum sint infidelibus in signum vt conuertantur, hoc solum fidelibus datur ad meritum, vt illo erudiantur. In illis enim quae Deus in extrinseca materia fecit, roboratur fides. In hoc autem solo quod ex seipso facit, fides exercitatur, vt victa, et inuicta facilius coronetur. Victa, inquam, ne comprehendat, sed inuicta, ne diffidat, dum exteriores quidem sensus obiecta panis, & vini speciem, colore, odore, & sapore, ipsum quod fuerat mentiendo, panem & vinum quod non est nituntur instruere. Interior autem intellectus ipsum quod est, corpus scilicet Christi contemplans nec comprehendere sufficiens, non tamen desistit credere. While in the myserie that that ys not appeareth, that that ys ys hidden, bat. taill vnto faith ys propownded, that meritte maie be encreased, while that against yt that ys seen, beleuing yt that ys not seen of the beleued inwardly veritie, of the ouercomed outward falsitie, she getteth duple grace. For other miracles of Chryft, wher they be to the vnfaithfull for a sign, that they maie conuerte, this alone ys geuen to the faithfull to merite, that by yt thei maie be taught. In those miracles, that God did make in an owtwarde matter, faith ys strenghtned. In this alone that he maketh of himself, faith ys exercised, that being ouercomed, and vnouercomed, she maie be more easilie crowned. I saie ouercomed that she can not comprehend, vnouercomed, that she distrust not, while the outward senseis by the formes of bread and wine obiected, the coloure, the fauour and the taste, falsly saing to be yt that yt was, doo laboure to affirme yt bread and wine, which yt ys not. But the inwarde vnderstanding, beholding yt, that yt ys, that ys to saie, the bodie of Chryste, neither being able to comprehend yt, ceaseth not yet to beleue. Thus farre *Algerus*.*

Thus farre be we from the Capharnaïtes that wher they rested within the cōpasse of carnall knowledg ad vnderstanding, we flie to the height of faiths erudition, and so leauing carnall knowledge, mete for the senseis, we accept, and cleaue to that ys spirituall, according to the instruction of faith. Therefore feing that nothing ys taught of the catholique Church, or beleued, as cōcerning Chrysts very bodie in the Sacrament, that cometh vnder natural knowlege, either of reason, or of the senseis: what blinde malice ys ther in the Aduerfaries to call vs carnall Capharnaïtes, who iudged of Chryft no otherwise then by naturall reason and senseis? Yf they will saie, that we be carnall, bicause we beleue Chrystes diuine flesh miraculousslie by the diuine power to be in the Sacrament, and verilie to be receaued of the faithfull: then maie they call vs carnall bicause we beleue the same flesh to be vnited to the Godhead in vnitie of person, and nowe to be exalted aboue all creatures, and to be at the right hande of God the Father. For what more carnallitie ys yt to beleue the bodie of Chryft to be in the Sacrament, then to beleue the same bodie, to be at the right hand of God the Father?

*Algerus li.
2 ca. 3.*

*Faith ouer
comed and
not ouerco-
med in the
mysterie of
the Sacr.*

*Capharnaï-
tes iudged
only by rea-
son and sen-
ses.*

To beleue
Chrystes
flesh to be
in the Sacr.
ys a spiritu
all faith.

For as the power of God woorketh the one: So yt woorketh the other. And as by the scriptures we be certified of the one: So be we therby also certified of the other. And therfor as all faith concerning Chrystes bodie, as hys incarnation, passion, resurrection, and ascension, ys spirituall and not carnall, though yt be aboute Chrystes flesh: So ys the faith beleuing the same flesh to be in the Sacrament, a spirituall faith. And the beleuers in that respect, be likewise spirituall, and not carnall.

And Albeit yt were necessarie of this to haue saied more, for that the Adversaries haue moch delighted themselves with their spiritualitie, and haue moche flattered themselves to be by this their heresie right spirituall, when in dede they be therby verie carnall (*heresie being a worke of the flesh*) and haue thought themselves with this alone cleane to abolish the name of the catholique Church, and the memorie of the same from the earth, the contrary effect wherof they haue seen: yet for that I see the matter so to fall oute that this rude booke will exceed the quantitie and proporcion by me intended to the more trooble of the reader, and for that I haue ben longer vpon Theophilact then I minded. I will breiflie touche his yockefelowe S. Bernarde and so ende this chapter.

Bernard.
serm. 33. in
Cant.

Thus writeth S. Bernarde. *Quis non illic vehementer cupiat pasci, & propter pacem, & propter adipem, & propter satietatem? Nihil ibi formidatur, nihil fastiditur, nihil deficit. Tanta habitatio Paradisus: dulce pabulum, verbum: opulentia multa, nimis eternitas. Habeo & ego verbum, sed in carne: & mihi apponitur veritas, sed in Sacramento. Angelus ex adipe frumenti saginatur, & nudo saturatur grano: me oportet interim quodam sacramenti cortice esse contentum, carnis fursure, literæ palea, velamine fidei. Et hæc talia sunt, quæ gustata adferunt mortem, si non primitiis Spiritus quantulumcunque accipiant condimentum. Prorsus mors mihi in olla, nisi ex propheta farinula dulcoretur. Denique absque Spiritu, & Sacramentum ad iudicium sumitur, & caro non prodest quicquam, & litera occidit, & fides mortua est: sed Spiritus est qui viuificat, ut viuam in eis.* Who desireth not carnellie ther to be fedde, both for peace, and for the fatte, and for satietie? Ther ys nothing feared, nothing loathed, nothing lacking. Ther ys Paradise a saif habitation: the woorde, a swete foode: eternitie, great abundance. I also haue the woorde, but in the flesh: and the veritie ys sett before me, but in the Sacrament. The Angell ys fedde of the fatte of the qwheat, and ys filled or satisfied with the open corne in seight. In the mean while I must be contented with a certain barke of the Sacrament, with the branne of the flesh, with the chaffe of the letter, with the veil or couering of faith, and these thinges be soche that being tasted they bring death, yf of the first fruites of the Spiritte thei take not some maner of seasoning, my death ys surely in the pottle except yt be made sweete with the Prophetes meall. Lastly withoute the Spirit the Sacrament also ys taken to condemnation: and the flesh profiteth nothing at all: and the letter killeth: and faith ys dead: but yt ys the Spiritte, that geueth life, that I maie liue in them. Thus moche S. Bernarde.

The veritie
of Chry-
stes flesh ys
setfurth be
fore vs in
the Sacr.

Who in this chapter, shewing the great difference betwixt this present life and the blessed life to come, openeth the commodities of the one, and the incommodities of the other: the perfection of the one, and the imperfection of the other, among which to our purpose he saith: *that Paradise ys a saif habitation, Ther the Sonne of God ys the swete foode.* Wherunto comparing the state of this life, he saith: *I also haue the woorde the Sonne of God, but in the flesh: the veritie ys setfurth before me, but in the Sacrament,*

Here

A Here first note that the veritie ys settfurth in the Sacrament, and not a bare figure: and yet this Sacrament, though yt hath the veritie yet yf yt be receaued withoute the Spirit, yt ys (*saieth saint Bernard*) receaued to condemnation. For the flesh profiteth nothing. But yt ys the Spirit that geueth life. The spirit, as before ye haue ben taught of Chrysostom and Cyrill, ys taken two maner of waies: either for a spirituall vnderstanding in beleuing, and therbie vnderstanding the verie flesh of Chryst to be verilie in the Sacrament, not after a grosse maner to be cutte oute to vs in Lumpes (*as the Capharnaites vnderstood yt*) but spirituallie, and yet verilie, vnspeakeable, and yet credible by the worke of Gods powre euen verie wholl Chryst: orells for the flesh of Chryst as a diuine or godlie flesh vnited to the spirit, whiche ys the Godhead, and so becomed nowe spirituall, and quickning, able to geue life, for that yt ys the flesh not of a sole man, but the flesh of God.

*Spirit tak
two maner
of waies.*

B Nowe *saieth S. Bernard*, the veritie ys in the Sacrament, the verie flesh of Chryst ys ther receaued, but yf yt be receaued withoute the spirit (*as ys declared*) the flesh alone profiteth nothing, yf ye ioin the spirit to the flesh (*as saint Augustin willett you*) the flesh profiteth moche. For to take the flesh alone, and so to vnderstand carnallie, the flesh profiteth nothing. Thus maie ye perceauie howe holie Bernarde with the rest agreeth, that he placeth not so the spiritte, that he expellerth the flesh of Chryst from the Sacrament, as the Aduersarie doth, but he ioineth the veritie of the flesh and the spirit together, and so stand they in moche amitie, and do greatly profit the beleuers.

THE EIGHT AND THIRTETH CAAP. EN.

derth the exposition of this text by Euthymius and Lyr.

C **N**owe fearing with prolixitie to be tedious, I will breislie heare the testimonie of one coople mo expownding this text nowe in hand, and so end the same. *Euthymius* writeth thus: *Spiritus est qui viuificat. Spiritum nunc vocat intellectum spiritualem eorum que dicta sunt. Similiter et carnem intelligere ea carnaliter. Non enim de carne ipsius que viuificat, nunc sermo est. Aut ergo: Haec spiritualiter intelligere vitam prabet, quam supra dixi: carnaliter vero intelligere, non prodest quicquam.* Yt ys the Spiritte that quickneth. He calleth the Spirit nowe the spirituall vnderstanding of those thinges that be spoken. Likewise the flesh carnallie to vnderstande. For nowe he speaketh not of hys flesh that quickneth. He *saieth* therefore to vnderstand these thinges spirituallie, yt geueth life, whiche I spoke of before. But carnallie to vnderstand them yt profiteth nothing.

*Euthy. in 8
Ioan.*

D I shall not nede to note the woordes of this Authour, for all the authours yet alleadged drawe so iustly by one line, that almost they speake all one maner of woordes, euen from the first to the last, aswell the later writers, as the most auncient. For this man with Chrysostom and Augustine *saieth*: that this scripture: *the flesh profiteth nothing*: ys not spoken of the flesh of Chryst, which doth quicken: but of carnall vnderstanding, of the whiche ye haue not a fewe times hearde. He *saieth* also that these woordes, *the Spirit dothe quicken*: are to be vnderstanded of spirituall vnderstanding of the woordes of Chryste spoken of this mysterie, what the spirituall vnderstanding of Chrystes woordes be, this authour hath shewed throuhout

this proceſſe. But breiflie vpon theſe woordes of Chryſte: *My fleſh ys meat in dede*: This (ſaieth he) Chryſt ſaied, confirming that he neither ſpake in darke maner of ſpeache, neither in parables. Then (as ther was delared, aſwel vpon Chryſt as alſo vpon this Authour) yf ther be no darke maner of ſpeache nor parable in thoſe woordes of Chryſt: then we eate Chryſtes very fleſh reallie, and not in a figure, which yet ſo taken and vnderſtanded, ys ſpirituallie taken and vnderſtanded after this Authour, and other, which likewiſe haue vnderſtanded yt, as before appeareth. And the like ſhall yow perceaue in the Authour that foloweth, who ys Lyra, who for an expoſition of this ſcripture writeth thus:

Lyra in 6.
Ioan.

Spiritus eſt qui viuificat. Quia dixerat carnem ſuam eſſe cibum neceſſarium ad ſalutem; & ipſi intelligebant hoc, ac ſi daretur in propria ſpecie, ſicut laniatur, vel veditur in macello, quod eſt horribile, ideo tollit hunc intellectū, dicens: Spiritus eſt qui viuificat, quaſi dicat: Verba qua dixi ſpirituale habent ſenſum, & ſic viuificant. Caro autē non prodeſt quicquam, quia caro Chriſti manducata eo modo quo intelligebant, non eſſet utilis, ſed magis horribilis. Yt ys the ſpiritte that quickneth, the fleſh profiteth, nothing. For bicauſe he had ſaied, that hys fleſh ys a neceſſarie meat to ſaluacion, and they did vnderſtande yt, as though yt ſhoulde be geuen in his owne forme, as yt ys cut and ſolde in the Shambles, which ys horrible, therfore he taketh awaie that vnderſtanding, ſaing: Yt ys the ſpiritte that quickneth, as who ſhoulde ſaie: The woordes that I haue ſpoken haue a ſpirituall ſenſe, and ſo they quicken, but fleſh profiteth nothing, for the fleſh of Chryſt eatē after that maner, that they did vnderſtand, ſhould not be profitable, but rather horrible. Thus Lyra.

In this expoſition ye doe alſo ſee the groſſe maner of the Capharnaïtes, who (as ye haue hearde) thought the fleſh of Chryſt ſhould be geuen vnto the, as yrys cutt or ſolde in the ſhambles, in his own propre forme and maner, that ys as verie peices of fleſh both in ſeight and ſubſtance, to be reſused. For this maner of vnderſtanding ys groſſe and carnall, and therfore theſe woordes muſt haue ſaied this Authour a ſpirituall ſenſe. What ſpirituall ſenſe alſo this Authour vnderſtandeth of Chryſtes woordes, yt appeareth well in the expoſition of theſe woordes of Chryſt: *My fleſh ys meat in dede*, &c. When this Authour ſaith, as before ys alleadged that by this text waſhewed the veritie of the Sacrament. For Chryſt did often ſpeake to hys Diſciples in Parables, and therfor leaſt yt ſhould be beleued that hys fleſh ſhoulde be contained in the Sacrament onely as in a ſigne, therfore to remoue this, he ſaith: *My fleſh ys meat in dede*, for here yt ys taken reallie, and not figuratiuelye. Marke that he ſaith reallie, and yet he accompteth this a ſpirituall vnderſtanding, as yt ys in dede, as before ys declared, though the Aduerſaries liſting yt ſo finely vntill they make yt nothing, ſaie that we be carnall, carnallie vnderſtanding the woordes of Chryſt. But God bring them from ther carnall hereſie.

THE NINE AND THIRTETH CHAP. BE-

ginneeth the expoſition of the next text by ſainct Auguſtin, and Cyrill.

NOwe we come to the laſt ſcripture that treateth of this matter in the ſixt of ſainct Iohn, which being appendent, hath almoſt the ſame vnderſtanding that the laſt ſcripture before hath. *Verba quę ego locutus ſum vobis, ſpiritus & vita ſunt.* The woordes that I haue ſpoken to yow are ſpirit and life. I will not detein the reader, but euen furthwith heare the Fathers expownd this ſcripture.

And

A And first S. Augustin, who writeth thus: *Quid est spiritus & vita sunt? Spiritualliter intelligenda sunt. Intellexisti spiritualliter? Spiritus & vita sunt. Intellexisti carnaliter? etiam sic illa spiritus & vita sunt, sed tibi non sunt.* What ys yt: The wordes that I haue spoken to yowe, are spirit and life? They are spirituallie to be vnderstanded. Hauest thoue vnderstanded them spirituallie? They are spirit and life. Hauest thoue vnderstanded them carnally? Euen so also are they spirit and life, but to thee they be not. Thus he.

What S. Augustine meneth by carnall vnderstanding ye haue hearde more then once by his owne wordes alleaged. that ys, to vnderstand that we shoulde eate the flesh of Chryst in the verie forme and maner of flesh cutt oute to vs in morselles or peices, as flesh ys cutte oute and solde in the shambles. And not onely so, but to take yt as the flesh of an onely naturall man and not as the flesh of the Sonne of God, and to be of that weake and base degree, that yt shoulde be mortall, and consumptible, not able to geue life euerlasting to them that shoulde woorthilie eate yt, neit her for euer to endure, and continue and neuer to haue ende. This (if yowe haue marked the sainges of S. Augustine, Chrysostom, and Cyrill) ys to vnderstand Chryst carnallie Which maner of vnderstanding ther ys no good chrystian hath. But these wordes of them are vnderstanded spirituallie.

And what ys the spirituall vnderstanding of this processe of Chryst, for the eating of his flesh, yt hath ben by manie places of S. Augustin alledged, declared. But at this present to be short, these his wordes maie declare. *Caro eius est &c.* Yt ys his flesh, whiche we take couered vnder the forme of bread, and his bloode, whiche we do drinke vnder the forme, and taste of wine. This ys the spirituall vnderstanding of S. Augustin, as concerning the substance of the Sacrament, although ther be an other maner of spirituall vnderstanding, whiche both he and all the holie Fathers, and all good catholique men doo beleue, receaue, and approue, and do not denie this spirituall maner, but both must be ioined, and concur in euery good chrystian man, yf time and condicion will serue, as before ys saied.

C Nowe what S. Cyrill saith, whom here we place with S. Augustine, Let vs heare: *Verba qua ego locutus sum vobis, spiritus & vita sunt. Totum corpus suum viuifica spiritus virtute plenum esse ostendit. Spiritum enim hic ipsam carnem suam nuncupauit, non quia carnis naturam amiserit, & in spiritum mutata sit. sed quia summe cum eo coniuncta, totam viuificandi vim hausit. Nec indecenter hoc dictum quisquam existimet. Nam qui Domino conglutinetur, vnus cum eo spiritus est. Quomodo igitur caro sua vna cum eo non appllabitur? Huiusmodi ergo est, quod dicitur: Putatis me dixisse viuificum natura sui esse terrestre, & mortale hoc corpus, ego vero de spiritu & vita locutus sum. Non enim natura carnis secundum se viuificare potest, sed virtus ipsius spiritus, viuificantem carnem reddidit. Verba ergo qua locutus sum, id est, ea qua locutus sum vobis, sunt spiritus & vita, qua ipsa etiam caro mea viuificat.* The wordes, which I haue spokē vnto yowe are spirit and life. He sheweth all his whol bodie to be full of the quickning power of the spiritte. For he calleth here the spiritte his verie flesh, not that yt hath lest of the nature of flesh, and ys chaunged into a spirit: but bicause being excellently conioined with him, yt hath taken the wholl power to quickē. Neither let anie man thinke this, to be spokē vndecētlie. For he that ys surely ioined to our Lorde, ys one spirit with him, howe then shall not his flesh be called one with our Lord? Yt ys therfor after this fashiō that ys saied: ye thinke me to haue saied, this mortall and earthlie bodie of the owne nature

Sup. ca. 23

Spiritual
vnderstand-
ing of the
SacramentCa. 24. in
6. 70 an.The verie
flesh of
Chryst cal-
led spirit.

ture to be quicking or geuing life. but I haue spoken of spiritt and life. For **E** the nature of the flesh yt self cā not geue life. But the power of the Spiritt, hath made the flesh geuing life. The woordes therfor that I haue spokē, that ys, the thinges that I haue spokē vnto yowe, are spiritt and life, by the which the same my flesh also doth liue, and ys quickning. Thus farre S. Cyrill.

In whiche woordes, yt ys easie to be perceaued that wher S. Augustine before expownding these woordes of Chryst, saied, that they are to be vnderstanded spirituallie, this authour, as yt were expownding him and the woordes of Chryst, saith, that so they are to be expownded spirituallie, not by an expositiō of a singular imagined spirituall maner of vnderstanding, that shall be so spirituall that yt shall vtterly denie Chrystes flesh, but the verie reall and naturall flesh of Chryst, for that yt ys so inteirly iointed to the God head, which Cyrill here calleth the Spirit, yt ys soche a spirituall flesh that yt maie be called also the Spirit, as S. Hierom also for like consideracion, and for that yt ys so exalted, calleth yt the diuine flesh. So that S. Cyrill vnderstādeth Chryst, that wher he saied, *the woordes that I haue spoken to yowe are spirit and life*: yt ys thus to be vnderstādeth, that the flesh of Chryst ys spirit and **E** life. And therfor the Aduersaries seme to be carnall and grosse, that wher the se holie Fathers vnderstāde the verie flesh of Chryst to be a spirituall flesh for cōsideracions aboue specified, they maliciousslie and despitefullie to the great derogacion of so high a misterie, call vs Capharnaites, as though we shoulde receaue nothing but carnall flesh, the flesh of an onelie bare naturall man, and not the flesh of Chryst, whiche being inseparablie iointed to the God head, and therefore the very flesh of God, ende wed with the power of the same Godhead to geue life, ys called both Spirit and life, and so ys bothe very naturall, and yet spirituall flesh. And therfor the catholique people receaue Chrystes verie reall flesh spirituallie, bicause yt ys a spirituall flesh, and also by cause yt ys knowen with a spirituall knowledg, not with the knowledg of naturall reason, nor with the knowledge of carnall senseis, but with the spiritual knowledge of faith, which beleueth that in the Sacrament, that reason can not comprehend, nor the senses perceau.

*Sacramen-
taries are
Capharnai-
tes.*

*The flesh
of Chryst ys
both natu-
rall and spi-
rituall.*

*Alger li. 2.
cap. 3.*

*Conflict of
faith with
reason and
senses.*

And so as, *Algerius* saith. *Et si sciri non potest: credi potest, quia quod videtur non materiale corpus panis est, sed species corporalis. Quod autem intelligitur Christus est, qui omnia quaecunque vult in caelo et in terra potest. Sicque dum exteriorum sensuum testimonio non acquiescit, nec interiori inquisitione comprehendens, de veritate tamen non titubat, fit per Dei gratiam ut in tali suo agone fides nostra exerceatur, exercendo augeatur, augendo perficiatur, perfecta coronetur.* Although yt can not be known: yet yt maie be beleued, for that that ys seen ys not the material bodie of bread, but the forme of bread, but that that ys vnderstanded ys Chryst, who can doe all thinges that he will in heauen and in earth, and so while man doth not agree to the wittnesse of the outwarde senses, neither by the inwarde inquisition cōprehending, doth not yet doubte of the trueth yt ys doen by the grace of God that faith in soche her consiēte ys exercised, in exercising ys encreased, in encreasing ys perfected, and being perfected ys crowned. Thus *Algerius*.

So farre wide then ys the catholique faith from carnalitie in beleuing and receauing Chrystes very bodie in the Sacramēt vnder the forme of bread (as this authour saith) that our faith hath a great battail and consiēte with **H** reason and the knowledg of senseis, whiche consiēte if we proceade to continue, our faith by soche exercise shall be perfected, and in the ende by Gods mercie for this trauaill crowned. Therfor that this crown maie be obtained

God

A graunt all catholique people stronglie to cōtinue the fight of this battaill, ad all Sacramētaries to leaue their carnall heresies, and to come to this spiritual faith and battaill therof, that they also with vs maie be crowned.

THE FOU RTETH CHAP. ENDETH THE EXPO

sition of this text and so of the processe of the sixt of S. Iohn by

Euthymius and Lira.



Owe one coople mo and then we end this scripture, and this processe of the sixt of sainct Iohn. The coople shall be Euthymius, and Lira. Euthymius saith thus: *Verba quæ ego loquor*

In. 6. Iohn.

vobis spiritus & vita sunt, spiritualia & vivifica sunt. Oportet namque non simpliciter ea intueri, id est carnaliter intelligere, sed aliud quippiam ima-

ginari, & interioribus oculis ea aspicere tanquā misteria. Nā hoc est spiritualiter intelligere.

Spiritual
understan
ding what
yt ys.

B The woordes that I haue spokē to yowe, are spirit and life, that ys, they are spirituall and quickning. For we must not simplie heholde thē, that ys, carnallie to vnderstande, but ymagen some other thinge, and with the inwarde eies beholde these thinges as misteries. For this ys spirituallie to vnderstand. Thus he.

Ye maie perceaue thys authour still to proceade and continue in one maner of vnderstanding and allwaies declaring one spirituall maner of Chrystes flesh in misterie, wher thinges maie not be taken, as they appeare simplie, but considering that they be misteries, ther must be considered some other thing ther to be p̄sent, which ys to be beholden not with the outwarde eye, but with the inwarde cie, whiche thing ys the verie bodie of our Sauour Iesus Chryst by faith ther in verie dede, as verilie to be beleued, as the ourwarde forme be by the senseis verilie to be seen.

C All violent mocions (saith he Philosopher) be slacke or slowe in the beginning, and quicke in the ending, so man violēly moued to vertuose and godlie, dedes goeth slacklie and slowlie in the beginning, but whē he approacheth to the end, he makerh moche spede to come to yt. And euē so I miself drawing to the ende of the exposition of the matter of the Sacramēt by the sixt chapter of S. Iohn, make hast to the ende, as though bothe I in the writing ad the reader in the reading were violēly caried in this verteuouse worke ad businesse, ad nowe as yt were with a natural desire runne hastilie to the ende.

Wherfor as I haue breiflie ouerpasse this last authour, so will I his yockelowe, which in this place ys Lira, who saith thus: *Verba quæ ego locutus sum vobis, de carne mea māducāda, spiritus & vita sunt. quia spirituale habet intellectū. nec mirū, quia sunt à Spiritu sancto. Ista tamē spiritualitas non est sic accipiēda, quia caro Christi sit in sacramēto Eucharistie tantū modō sicut in signo, ut dixerūt aliqui heretici, quia est ibi realiter, ut dictū est, sed quia māducatur caro Christi in hoc sacramēto quodā spirituali modo, in quantū species visibiles atterūtur, & comeduntur, & spiritus ex virtute Dei carni unita reficitur.* The woordes whiche I haue spokē vnto yow, of my flesh to be eaten, they are spirit and life, for they haue a spirituall vnderstanding. And no merueill. For, they be of the holie Gost. This spiritualitie for all that, ys not so to be taken that the flesh of Chryst ys onely in the Sacrament as in a signe, as certain heretiques did saie, for yt ys ther reallie, as yt ys saied, but bycause D the flesh of Chryst ys eaten after a certain spirituall maner, forsomeoche as the visiblie formes are bruised and eaten, and the spirit by the power of God vnited to the flesh ys refreshed.

In. 6. Iohn.

In this sentence of this authour ye see the spiritual maner of the flesh of Chryst

Cap. xl.

THE SECOND BOOK.

Reall presence called spirituall for diuerse causes.

1.

2.

3.

Chryst in the Sacrament whiche the Sacramentaries had diuised, plainlie reiected, as hereticall, and the right spirituall maner taught, which ys, that the flesh of Chryst ys reallie vnder the formes of bread and wine, and so receaued. Whiche maner of presence, and receipt ys called spirituall for diuerse causes, of the whiche this authour reciteth diuerse. One ys, that this presence of Chryst ys wrought by the holy Spirit of God. And therefore as workes doen by Gods Spirit are called spirituall of the woorker: so ys this being wrought by the holie Spirit, called spirituall. An other cause ys, that the bodie of Chryst, although yt be verilie present, yet yt ys not perceaued by anie corporall knowlege, but onelie by the spirituall knowledg of faith. Wherefore as all thinges not atteigned vnto by corporall knowledge but by spirituall, are spirituall: So ys this whiche (as before ys saied) ys by faith belueed, but not of naturall knowledge comprehended, An other cause this authour rehearseth. Whiche ys, that our spirit by the vertue and power of God, vnited to the flesh ys refreshed. As the refectiō wher with the bodie ys refreshed ys a corporall refectiō: so the refectiō of the spirit ys a spirituall refectiō. Forasmoeche then as our spirit ys by this meat refreshed, yt ys a spirituall refectiō. And in his last cause this authour toucheth an other cause whie yt ys spiritual, though he do not so expresse yt. And that ys, by cause the powre and spirit of God, (whiche ys the Godhead) ys vnited to this flesh, which diuine Spirit so being vnited, and made one with the flesh in the vnite of person, not in the vnite of nature, maketh this flesh a spirituall flesh, though neuer the lesse yt be also the verie naturall flesh of man.

Heretiques maliciousse, arrogant and impudent.

Nowe, gentle Reader, wher the Aduersaries wolde haue wrested, and peruerterd this chapter of S. Iohn, to haue not ben vnderstāded of the Sacramēt whether they were obcecated, and blinded through malice, nowe iudge. Whether also they were not arrogant, whiche contemning the authoritie of so manie noble famousse, and auncient Fathers, as ye haue hearde nowe faith fullie alleaged, wolde seke and proceed most arrogantly to preferre their owne vain and false Commentes and gloses, before the others expositions. Whether also they were not impudent, shamelesse, yea and clean past shame that so boldie wolde commēd their lies to the people, not onelie, by their sermons, but also to their continuall shame with their pennes in their bookes, as a most substanciall and godlie trueth, when so manie godlie and auncient wittnesses reclaimed by their testimonies, and conuincd them to be lies.

Doctrine flieng the comon receaued vnderstanding of the script. ys to be suspected.

Wherfor nowe, Reader, being aduertised beware of them, and learn, as ye haue iust cause, to mistrust them, and flie from them. And cleaue to that cōpanie wher ye see the auncient trueth taught by auncient fathers as here ye haue doen, And not by prowde arrogant will, as the other haue doen, flie from the trueth. Their doctrine ys to be suspected that flie from the comon vnderstanding of the scripture receaued in the Church, as yt ys nowe to be perceaued that these singular men haue doen by their single singularitie. As our Sauour Chryst saied to the Iewes: *Si non venissē, & locutus eis non fuissē, peccatū non haberent. Nunc autem excusationem non habent de peccato suo.* Yf I had not comed and not spoken vnto them, they shoulde haue had no sinne but nowe they haue no excuse of their sinne. Yf then soche as haue heard the woorde of Chryste teaching thē his promesse of the geuing furth of his verie bodie and bloode, and do not beluee yt, haue no excuse to saue them frō eternall dānacion: moche more when they haue the same woorde expownded and declared by the holie Church, of the whiche the holie Gost ys the master,

Iohn. cap. 5.

the

A the guide, and leader in to all trueth, and yet wil persift in peruertering the scriptures, and through arrogancie will credit none but them selues, they be not onely voide of all excuse, but their damnacion ys greatlie encreased.

Wherefore ye that haue erred, staie, and looke vppe in time, beholde all the chrystia worlde professing Gods true faith and religiō, and come to the same. Lurke not in the corners of darkenesse, which will bring yowe to extreā darknesse, but com to the light, which Chryst hath lefte in his Church, which shall lighten yowe the waie to that light, that euer hath shewed and shined, and neuer was darkned nor shadowed.

THE ONE AND FOVRTETH CHAP. BEGIN-

meth the exposition of these wordes of Chryst: This ys my bodie,
after the minde of the Aduersaries.

C Reate and manifolde are the maliciouse inuencions and deuiseis of the graundemie of mankind against the same. Whiche enemye perceauing man to be in that state to come and enioie the glory and felicitie that he was fallē frō, enuied him, and subtellie **B** vnder the countenance or pretēte of a comoditie, brought him to a most miserable incommoditie: vnder the colour of their aduācemēt, dignitie, and great exaltaciō, he wrought vnto thē their deiectiō, ouerthrowe, and dānacion. Ye shall not die (saith the enemye to the womā) but God doth knowe, that the same daie that ye eate therof yower eies shall be opened, and ye shall be as Gods knowing good and euell. To whiche his perswasio and false assertiō the womā geuing place by to light creditte, seing also the fruit of the tree to be delectable and pleasaunt to the eies, not regarding the certē and most true woorde of her Lorde God, who before had saied, that in what daie they did eate of the tree of the knowledge of good and euell, that they should die the death, she tooke of the forbidden fruit, and did eate therof, and gaue to her husbande, who did eate of yt also, and so not beleuing the woorde of their Lorde God, but transgressing his commaundemēt they were not onely expelled oute of that pleasaunt garden of Paradise, but also being fallen vnder the heauie burden of gods wrathe and iustice, were nowe banished from the eternall felicitie, and glorie of heauen, and made **C** bonde to hell and euerlasting damnacion.

Euen so the same enemye seing the chrystia people redeemed with Chrystes most precieuse bloode and restored to that felicitie and ioie, which by his meā he had once caused thē to lose, ad that they were nowe quiet, ad in god licorder in the earlie Paradise of Chrystes Church, he not bearing their hapinesse in the vnitie of faith and godlie cōuersaciō, hath vsed his like subtletie and craft to make vs transgresse the cōmaundemēt of our lorde God, as he did our first Parētes, to the entēt he wolde cause vs to be banished frō the inheritance of the glorie of God, wherunto by Chrystes bloode we are made free.

And will ye see howe like his subtilties be: Owre first Parentes had an order appointed to thē what meat they shoold eate in the Paradise wher they liued: The builder of our Paradise hath appointed vs what the meat shall be that we shall eate, saing: Take, eate, this ys my bodie. The enemye tempted them to breake their order about their meat and foode: he tempteth vs to breake our order about our meat and foode. Their meat was the fruit of euerie tree in Paradise, saing the tree of knowledge of good and euell, God saing: Of euerie tree that ys in the garde thou shalt eate, but as touching the tree of knowledge of good and euell thou shalt not eate of yt: Owre meat in the Paradise of Chrystes Church, ys his verie bodie and bloode he him self saing: Take, eate, this ys my bodie. Take, drinke, this my blood. The enemye not withstanding gods

D *Gen. 2.*

owne saing to our Parētes: In what daie soeuer ye eate of that tree, ye shall die the death, he directlie cōtrary saied: Ye shall not die. The same enemie notwithstanding Chrystes owne saing: This ys my bodie This ys my blode: directlie cōtrarie saith ye ys not his bodie, ys ys not his blode: ys ys but a peice of bread, but a cuppe of wine, figures, signes, or tokes of his bodie, and his blode, and to cōpasse that this his perswasion and assertiō maie be receaved, as to our first parētes he saied: that if there did eate of that fruite they shoulde be as Gods knowing both good and euell, pretēding a great cōmoditie: so now he saied: Esteem this no better thē a peice of bread, and a cuppe of wine, and not as the bodie and blode, of Chryst. For so (forasmuch as Chrystes bodie ys in heauen and therfor can not be here) ye shall not cōmitte idolatrie whych ys yowre great cōmoditie.

And as to the furtherance of the temptation of owre Parētes the pleasing of their senseis in seing the fruite fair and pleasaunt, and not regarding the woorde of their Lorde God, did moche prouoke thē: so in this our tēptaciō he willett vs, not regarding the woorde of Chryst our Lorde God, to folowe the pleasant iudgement of our senseis. And for somoche as we see nothing but bread and wine, we tast nothing but bread and wine, we feell nothing but bread and wine: Therefore we must beleue nothing to be ther but bread and wine. By whiche manner of iudgement, we are moche prouoked the sooner to assent to his temptation.

Nowe if we so assent, and eate of the meate, which the enemie perswadeth vs to eate of, and not of the meat which our Lorde and God hath appoynted, we shall not onely be expelled oute of this Paradise, of Chrystes Church by the Angell of God: but also being disherited frō the inheritāce of heaue, which Chryst our Saviour by his blod hath bought vs to, we shall be cōdēpned to that pain that we were once redeemed frō, and so eternallic become miserable with him, vnto whose wordes we wolde geue credidite before the woordes of our Lorde God. As nowe ye perceauē howe like the tēptacions be: so maie ye perceauē howe like the rewarde of the assenting or agreeing to the tēptaciō of the enemie ys. Yf therfor ye will auoide the rewarde, which ys pain eternal, withstād the temptation, whiche beginneth the thrall.

Two thinges which ought to moue vs to resist the temptation of the Sacramentaries.

Seetes of Sacramentaries. Bereng. Wiceliff. Jo. Hus.

A mong manie other, two thinges (we thinketh) shoulde with the assistēce of gods grace, moche moue yowe to withstād his wicked tēptacions in this behalf the one ys, that as in the first tēptaciō to our first parentes he spake the plain cōtrarie of that God had spokē: so in this his tēptaciō he speaketh the verie cōtrarie to that that Chryst our Lorde God hath spoken. For Chryst saied: This ys my bodie: But Sathā saith: yt ys not his bodie. Now whē anie thing ys taught, that ys manifestlie repugnant to the woorde of our Lorde God (who cā speak nothing but trueth) except we be woorse bewitched then the Galathians were, we must nedes deme and iudge that doctrine to be false coming from Sathan the father of lies, vntueth and falshod. And being false, what ell ys to be doen but to withstāde and reiecte it?

The other thing that ought to moue vs to withstād this tēptaciō, ys, that the woordes of his doctrine be not consonant nor agreable: For besides his diuerse and cōtrarie spirit, which he breathed into Berengarius, the first public and open impugner of this blessed misterie (as yt ys saied in the preface of this booke) into Wiceliff, and Hus: he hath in this our time poured oute manie cōtrarie spiritis, and meruelouslie shewed himself the authour of dissension, and repugnant doctrine in the same misterie. But for that I might be iudged partiall in the report of this diuerse doctrine, I will not vse mie owne woordes but the woordes of Luther, Satans cheif and first Commisionar in this maner of proceeding, and of Melancthon his right ofspring, and defender of his doctrine.

Luther

- A** Luther in his brelf confession, noting the diuerse, and repugnant spirittes, that reigned amongst the Sacramentaries, saith in this maner: *At the first these men were well warned of the holie Gost, when that vpon that one text they diuided them selues into seuen spirittes, eche one differing allwaies from the other.* First Carolstadius wold haue the text so, that *this ys my bodie*, should signifie: *here sitteth my bodie.* Then Zwinglius saith, that that coulde not be well saied, no, though the Father of heauen had reuiled yt. Therfor being moued with an other holie spirit of his own thus he turned the text: *Take, eate, this signifieth my bodie.* The thirde, Oecolampadius, brought furth his third holie spirit, which turned that text into an other hew, as thus: *Take, eate, this ys the token of my bodie.* The fourth, Swenckfeldius, thinking to make his stench to smell as muske, brought vs furth of his holie spirit this rule: These woordes, *this ys my bodie*, must be remoued from oure sight. For they do let vs of the spirituall vnderstanding. The fifth holie spirit, being but excrementes of that other, doth thus read that text, *Take and eate, that which ys deliuered for youe in this my bodie.* The sixth holie spirit saith, *Take and eate, this ys my bodie in remembrance,* as though Chryst had saied: *Take and eate, this ys the monument of my bodie.* The seuenth holie spirit, Ioannes Campanus, bringeth this exposition: *Take and eate this ys my breadie bodie, or bodie of bread.* Beside all these, an other spirit lieth aboute (For the Deuell ys an holie, and great spirit) whiche perswadeth men that herein ys no article of oure faith, and therfor we aught not to contend of this matter, but leaue yt free to euery man to beleue herein what he list. Thus farre Luther.

Eight disagreeing spirittes among the Sacramentaries nombred by Luther. Carolstad. Zwinglius. Oecolamp. Swenckfel.

- B** See ye not by Luthers one woordes seuen, and in thend of his collation one mo to make eight dissonant, and disagreeable doctrines vpon these woordes of Chryst: *This ys my bodie*? See ye not Sathan diuided against Sathan? See ye not his ministres plaing at croasse walters for the victorie? Be perswaded then, that wher soche contencion, soche strife, soche Battail ys amongst men, springing all oute of one Gospell, that in that Gospell ys no treuth. But we haue not yet seen the ende.

Ioan. Cam

- C** Melancthon the right ofspring, and heire of the Lutheran doctrine, was not onelie intoxicated with a diuerse spirit from his Father, and master Martin Luther, in the ende of his life, but also reporteth that among the Lutherans them selues, ther were fise Sacramentaries sectes, or heresies. For some (saith he) be of Helbusius minde, some of Sacconi minde, some other folowe the ministers of Brene: and some Ioachimius Morlinus: other also he allegeth, whose opinion ys, that Chrystes bodie maie be in every place. Whiche sectes being fise in nombre, ys ye put them to the eight enombred by Luther, they make thirtene.

Fise sectes of Sacramentaries among the Lutherans nombred by Melanct.

Thus by their own report yts to be perceaved that the woordes of Sathans doctrine, be not of one lownde, of one agreement, but his spirit hath breathed into his disciples vpon these fewe woordes of Chryst diuerse and and plain repugnant, expositions and doctrines.

Chrystes woordes wrested to sixtene diuerse senses by the Protestants.

- D** To these thirtene diuerse doctrines, ys we adde and putte the expositions of Luther himself, Melancthon and Caluine, whiche esteemed them selues as the lightes of the worlde, we shall make vppe sixtene diuerse expositions, and doctrines of this matter settfurth by Sathans disciples.

As for Luther, yt ys euident that he expounded Chrystes woordes farre vnlike to Zwinglius, Oecolampadius, or anie of that line, yea vnto Berengarius himself

Ec For

For he saith they must be thus vnderstanded: *This ys my bodie, that ys, this bread ys my bodie.*

Melancthon.
His mutabilitee.

Melancthon in his later daies (as yt ys common to heretiques to growe worse and worse) forsooke Luthers spirit, and tasted of Zwinglius spirit, but so as he wolde in soch wise correct him, that he wolde make him a newe spirit. And therfor he wolde haue this sence vpon Chrystes woordes, *This ys my bodie, that ys, This ys a participation of my bodie*, whiche newe interpretation (saith Staphilius) ys plainlie a newe Sacramentaries heretic.

To Caluine

Last of all the doctrine of Caluine swarueth from all these, teaching that Chryst ys genen to vs reallie, but not corporallie, as though the sence of Chrystes woordes might be: *This ys my bodie, that ys, This ys the verie substance of my bodie, but it ys not my bodilie substance.*

Thus aboute the sence of Chrystes woordes ye haue among these Egyptians seen a merucillouse varietie, who creping and groping in their palpa- ble darknesse tooke that for trueth, that Sathan suffred to come first to their hand, by which mean euerie one of them vttered that for trueth, that in his darknesse he had lighted on. But among all note howe by Swenckfeldius Sathā wolde haue berieued yowe not onelie of this Sacrament, but of all other, and not onelie of them, but of the scriptures also. This ys a miserable pro- gresse, this ys the right building of Babell, wher the rouniges of men be con- founded, that a man can not vnderstand his neighbour, neither can the ca- tholike vnderstand the protestant, nor the protestant, the protestant.

But now returning to my pourpose again, I wili that to be perceaued in this proceffe whiche before I spake of to be noted, the better to withstand Sathan in his temptacions against the true doctrine and faith, namelie that his doctrine ys not consonant, nor agreeable in yr self, but dissonant and re- pugnant, some of his disciples teaching that the bodie of Chryst ys in the Sa- ment with the bread, some that the bodie of Chryst ys in the Sacrament in and vnder the bread: other some that the bread ys the bodie of Chryst: other of the contrarie maner denieng the presence of Chryst in the Sacrament, but yet diuerslie, some of them teaching that the Sacrament ys but a signe of the bodie of Chryst: other some that the bread ys a figure of the bodie of Chryst: other that it ys the powre vertue, or efficacie of the bodie of Chryst: other that Chryst ys reallie exhibited vnto ys, but not bounde nor exlosed in the bread: other (whiche be the worste sort) teaching that ther ys neither bodie nor Sacrament.

In which diuersitie, and contrarietie of doctrines, yt ys easie to be per- ceaued not onely how moche dissonant they are fro the doctrine and woordes of Chryst: but also howe farre disagreeing they are among them selues. Whiche fault perceaued, I thinke him more then bewitched that will geue creditte to anie of them, forsomuche as ther ys no man but knoweth that in the doctrine of God ys concorde agreement. And forsomoch as in these other doctriens ther ys none agreement, but repugnance and contraries, yt ys certen that they be not of God.

Besides this what proof haue anie of all these, either in the scriptures or ho- lie Pathers, that this saing of Chryst: *This ys my bodie* shoulde be vnderstanded as eche of them stowly seeme to ahouse, and that after their sondrie ma- ners? They be contrarie one to an other, yet eche of them perswade their disciples that they teache the true woorde of God. And yet the scriptures of God beare no soche contrarie senses.

Nowe therfor, Reader, staie thie self, and choose rather to beleue Chryst, then Sa-

- A** Sathan who goeth aboute to deceaue thee, as he did thie first parentes, who through light creditte neglecting what God had saied; and beleuing what the serpent saied, fell into preuarication and were condemned. Thus moche then being saied of Sathans maner of reimtacion to abduce and lead awaie men from the faith of Chryst, and of his sondrie and manie inuented false expositions disagreeing and clean repugnant euen amongst them selues, of these woordes of Chryst, *This ys my bodie*: I shall nowe addresse my self, first somewhat to saie of thinges appertaining to the true vnderstanding of those woordes, and afterwarde open to youe the right vnderstanding of the same woordes by the most auncient and holic Fathers of Chrystes Church, where ye shall perceaue not a repugnance, as in Sathans schoole, but concorde and agreement meit for Chrystes schoole.

THE TWO AND FOVRTETH CHAP. BEGINNETH

the exposition of the woordes of Chryst after the catholike

maner with certain proofes of the same

B



Ye haue hearde Sathā teaching his scholers with moche contrarietie, strife, and repugnance, to expownd or rather to expunite the woordes of Chryst and to peruert them, as yt hath pleased the same ther master to moue them, some one waie, some another, but neuer one of them the right waie: so shall ye nowe hearde the disciples and scolars of Chryst, and of his holic spirit, with all agrement, concord and peace expownde yowe the same woordes of Chryst, after the learning of their master, not some one waie, and some an other waie: but all one waie, as yt were with one mouthe spoken. Yt shall moche comende this goodlie amitie and concorde of this schoole, yf we first in the entrie of this declaration shall heare howe the cheif, and highest scholers of this schoole do agree in the reporte of these woordes of Chryst whose exposition we seke.

C

The cheifest scholers reporters of these woordes be the three Euangelistes, Matthew, Marke and Luke, and the Apostle Paule. S. Matthew reporteth yt thus: *Iesus tooke bread and when he had blessed it, he brake it, and gaue it to the disciples, and saied: Take, eate, this ys my bodie. And he tooke the cuppe, and thanked, and gaue it them, saing: Drink ye all of this. This ys my bloode whiche ys of the newe testament, whiche ys shedde for manie for the remission of sinnes.*

Mat. 26.

S. Marke agreable testifieth the same thus: *Iesus tooke breade, and blessing be brake it, and gaue to them and saied. Take, eate, this ys my bodie, and he tooke the cuppe, and when he had geuen thanks, he tooke it to them. And they all dranke of it, and he saied to them: This ys my bloode of the newe testament, whiche ys shedde for manie.*

Mar. 14.

S. Luke reporteth yt after this maner, *And when he had take bread he gaue shākes and brake it, and gaue it vnto them saing: This ys my bodie, whiche ys geuen for you. Likewise also when he had supped he tooke the cuppe saing. This cuppe ys the newe Testament in my bloode, whiche ys shedde for youe.*

Luk. 22.

D

With this testimonie of S. Luke agreeth S. Paule, thus: *Oure Lorde Iesus, the same night that he was betraied toke bread, and when he had geuen thanks he brake it and saied: Take ye and eate, this ys my bodie, whiche ys broken for you. This do, in remembrance of me. After the same maner also he tooke the cuppe when supper was doen saing: This cuppe ys the newe testament in my bloode. This do as often as ye drinke ys in the remembrance of me.*

1. Cor. 11.

Thus ye see first these foure highe scholers of Chrystes schoole consonantlie and agreable reporting the doctrine of their master namelie that he tooke

Ec ii bread

Tropes and
figures pat-
ched to
Chrystes
woordes
excluded.

bread and after he had geue thanks or blessed yt gaue yt to them *saing take eat, this is my bodie*. Of the whiche ye see not one making anie one title or mention of tropes figures, or significacions, whiche the Aduersarie wolde patche vnto this text to cofownde the saing, and mening of Chryste, and to shadowe his great mercie and loue toward vs, in leauing vnto vs so high a myserie, as a pledge of his great loue to owre endlesse consolacion and comforte. Where the haue they these their tropes, what grounde haue they for them? In dede they haue none. But nowe to cofirme this doctrine of these scholers of Chryste, S. Iohn a great scholer of the same schoole dothe make an inuincible prooffe. For he reporting the promise of Chryste, that he wolde geue vnto his Apostles a bread that shoulde be his flesh, euē the same flesh that he wolde geue for the life of the worlde, vttereth the same simplie and plainlie. Whiche promise was fullfilled no ells wher, but in the last supper whē he saied. *Take, eat, this is my bodie*, wherefore these woordes, *this is my bodie*, are simplie ad plainlie withoute tropes and figure so to be vnderstaded, as they maie answer the pmesse.

The sixte
of S. Iohn
being vn-
derstanded
of the bodie
and blood
of Chryst,
the woordes
of the sup-
per must of
necessitie
be so like
wise.

As for the vnderstanding of these woordes of the promise and the rest adioined to the same in the sixt of S. Iohn, yt ys allready made euident, that theye are to be vnderstanded of Chrystes verie bodie and bloode. And for that, that processe must and ys necessarilie so vnderstanded, of like necessitie must these woordes of Chryst be so vnderstanded. For S. Augustine, Chrysostome and diuerse other testifie one thing to be spoken of in the sixt of S. Iohn, and in the last supper. Wherefore as the sixt of S. Iohn speaketh without tropes and signes, of the verie bodie and bloode of Chryst: So also do these woordes of the supper of Chryst.

Yt maketh also an euident prooffe for this pourpose that S. Paule, who taught the Corinthians the vse of the supper of our Lorde, did neuer teache them that yt was but a figure of the bodie of our Lorde, but simplie that yt was the bodie of our Lorde. The proof of this ys easie, for he taught the none otherwise thē he wrote to thē. He wrote none other meetinge or vnderstanding of the woordes of Chryste, but euen as they were of Chryst spokē, whiche was withoute trope or figure, wherfor S. Paule taught them without trope or figure. Yt ys not like that so woorthie an Apostle and teacher wolde in so perillous a matter (wher on the one side, yf Chrystes presence be not there, Idolatrie might by occasion of the woordes sowning as they do, soe be comitted, and on ther side, yf the presence of Chrystes bodie as the woordes do sownde, be verilie ther, negligence in omittinge of duction might be admitted, yt ys not like (I saie) that he wolde leaue a matter of weight and perill vndeclared and not opened. Wherefore sithen he so taught and wrote the woordes of Chryste in no other sense then they were of Chryst spoken, yt doth well folowe that they must be so vnderstanded. Theie were spoken of Chryst withoute any trope or figure, wherefore yt appeareth that of S. Paule they were vnderstand whithoute trope or figure.

The same
among infi-
dels of the
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ligio in the
primitiue
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proueth the
presence.

That the woordes of Chryst are to be vnderstanded withoute trope or figure not onclie the faith of Chrystes Church, whiche shall be hereafter declared, but also the same grounded vpon the same faith spred thoroughout among the infidels and heathen in the primitiue Church dothe well proue yt. Yt ys not vnknownen to soche as haue trauailed in the histories that the Chryistians were moche hated and abhorred, for that they were famouslie reported to eat the flesh of men, and of children. And being so reputed, were with more crueltie sought, and drawn to tormentes, and Martyrdome. Among the whiche the holic

woman

A woman and constant Martyr *Blandina*, said to them that were aboute her: *Multū erratis, o viri, quod putatis infantum vsceribus vesci eos, qui ne brutorum quidē ani malū carnibus vtiuntur.* Ye are deceiued, o ye mē, that ye thinke thē to eate the bowells of children, which vie not to eate the flesh of brute beastes. *Attalus* also heing sore tormented, when he sawe the people delighted with the sinel of his flesh being roasted, said vnto them. *Ecce, hoc est homines comedere, quod vos facitis, quod a nobis velut occultū inquiritis facinus, quod vos aperta luce committitis.* This Lo that you do, ys to eate men, whiche as a secret wickednesse ye enquire amonge vs, whiche ye committe in the open light.

*Enseb. li. 5.
cap. 2.
Blandina.*

*ibid. cap. 3.
Attalus.*

*Lib. de pas
sione eius
quem scrip
serunt pres
byteri &
Diacones
Achaia.*

The heathen, as yt ys supposed, knowing the chrystians to assemble, and hearing that in those assemblies they did eate the flesh of a man, and not knowing the mysterie, suspected that they killed either men or children for that pourpose, when in dede they eate the flesh of Chryst. Who (as sainct *Andro we* said) when his very flesh ys eaten of the people, and his blood dronke: yet doth he still remain wholl and sownde vndeiled, and aliue.

Yt prooneth well also this fame, that *Auerrois* the Philosopher saith of the Chrystians: *Mundum peragravi, varias sectas inveni, & nunquam tam satiam reperi sectam, sicut est secta Christianorū. Quoniam Deum suum, quem colunt, deuorant dentibus.* I haue walked ouer the worlde, I haue sownde diuerse sectes, and yet did I neuer finde so foolish a secte as the sect of the Chrystians. For they deuoure with their teeth, whom they honoure as God. Yt was knowen to all the worlde, that the Chrystians honoured Chryst as their God. Wherfor yt ys easie to perceaue, that the fame was that they receaued and eate Chryst. And forasmuche as the heathen reputed Chryst but as a verie man, and were ignoraunt of that great mysterie of the coniunction of the Godhead and manhead in vnitie of person in Chryst, they said that the Chrystians did eate the flesh of man. By whiche voice other some, as in a multitude yt often happeneth, mysfnderstanding yt, and taking yt absolutelie, reported the Chrystians as before ys said, that they did eat secretlie the flesh of men and children.

C With this suspicion yt ys not vnlike that the Iewe was ledde of whom *S. Amphilochius* maketh mencion: who being desierouse to searche and knowe the secrett mysteries of the chrystians, at the time that *S. Basille* shoulde go to the holic ministracion, feigning himself a chrystian, entred among the Chrystians, and when the Sacrament was broken by the handes of *S. Basill*, he sawe thē a childe diuided, and whē with other he came to the cōmunion, the Sacrament deliuered vnto him was made flesh, and the cuppe was full of bloode, of whiche bothe referuing some token, he went home and shewed yt to his wief, and for declaracion tolde her what he had seen with his eyes. Whervpon beleuing the mysteries of the Chrystians to be merueillouse and wonderfull, the next daie he came to *S. Basill*, and desired to be baptised, and made a chrystian.

*S. Amphil.
in vita Ba
sili.*

*A iewe in
duced to be
a Chrystian
by a mira
cle of the
Sacramēt.*

Thus we maie perceaue, that the workes of God be great and merueillouse, who vnto this Iewe but suspecting the chrystians to eate flesh and drinke bloode in their mysteries made yt soch to him as he suspected yt to be, and to appeare soche to his sight as yt was couertlie to other in verie dede. But he sawe yt with his bodilie eye for his instruction, that the true Chrystian seeth with his faithfull eye to his saluacion.

But to return to our first matter so great was the fame that the Chrystians did eate mānes flesh in their mysteries, that to deliuer thē frō the enuie that was cōceaued, against thē for the same *Insuper* the holic martyr was enforced

Ec iiij in his

in his Apologie made vnto *Antonius Pius* to reueil and declare vnto him all the wholl order of the mysteries of the chrystians, and what was their faith therein, whiche thing was not vsed in those daies to be declared to anie prophane man and infidel, but allwaies kept secrette, so moche as yt might be. And yet vpon this enforcemēt this *Iustinus* declared the matter so plainlie, as no man of his auncientie to soche men more plainlie, as shortlie here after ye shall perceaue.

As these things then hitherto saied do proue by the same that Chryst ys present in the Sacrament, and so consequentlie that the woordes of Chryst, haue ben and so ought to be vnderstanded in their propre sense withoute trope or figure: So wolde I wish them of all chrystians in these daies to be re- ceaued. And as by these thinges we maie be moued, So by other reasons we maie from the contrarie vnderstanding be dissuaded. Among manie of whiche I wil bring but one or two, that *Rupertus* doth make and the first ys this.

*Rupert. li.
6. in Ioan.
Apoca. 22.*

*Nonne Ioannes Euangelista dicit in Apocalipsi: Si quis apposuerit ad haec, apponet super illū Deus plagas scriptas in libro isto. Et si quis diminuerit de verbis prophetiae libri huius, auferet Deus partem eius de ligno vitae, & de ciuitate sancta, & de ijs quae scripta sunt in libro isto? Nunquid minus timenda est hic illa maledictio, ut non detrahamus, vel apponamus quidquam verbis dicentis, Hoc est corpus meum, quod pro vobis tradetur: Hic est sanguis meus noui testamenti, qui pro multis effundetur, in remissionem peccatorum? Cum enim illo dicente: Hoc est corpus meum, nos subauditionem apposuerimus dicentes, figuratum, vel per similitudinem dictum: Cum inquam illo dicente: Hoc est corpus meum, nos dixerimus, hoc significat corpus meum, nonne multum est quod apponimus, vel praua demutatione detrahimus, & sensum generamus, quem tantus Author Deus & homo nusquā est locutus, nec ascendit vnquam in cor eius? Dothe not the Euangelist Iohn saie in the Apocalipse: If anie man shall adde vnto these thinges, God shal adde vnto him the plagues, that are written in this booke. And if anie man shall minishe of the woordes of the booke of this prophetic, God shall take awaie his parte oute of the booke of life and oute of the holie cite, and the thinges whiche are written in this booke? Ys this maledictio or curse lesse to be feared here, that we diminish not or putte any thing to the woordes of him that saied: This ys my bodie, whiche shall be deliuered for you. This ys my bloode of the newe testament, whiche shall be shedde for manie in the remissio of sinnes? For when he saie: This ys my bodie: we shall putto an vnderstanding, saing a figuratiue bodie, or that yt ys spoken by a similitude, when I saie, he saie: This ys my bodie: we shall saie this signifieth my bodie, ys yt not moche that we putto his woordes, or by an euell chaunge take from them, and make a sense, whiche so great an Authour God and man, in no place hath spoken, neither at anie time did yt ascende in to his heart? Thus *Rupertus*.*

To the
woordes of
God maie
nothing be
added nor
diminished

This ys the first reason of this Authour, whiche yf yt be well weighed, and the thing well considered, howe moche we by figures, tropes, and significacions, do alter and chaunge, howe moche we putto in woordes and diminish in substance, howe the exposition denieth, that the text affirmeth: we haue good cause to feare the malediction of God spoken by S. Iohn, who beareth not soche expositions denieng what he hath saied, nor soche gloses confounding his text. Wherefore we maie well be dissuaded from soche expositions, or rather deprauacions, and the rather that their ys no warrant to beare vs so to expownde these woordes of Chryst, as of the circumstance of the place maie be perceaued, whiche this Authour vseth as an other reason to moue vs not so to vnderstande Chrystes woordes of his supper as the Aduersarie dothe expownde them. And thus he saie.

Cum obijcit quis suisque scriptis in sedulo, quod iidem dixerit eadem veritas. Ego sum

vitis

- A** vitis, iam audacter, quā imperiē in argumentum mendosum illud attrahit, cum statim subsequētia verba dicentis: Sicut palmes non potest ferre fructum à semetipso nisi manserit in vite: sic nec vos nisi in me manseritis, manifestē per similitudinem compellant intelligi, præsertim cum non signanter dixerit: Ego sum hac vitis: sicut signanter dixit, Hoc est corpus meum, hic est sanguis meus, apposita protinus descriptione veræ proprietatis, de corpore inquit, quod pro vobis tradetur, de sanguine autem, qui pro multis effundetur. Igitur ne veniant super nos plagæ nouissimæ, neque apponimus, neque diminuimus quicquam diuinæ definitioni, vel descriptioni, quam incarnatum Verbum ore proprio deprompsit. Imo quia perfectæ charitas foras mittit timorem, non tam plagarum timore, quam veritatis amore, confitemur, quia panis iste corporeus, postquam signauerit eum Pater, & vinum hoc expressum actus presentibus mox eodem signo signatum est per manus ecclesiæ dicentis: Et nobis corpus & sanguis fiat dilectissimi filij tui, Domini nostri Iesu Christi, etc. vsque in memoriā mei facietis: corpus & sanguis eius, qui huius traditionis author est, & hoc sacrificium ipse Christus est, cuius passione & sacrificium fieret à Deo Patre in veritate signatum est. Whē one obiecteth, and writeth yt also in his bookes euen as boldlie as vnlearned
- B** lie that the same trueth (mening Chryst) saith also, I am a vine: he draweth yt into a false argument, seing that the woordes immediately folowing of him saing thus: At the braunche can beare no fruit of him self, except he abide in the vine: So neither can yow except ye abide in me: Do manifestlie enforce that saing to be vnde by a similitude, speciallie for that he did not with a singular demonstraciō saie: I am this vine: as with a singular demonstracion he saied: This ys my bodie, this ys my bloode: Wherunto furthwith he put the description of the true propertie of eche of them, of the bodie saing: whiche shall be deliuered for yow, of the blood also, whiche shall be shedde for manie. Therfor that these later plagues come not vpon vs, we neither diminish, nor put to any thing to the diuine definition or discription, whiche the Sonne of God incarnate hath spoken or vttered with his owne mouth. But rather, bycause perfectæ charitie casteth oute feare, not so moche for the feare, as for loue of trueth we do confesse, that this bodilie breade, after the Father hath blessed it, and this wine pressed oute of these present grāpes, as sooen as yt ys blessed by the handes of the churche saing: that yt may be made to vs the bodie and bloode of thy most beloued sonne Iesus Chryst, and so furth vntill ye come to these woordes, ye shall do yt in the remembrance of me, that yt ys the bodie and bloode of him, who ys the Authour of this tradiciō, and that this sacrifice ys Chryst him self, by whose passion yt was blessed of God the Father in verie dede, that yt might be made a sacrifice. Thus farre he.
- C**

Two thinges I thinke, good gētle Reader, in this reason of this Authour to note to thee: The one ys that where the Aduersarie bringeth furth certain places of the scripture, whiche be vnderstand by tropes: as wher Chryste saith: I am a vine, I am the doore, and soche like, therby to prooue that these woordes of Chryst *This ys my bodie*: shoulde so be vnderstande also (whiche in dede proueth nothing) this Authour declareth that the circumstance of these places, doth compell vs so to vnderstand them, as in the opening of this text: I am a vine, he hath declared. So this scripture also: I am the doore, the woordes of Chryste immediately folowing teache vs that they are to be vnderstande by

- D** a similitude, for streight waie he saith: By me who soeuer entred he shall be saved, and shall go in, and go oute, and finde foode. So that we haue Chrystes owne warrant so to vnderstand them. But to vnderstande the woordes of Chrystes super in like maner, vieue the place, ye shall finde no title in the texte, to cause yt to beare the Aduersaries sense. So that they haue no other warrant but willfull and naturall reason, whiche warrant ys not allwaies sufficient and allowe

These woordes
des I am a
vine. I am.
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litude.

Joan. 10.

Willfull &
naturall
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sufficient
warrant
allwaies in
the court of
faith.

able in the courte of faith. Wherefore as these scriptures be to be vnderstanded by a trope, bicause the circumstance ther so teacheth: So are the other woordes in their propre sense to be vnderstanded, bicause the circumstance so teacheth.

For declaracion of whiche matter, I maie deuide the seconde note into two partes. The one ys, to note the enunciacion of bothe scriptures. For though Chryst saied, *I am a vine*: yet he did not particularly take a braunche of a vine, and saie, *I am this vine, or this vine ys my bodie*: but vsed the generall woorde, and saied *I am a vine*. But speaking of the mysterie of his bodie, he did not vse that maner of speache, saing, *I am bread*, whiche maner of phrase maie seeme well to beare a trope, yf anie circumstance had ben adioined to declare and open the same: But leauing the generall woorde of bread, and particularlie taking a peice of bread in his handes, and blessing, and geuing thanks, saied with a particular and speciall demonstracion: *This ys my bodie*. As these two propositions spoken of an olde man. *I am a childe*, and by speciall demonstracion to this childe saing: *This ys my childe*: haue a great difference. The first being spoken by a similitude, for that reason witte vnderstanding and senseis being decaied in him, he maie saie. *I am a childe*, that ys, *like a childe*. The other being spoken of his owne childe, and importing not a similitude, but a naturall substance of him in the childe: So these propositions: *I am a vine*, and *this ys my bodie*: haue great difference: The one being spoken by a similitude bicause Chryst ys like a vine: The other by certen demonstracion of substance, for that that Chryst made demonstracion vnto was his verie substance.

The second parte of the note ys that the circumstance of the scripture reflecting figures, and tropes dothe mightilie prooue the sense of that place to be propre, and not figuratiue or tropicall. For the proprietie (saith he) apper tein'ng to the bodie (*whiche can not be applied to the figure*) ys furthwith added, whiche ys that the thing ys there, whiche shall be deliuered for manie. And that ys in the cuppe, whiche shall shed in the remission of sinnes, whiche can be nothing ells, but the bodie and bloode of Chryste. Who onelie gaue his bodie to be crucified, and his bloode to be shed for owre redemption.

Thus then ye perceauie that these woordes of Chryst: *This ys my bodie*: were spoken of him withoute the putting to of anie trope, figure or signe. They are left to vs written by the three holic Euangelistes, withoute any mencio of trope or figure. They were so taught by S. Paule to the Corinthians, and afterwarde so writte. The promise of Chryst, wherein he saied: *The bread, which I will geue ys my flesh, which I will geue for the life of the worlde*, was plainlie withoute any trope spoken. Yt ys so reported of the Euangelist S. Iohn. Yt ys so expownded of all the auncient doctours, and so shewed what the woordes be, teaching the perfourmance of that promise.

Ye perceauie also the same of the communion of the Chrystians among the infidels to be not by a figure of flesh, but by verie flesh in dede. Ye perceauie among Chrystians the beleif of the Sacrament, to be the flesh of Chryst, to be so commonlie receaued and beleued, that younge babes in those daies coulde speake yt. Ye perceauie that yt ys not lausfull for vs to putte to, or to take awaie from the woorde of Chryst. For yf we do, we fall into the daunger of Gods malediction, and other plagues. All these considerations, and manie mo shewe vnto vs that we shoulde take the woordes of Chryste, as they be of him spoken: yf ye put to anie of these woordes, *signum* or *figura*, Token or figure, ys not that put to that Chryst spake not: and do ye not so fall into the daunger of Gods plagues? Ouer and besides this ye perceauie that

I am a vine: and this ys my bodie be no like speeches.

This ys my bodie. no figuratiue speache.

A that the circumstance of the scripture refuseth tropes and figures and enforceth to accept the propre sense onelie.

Wherefore chrystian Reader, beware of that flattering countenance and deceitfull lieng of the olde serpent Sathan: flie the hissing of the vipers: be not caried awaie with light credite, as our first parentes were therby to credite the deuel, and discredite God. But knowe the one to be thie enemy, and feare him: knowe the other to be thy Lorde God, thy Sauour and Redemer, and embrace him,

Of the which matter harke farder to the godlie saing of *Rupertus*: *Accipe, inquit, & comedite, Hoc est corpus meum. Et alibi: Qui manducas carnem meam, & bibis sanguinem meum, in me manet & ego in eo.* Cum hec dicit agnus Dei, oportune nobis ad memoriam recurrit illud: quod dixit serpens, imo per serpentem Diabolus, hostis humani generis. *Accipite & comedite, & eritis sicut dii. Optima, & spectabiles valde propositiones. Ille serpens erat: iste agnus est. Ille vetus peccator, iste antiquus creator. Ille spiritum Diaboli falsum sibilans: iste spiritum Dei verum euangelizans. Ille de ligno non suo raptor optulit: Iste de corpore & sanguine suo largitor dedit. Ille quod non habebat mendaciter promissit, eritis*

B *(inquiens) sicut dii: Iste quod habebat, quod semper naturaliter habet, fideliter dedit. Et si minus dii, dum manet ipse in nobis: Illi tandem nephandissime credendum est plusquam Deo: Creditur enim, quod illi panno inesse, quod non videbatur, scilicet in deos efficiendi: Creditur huic Sacramento inesse quod non videtur, videlicet, veritas carnis & sanguinis, valens efficere nos corporales Vnigenito filio Dei. Hoc enim ratio vel ordo, iustitie exposcit. Accipite ergo (inquit) & comedite. Accipere est fideliter credere, cum gratiarum actione diligere, compatiendi affectu corporis huius traditionem, & sanguinis huius effusionem respicere. Hoc fieri non potest, nisi prius reiiciatur id, quod ab illo male acceptum est. Illud igitur mendacium execrantes, hanc veritatem accipite, approbate, amplectimini, & contra cibum mortis, panem comedite vite eterne & calicem bibite salutis perpetue. He saiet (mening Chryst) take and eate, this ys my bodie, and in an other place: He that eateth my flesh and drinketh my bloode, dwelleth in me and I in him. When the lambe of God saiet these thinges yt cometh in due time to our memorie, that the serpent saied; or*

C rather by the serpent, the Deuell, the enemy of man kinde: *Take and eate, and ye shall be as Gods. Goodlie and verie notable propositions. He was a serpent: this ys a lambe. He an olde offender: this an auncient creatour. He by the spirit of the Deuel hissing oute an vntruth: this by the spirit of God preaching a trueth. He a theef gaue of the fruit that was not his: This a right geuer, gaue of his owne bodie and bloode. He falsely promised that that he had not, ye shall (saiet he) be as Gods: This trulie gaue that he had, whiche allwaies naturallic he hathe, that ys, that we maie be Gods, forfomoche as he dwelleth in vs. Vnto him neuer the lesse most wickedly was geuen more credit then to God: Vnto this cotrarie wise let credit be geuen being God, yf not more, yet at the least as moche credite as was geue to the Deuell. For yt was beleued, that to be in that apple whiche was not sein, that ys to saie, power to make Gods: Let yt be beleued to be in the Sacrament, that ys not seen, that ys to saie, the veritie of the flesh and bloode of Chryst, able to incorporate vs to the onely begotte Sonne of God. Thus moche reason, or ordre of iustice dothe require. Take therefore, saiet he, and eate. To take ys faithfully to beleue, with thanks, geuing to loue, with a compatiend affection to beholde the deliuerance of this bloode. This can not be doen, except that be reiected, that of the enemy was euell receaued. Detesting therfor that lie, receaue, approue, and embrace this trueth, and against the meat of death, eate ye the bread of euerlasting life, and drinke the cuppe of euerlasting saluacion.*

Conferenced
of Chrystes
woordes
and the ser
pents.

To take
Chrystes
bodie, what
yt ys.

Thus

Thus being by this good Father admonished of the true vnderstanding of Chrystes woordes, I will now make the same plain before thine eyes by the testimonie of a nombre of holie Fathers, to the whiche, good Reader, I praie thee geue good heede.

THE THREE AND FOVRTETH CHAP. BEGINNETH

to prooue the vnderstanding of Chrystes forsaied woordes not to be figuratiue by the authoritie of the Fathers. And first by *Alexander and Iustinus*.

FOrsomuche as the misvnderstanding of the woordes of the supper of Chryst hath and doth maintein great and lamettable contencion amonge soche as professe Chrystes name, and the right vnderstanding of the same ought to be the occasion of the restitution of peace, and concord: Let yt not greiue thee (gentle Reader) though I tarie somewhat long vpon this text, in producing manie holie Fathers of Chrysts schoole, who shal teache vs howe these woordes, *This is my bodie*, were ther taught to be vnderstanded, and therby shall do vs to witte, what ys the enacted trueth of Chrystes Parliament house, as touching this matter nowe among chrystian men in controuersie. For the plain declaracion wherof I shall produce manie of the eldest Fathers, and fewe I trust, that do treat of these woordes, being of any fame or authoritie shall be omitted. And for a speciall note to discerne the trueth from falsheade, the scholers of Chryst from the scholers of Sathan, and the graue and constant staied Senatours of Chrystes Parliament house, from the light, and vauering whisperers of the Conciliables of Sathan: Marke and note well that as in the one and fourteth chap. ye haue perceaued, the sectes of Sathan are merueilleouslie dissected, and by great and fowle contencion among them selues diuided: So shall ye perceauie that Chrystes disciples are vnited all of one minde all of one vnderstanding, all speaking one thing in full peace and perfect concord: Remembre that the high scholers and cheif noble men of Chrystes Parliament house (I meen the foure Euangelistes and S. Paule) so agree that among them there ys no one tittle spoken of the Aduersaries tropes and figures: but euery one of them testifie the matter plainlie, leauing the woordes in their propre sense. So shall ye see all this noble companie of Fathers doo. Let vs then in Chrystes name heare them vtter, what ys the enacted trueth of the vnderstanding of Chrystes woordes.

Although ther are right auncient Fathers, that doo verie notable declare, and testifie the presence of Chrystes bodie and bloode in the Sacrament, as *Martialis* the disciple of Chryst: *Ignatius* the disciple of S. Iohn the euangelist, *Dionysius Arcopagita*, the disciple of S. Paule, with diuerse other: yet the eldest that I finde after the Euangelistes and S. Paule, treating of the woordes of Chryst are *Alexander and Iustinus*, of the whiche although *Alexander* be the elder: yet for that by him occasion ys geuen to speake of some matter more at large, I shall first produce *Iustinus*.

This holie martyr, for answer and defence of the Chrystians, who were slaundered, that they shoulde eate mans flesh, wrote to the Emperour *Antoninus Pius*, and among other thinges declareth what ys the religion of the chrystians aboute the Sacrament, and what faith they were taught to haue of yt and saith thus: *Cum autem is qui preest gratias egerit, & totus populus approbauerit hi qui vocantur apud nos Diaconi distribuunt unicuique presensium, ut participant de pane in quo gratia acta sunt, & de vino & aqua, & ipsi qui non sunt presentes deferunt. Atque hoc alimentum apud nos vocatur Eucharistia. De quo nulli alij participare licitum est, nisi qui*

Iustin.

Apolog. 2.

ex. di. 1

A credit veras esse, quæ docentur à nobis, et qui lauacro in remissionem peccatorum & in regenerationem lotus est. & sic viuit, sicut Christus tradidit. Neque ut commune panem & commune poculum hæc suscipimus: sed quemadmodum per verbum Dei incarnatus Iesus Christus, seruator noster, & carnem & sanguinem habuit: Sic & verbi sui oratione, consecratum gratiarum actione alimentum, ex quo caro nostra, & sanguis per transmutationem aluntur, ipsius incarnati Iesu Christi & carnem, & sanguinem esse edocli sumus. Apostoli enim in commentarijs suis, quæ Euangelia vocantur, sic ipsis præcipisse tradiderunt. Cum accepisset panem, gratijs actus, dixisse: Hoc facite in mei commemorationem, Hoc est corpus meum. Et poculum similiter cum accepisset, & gratias egisset, dixisse: Hic est sanguis meus, & solis ipsis impartisse. When the preist hath ended his thanks geuing, and all the people haue saied Amen, they whom we call Deacons distribute to euery one then present to be partakers of the bread, wine, and water consecrated, and carie part to them that be absent. And this ys the foode whiche among vs ys called *Eucharistia*. Wherof yt ys lauffull for no man to be partaker, except he beleue those thinges to be true, that be taught vs: And be baptised in the water of regeneration in remission of sinnes, and so liueth as Chryst hath taught. For we do not take these as common bread and wine: but like as Iesus Chryst our Sauour incarnated by the woorde of God had flesh and blood for our saluacion, *Euen so we be taught that the foode* (wherwith our flesh and bloode be nourished by alteration) *when yt ys consecrated by the praiser of his woorde to be the flesh and bloode of the same Iesus incarnated.* For the Apostles in those their bookes, whiche be called Gospells, teache that Iesus did so commaunde them, when he had takē bread, and geuen thanks saied, *Do this in my remembrance, This ys my bodie,* And likewise taking the cuppe when he had geuen thanks, saied: *This ys my bloode,* and gaue them to his Apostles onelic. Thus moche holy Iustine.

Bread, wine and water consecrated in the primitive church

Bread and wine after consecraciō bethe bodie and blood of Chryst.

In this Authour be many thinges woorthie note. But omitting them all I shall onely note that, that he ys at this time alleaged for, namely for the right vnderstanding of Chrystes woordes in their propre sense, withoute figure or trope. For the which, note well that he saith, that we be taught that the foode (*mening the bread, wine and water*) after the consecracion ys the flesh and bloode of Iesus incarnate. He saith not that they were taught, that they were signes, tokens or figures of the flesh of Iesus, neither that they be onely called the flesh of Iesus. Ye maie then perceaue what the teaching and doctrine of the primitive church was: ye maie well see, that they were plainly taught that the bread wine and water, be the flesh and bloode of our Sauour Iesus.

And herwith all note howe certain this doctrine was. Yt was as certain, and sure, as the mysterie of the incarnation of Chryst. For (saith this Authour) Like as Iesus Chryst our Sauour incarnated by the woorde of God, had flesh and bloode for our saluacion: Euen so we be taught, the breade wine and water, after the consecracion, to be the flesh and bloode of the same Iesus.

Doctrine of the reall presence as certain as the incarnation to the primitive church

Weigh this (gentle Reader) and marke these woordes well that euen as we be taught as a principle of our faith, to beleue that Iesus Chryst in his incarnation had flesh and bloode: euen so we be taught the foode of the holie Sacrament to be the flesh and bloode of the same Iesus. But howe doth this Authour proue that this doctrine was so taught? By this proof. For the Apostles (saith he) in their workes, whiche they call Gospells do teache, that our Lorde Iesus so commaunded them, saing (when he had taken breade and geuen thanks) *doe this in the remembrance of me. This ys my bodie.* And likewise taking the cuppe, when he had geuen thanks saied: *This ys my bloode.*

In this proof of this Authour ther be two thinges to be noted. The one against

*Reall pre-
sence plain-
lie anon-
ced by Ju-
stinus.*

against the blasphemouse reproche of the Aduersaries and this Proclamer, whiche saie that yt ys an inuencion of the papistes to teache Chrystes flesh and bloode to be in the Sacramēt. But this Authour saie, that the Apostles taught that our Sauour Iesus did commaunde them so to doe. So thar yt ys his commaundement and tradicion, an not the papistes inuencion, but yf they will accompt Iesus Chryst for this his so doing to be a papist, Then in dede they maie saie, yt ys the inuencion of a papist.

The other note ys for the application of the woordes of Chryst to the Sacramēt. Ye haue perceaued that we be taught, that the foode of the Sacrament ys the flesh of Iesus Chryst. Ye perceauē also that the same Iesus Chryst so comaūded, as the Apostles haue taught in their Gospells. But wher ys that comaūdement in the Gospells? This ys the commaundement. *Due this in the remembrance of me. This ys my bodie, this my bloode.* By these woordes we are commaunded to doe the thing. By these woordes we are taught what the thing ys. The thing (as this authour saie) ys the flesh and bloode of Iesus Chryst incarnated. And this thing also he saie, we are taught by these woordes. Wherefore these woordes are to be vnderstanded of the flesh and bloode of Iesus Chryst.

*Doctrines of
the primiti-
ue church,
and the
church
since and
nowe com-
pared.*

Nowe looke well vpon the doctrine of Chryst and his primitiue Church: compare them to the doctrines of the catholike Church that nowe ys, and see yf they be not agreable: Trie yf they be not all one. Chryst saie, after he had blessed the bread and the wine: *This ys my bodie, This ys my bloode.* This Authour saie, that they were taught in the primitiue Church, that the bread and wine with water, after cōsecraciō be the flesh and bloode of Iesus incarnated: The catholike Church, that hath ben, and nowe ys, teacheth that the bread and wine on the Altar after the consecraciō be the bodie and bloode of Chryst. Wolde ye desire anie more agreement? wolde ye desire anie better concorde?

*A plain pla-
ce for M.
Juell.*

And wher the Proclamer requireth anie one auncient Authour that teacheth plainlie Chrystes verie reall presence, wolde he haue anie plainer speache, then that whiche he impugneth in vs? This Authour saie, that that we saie, and speaketh as plainlie as we speake, as by the conference of both a childe maie perceauē. Let the Proclamer then be a shamed of his rash proclamacion, and with mature and sobre beliberacion and iudgement let him agnise the doctrine of the primitiue Church, and so shall he confesse with vs the reall presence of Chrystes bodie in the Sacrament, whiche nowe wickedlie he hathe impugned.

*Cranmer
falsifieth
and abu-
seth Iustin.*

Lib. 2. ca. 5

But here ys not be ouerpassed the excedding crafte and vntueth of Cranmer, one of the Fathers of this Proclamer in the corrupting, falsieng, and abusing of this Authour Iustinus. And that yt shall not be laied to my charge that I misreporte him. I will faithfullie ascribe his woordes as they be written in his booke. Thus he writeth. *Iustinus a great learned man, and an holie Martyr the eldest Authour that this daie ys knowne to write anie treatise vpon the Sacramentes, and wrote not moche after one hundreth yeares after Chrystes ascension. He writeth in his seconde Apologie, that the bread, water and wine in this Sacrament are not to be taken as other common meates and dringes be, but they be meates ordeined pourposely to geue thanks to God, and therefore be called Eucharistia, and be called also the bodie and bloode of Chryst, and that yt ys lawfull for none to eate or drinke of them, but that professe Chryste, and liue according to the same, And yet the same meate and drinke (saie he) ys chaūged into our flesh and bloode and nourisheth our bodies.*

These be his verie woordes, and in this maner dothe he report Iustinus.

Whiche

A Whiche reporte howe yt agreeth with *Iustinus* owne woordes, the reader by conference shall easilie perceauce. And therfor omitting manie falsheades and other sawtes by him here admitted, I wil nowe touche but two, whiche be intollerable, and doen with to moche impudencie. The one ys that he reporteth this Authour as though he shoulde saie, that the Sacrament ys but called the bodie of Chryst, wher this Authour saith no soche woordes. But saith plainly, that the bread and wine after the consecracion be the flesh and blood of Iesus incarnate, and that the people were in his daies so taught. The other ys, the misplacing of the sentences of the authour, to make them serue his pourpose. For wher Iustine saith that the foode of bread, wine and water, werwith our bodies be nourished, when they be consecrated by the prair of his woorde be the flesh and bloode of Iesus. And so before the consecracion of them, he teacheth, that they be creatures meet to nourish our bodies. and to that vnderstanding doth so place them. Cranmer, or the Authour of that booke pleaceth them as creatures meet to nourish vs after the consecracion, therby signifieng, that they be but creatures

Two false sleights of Cranmer noted in the legacion of Iustin.

B of bread, wine and water after the consecracion as they were before. But howe falsely that ys doen, not onely this translatiō, but also the translatiō of *Petrus Nannius* declareth, whiche for the better opening of the trueth I will here also ascribe: Thus he translateth that parte of *Iustinus*. *Non enim ut quemuis panem, neque ut quemuis potum, ista omnia accipimus, sed quemadmodum per verbum Dei incarnatus est Iesus Christus saluator noster, et carnem et sanguinem pro nostra salute assumpsit: ita quoque per preces verbi illius, cibū ex quo caro nostra et sanguis per immutationē aluntur cū benedictus fuerit, Iesu ipsius incarnati, carnē et sanguinē dicimus esse.*

Petrus Nannius

Neither do we take all these things, as euery other bread, neither as euery other drinke. But euē as Iesus Chryst our sauour by the woorde of God was incarnated, ad for our health tooke flesh and bloode: euē so haue we learned that foode of the whiche our flesh and bloode by immutaciō are nourished, whē yt ys blessed by the prayers of his woordes, to be fleshe and blood of Iesus incarnate. In whiche translatiō, as in the other ye see, that the nourishmēt of the foode, of breade, wine and water, ys put before the consecracion, which Cranmer yntrulie wolde place after the consecracion, for the pourpose before saied and therby also to denie transubstanciacion. But Iustine to declare the great worke of God, wrought in and by the consecracion, saith, that yt ys soche foode before the consecracion as we be nourished with, but when yt ys consecrated, yt ys the flesh of Iesus incarnated.

The like maner of speache vseth both *S. Ambrose* and *S. Augustine*, saing: *Antequam consecratur panis est; ubi autem verba Christi accesserint, corpus est Christi.* Before yt be consecrated yt ys bread, but when the woordes of Chryst haue comed to yt, yt ys the bodie of Chryst. *S. Augustine* thus: *Ante verba Christi quod offertur panis dicitur: ubi Christi verba deprompta fuerint, iam non panis dicitur, sed corpus appellatur.* Before the woordes of Chryst, that whiche ys offred ys called bread: but when the woordes of Chryst are spoken, yt ys not nowe called bread, but yt ys called the bodie.

Amb. li. 4. de Sac. ca. 5. Plain sainges for M. Juell. Augu. de verbis Do. serm. 8.

Thus Reader, thowe maist see, the sleight of Cranmer and his falsifieng of the holic doctours, by him. The like in diuerse places of this booke shalt thou finde prooued in *Oecolampadius*, whom Cranmer folowed, and also in this Proclamer who foloweth Cranmer. Soche and soo good ys the quarrell that they maintein, that withoute falsifieng, wresting, or truncating of the holic Fathers their doctrine can haue no good shewe, Wherof thowe nowe being aduertised, and in them the matter being well prooued, trusting

Ff that

that yt^e will geue thee occasion to looke er thowe leape: I will leaue Iustine, and call in Aleander an holy martyr, who liued not long after Chryst euen in the time of Ignatius and Polycarpus.

Alexand.
epist. 1.

Thus writeth Alexander. In sacramentorum oblationibus, quæ inter missarum sollemnia Domino offeruntur, passio Domini miscenda est, ut eius, cuius corpus & sanguis conficitur, passio celebretur, ut ut repulsis opinionibus superstitionum, panis tantum & vinum aqua permixtum in sacrificio offerantur. Non debet enim ut à patribus accepimus & ipsa ratio docet, in calice Domini aut vinum solum, aut aqua sola offerri, sed utrumque permixtum, quia utrumque ex latere eius in passione sua profluxisse legitur. Ipsa verò veritas nos instruit, calicem & panem in sacramento offerre, quando ait: Accipit Iesus panem, & benedixit, deditque Discipulis suis, dicens: Accipite & manducate: Hoc est enim corpus meum, quod pro vobis tradetur. Similiter postquam coenauit accepit calicem, deditque Discipulis suis, dicens: Accipite & bibite ex eo omnes. Hic est calix sanguinis mei, qui pro vobis effundetur in remissionem peccatorum. Crimina atque peccata, oblati ijs Domino sacrificijs delentur. Idcirco & passio eius in iis commemoranda est, qua redempti sumus, & sæpius recitanda, & hæc Domino offerenda. Talibus hostijs delectabitur, & placabitur Dominus, & peccata dimittet ingentia. Nihil enim in sacrificijs maius esse potest quam corpus & sanguis Domini. Nec ulla oblatio hac potior est, sed hæc omnes præcellit. Quæ pura conscientia Domino offerenda est, & pura mente sumenda, atque ab omnibus veneranda. Et sicut potior est ceteris ita potius excoli & venerari debet.

Massé.

In the oblations of the Sacramentes, whiche in the solemne doings of the Masses be offred, the passion of our Lorde ys to be intermeddled, that the passion of him, whose bodie and bloode ys consecrated, maie be celebrated, so that, the superstitions of opinions repelled, onely bread and wine mixed with water maie be offred. For ther aught not (as we haue receaued of our Fathers, and also reason yt self dothe teache) either wine alone, or water alone to be offred in the cuppe of our Lorde: but bothe mixed together, bycause yt ys redde that both in the time of his passion did flowe oute of his side. The verie trueth yt self dorth teache vs to offer bread and wine in the Sacrament, when he taking the bread, and blessing yt saied: Take ye and eat, This ys my bodie, whiche shall be deliuered for you. Likewise when he had supped, he tooke the cuppe, and gaue yt to his disciples, saing: Take ye, and drinke ye all of this: For this ys the cuppe of my bloode, whiche shall be shedde for you in remission of sinnes. These sacrifices being offred to our Lorde, crimes and offences are wiped awaie. Therfor his passion also by the whiche we are redemed, ys in these to be remembred, and often to be recited, and yt also ys to be offred to our Lorde. For with soche sacrifices our Lorde will be delighted, and appeaced, and will forgeue great sinnes. Among all sacrifices nothing can be of more estimation then the bodie and bloode of Chryst. Neither ys ther any oblation more woorthie. But this doth precell all. Whiche ys to be offred to our Lorde with a pure consciẽce, and with a pure minde to be receaued of al, and woourshipped. And as yt ys more woorthie then other: Euen so yt aught more woorthilie to be honoured and woourshipped. Thus farre Alexander.

Among all
sacrifices no
ne of more
estimation
then the bo
die and
bloode of
our Lorde.

Who alleaging the woordes of Chryst: This ys my body. And this ys my bloode, doth by other his woordes therwith declare that they are not to be vnderstanded by figure or trope: but in their propre sense. And among manie notes, that maie here be made, I will take, but three to prooue the same.

Three notes
plainlie im
pugning
three arti
cles of the
Proclamer.

The first ys that he confesseth the presence of Chrystes bodie, and bloode in the Sacrament, for that he agreable to holie Iustine, who saied

that

A that the bread and wine after the consecration be the bodie and bloode of Iesus incarnated: He, I saie, agreable saith, that the bodie and bloode of him ys in the Masse consecrated. Whose passion ys ther celebrated. The passion of Chryst ys in the Masse celebrated: wherfore his bodie and bloode be ther consecrated: Who soeuer confesseth Chrystes bodie to be consecrated on the altar, confesseth that consecration to be doen by these woordes of Chryst: *This ys my bodie, &c.* Wherfore who soeuer confesseth soch consecration, confesseth the woordes to be vnderdanded withoute figure and trope. This Authour confesseth soche consecration. Wherfor he confesseth soche vnderstanding.

Reall presence auouched.

B And here by the waie note, that this auncient olde Authour hath that maner of phrased and speache that the catholike Church at this daie vseth, namelie when he saith: that the bodie and bloode of Chryst be consecrated in the Masse, and not the maner of speache of the Aduersarie, saing that yt ys made a sacramentall bread, a figure, signe, or token of Chrystes bodie. He hath no soche woorde, no more hath anie one of all these fathers, and holy doctours, that shall be alleaged in that sense and vnderstanding, that the Aduersarie most vntruly blustereth abroad. And yet euery learned catholike man confesseth the Sacrament to be a figure but soche a figure as denieth not the reall presence of Chryst.

C The second note to prooue the woordes of Chryste to be vnderstand with oute figure, ys that alleaging these woordes, *This ys my bodie, This ys my bloode:* immediatelie he saith: By these sacrifices offred offences and sinnes be wiped awaie, by whiche woordes calling those thinges, whiche Chryste before spake of in the woordes of the Supper, sacrifices, and that soche sacrifices, as put awaie sinnes, and we haue no sacrifice to put awaie sinnes, but the Sacrifice of Chrystes bodie and bloode. Yt ys more then manifest, that the vnderstandeth the woordes of Chryst in their propre sense of the bodie and blood of Chryste, and not of the figure of his bodie, for that ys no sacrifice to putte awaie sinnes.

Sacrifice propitiatorie auouched.

C That he calleth the bodie and bloode of Chryste in the Sacrament of the altar, sacrifices, the woordes folowing in the same processe do well prooue and declare, when he saith: *Nihil in sacrificijs maius esse potest, quam corpus & sanguis Domini.* Among the sacrifices ther ys nothing greater, then the bodie and bloode of our Lorde. And that he speaketh this of the sacrifice and oblacion of Chrystes bodie and bloode in the Sacrament of the altar, yt ys made certen by the woordes that do folowe, whiche be these: *Nulla oblatio potior est, sed hec omnes precellit, quia pura Domino conscientia offerenda est, & pura mente sumenda.* There ys no oblacion woorthier then this, but this excelleth all other, whiche ys to be offred to our Lorde with a pure conscience, and to be receaued with a pure minde. Among the Chryistians ther ys no sacrifice to be offred, and with pure minde to be receaued, but the sacrifice offred on the altar. And thus of necessitie yt foloweth, that this Authour graunteth the presence of Chrystes bodie in the Sacrament, and that yt ys a sacrifice, and that the woordes of Chrystes supper are to be vnderstanded without figure.

Sacrament of the altar ys a sacrifice.

D The thirde note ys, that when he had taught that the sacrifice must be offred with a pure conscience, and receaued with a pure minde, he teacheth also that yt must be woourshipped and honoured, and that with no lowe degree of woourshippe and honour, but as this sacrifice (saith he) doth precel al: so it ys about all to be honoured. By whiche doctrine yt maie appeare, that yf the

Adoration of the Sacrament auouched.

thinge of the sacrifice dothe excell all other, and ysaboue all other to be honoured, and the onely sacrifice of Chrystes bodie and blood excellerh all other ys to be honoured: that then that blessed bodie and blode are there present to be honoured, wher they be offred. They be offred wher they be receaued, they be receaued in the Sacrament, wherfore they are to be honoured in the Sacrament.

Now when all this disputacion of this holie Father ys graunted vpo these woordes of Chryst: *This ys my bodie, this ys my bloode*: yt can not be but that these woordes of Chryst, must be vnderstanded simplie and plainly in their propre sence withoute figure or trope. And thus to conclude for these two great Seniours of Chrystes schoole and Parliament house: ye perceauce that they vse Chrystes woordes in ther propre sence. And also therupon testifie to vs the enacted trueth, of Chrystes very presence in the holy Sacrament, whiche ys the cheifest matter here sought.

THE FOVRE AND FOVRTETH CHAP. BY

*occasion of the woordes of Alexander treateth of the adoration
and honouring of Chrystes bodie in the Sacrament.*

Proclamer
woordes a-
gainst ado-
ration reci-
ted and co-
futed.

BVt occasion being geuen by this holie Father Alexander to speake of the adoration of Chrystes bodie in the Sacrament: I can not ouerpasse somewhat more to saie of yt, to the confutacion of the most impudent and blasphemouse vntrueth spoken and vttered by this Proclamer, for thus he saith: *Chryst that best knewe, what aught to be doen herein, when he ordeined, and deliuered the Sacrament of his bodie and bloode, gaue no commaundement, that anie man should fall downe to it, or woorshippe it. S. Paule that tooke the Sacrament at Chrystes hande, and as he had taken it, deliuered it to the Corinthians, neuer willed adoration or godlie honour to be geuen vnto it. The olde doctours and holie Fathers of the Church S. Cyprian, S. Chrysostom, S. Ambrose, S. Hierom, S. Augustine, and others that receaued the Sacrament at the Apostles hands, and as it maie be thought, continued the same in soche sorte, as they receaued it, neuer make mention, in any of all their bookes of adoring or woorshipping of the Sacrament. Yt ys a verie newe deuise, and as it ys well known, came but lately into the Church, aboute three hundreth yeares past; Honorius then being Bishoppe of Rome, commaunded the Sacrament to be listied vppe, and the people reuerentlie to bowe downe vnto yt. After him Urbanus the fourth appoynted an holie feast of Corpus Christi. And graunted ouer large pardons to the keepers of it, that the people shoulde with the better will resorte to the Church and kepe it holie. This ys the greatest antiquitie of the wholl matter, aboute three hundreth yeares ago it was first founde oute, and putte in practyse. But Chryst and his Apostles the holie Fathers in the primitive Church, the Doctours that folowed them, and other godly and learned men what soeuer for the space of a thousand and two hundreth yeares after Chrystes ascension into heauen, this woorshipping of the Sacrament, was neuer known nor practised in any place within the wholl catholike Church throughout the wholl worlde. Thus moche the Proclamer.*

Whē I readde these his woordes, I staied as one astoined, considering that they coulde not proceade from anie man, but either by ignorance, or ells by peruerse malice, that wittinglie wolde, al shame set apparte, vter soche an vntrueth as the meā learned, I suppose, of all the catholike Church knoweth it for to be. And the more did I merueill that it was so impudētly setfurth with a repeticiō, as therbie with moch boldnesse to auouche the matter. Nowe for that the Authour of the woordes ys not vnlearned, I coulde not ascribe thē to ignorance. And considering his callinge ther shoulde be in him no soche peruer-

A peruerse malice. But remembre howe Macedonius, Nestorius, and diuerse soche other leauing the doctrine of the catholike Church and the mocion of the spirit of God in the same, and folowing the doctrine of priuate men, according to the mocion of the spirit of Sathan did forget their calling, and peruersed lieved them selues: So likewise I perceauē this man doth, the more ys the pittie.

But that we maie perceauē howe farre wide he ys from the trueth, we will examen his woordes. His first argument ys, *that Chryst neuer gaue commaundement to woourshippe the Sacrament. Ergo: yt ys not to be doen.* To this, first I saie to him, as to one exercised in schooles that an argument of negatives concludeth nothing. But for more large declaracion, to the vnderstanding of the Reader: yt ys not redde in the Gospell, that Chryst commaunded anie bodie to adore him while he here liued in the earth: yt ys therfore a good argument that he was not to be adored? The three wise men of the east came with their giffes, and offringē them, adored the babe Chryst. They had no comaundement of Chryst so to do, shoulde they not therfore haue doen yte? or did they offende in so doing? Diuerse that were cured of Chryst came and adored him, but not commaunded of Chryst so to do. Yt ys not redde in the Gospells that the Apostles during their familiare conuersacion withē Chryste before his passion, that they fell down and adored him. Shall we therfore frame an argument that Chryst in his mortall state was not to be adored, bycause the Apostles be not readde to haue adored him? And that Mary Magdalen, the woman of Canaan, and the Leeper that did adore him, did offende? Yt ys a faint kinde of argumentacion. I will in like manner reason with this disputer in his owne kinde of disputacion: Chryst gaue the Sacrament of his bodie to his Apostles onelie, and gaue no commaundement that all people indifferentlie shoulde receauē the same, as nowe they doe, Wherefor yt aught not to be doen.

C Yf this argument be good, then ys his good. But the trueth ys, this argument ys naught, and so ys his, but this disputer knewe well what schoole he was in, he was certen that ther was no respondent, that presentlie wolde return his argument into his lappe. I beleue, he wolde not for shame haue made soche argument in a schoole, except yt had ben to haue occupied the time, while he might haue studied a better, or ells for lacke of other kinde of argumentes, in the matter that he impugneth, as I dare saie he dothe here, as yt well appeareth in the processe of his disputacion. For the next argument ys of like force, but of more vntrueth, this yt ys: *S. Paule that tooke the Sacrament at Chrysts hand, as as he had taken yt deliuered yt to the Corinthians neuer willed adoracion or godly honour to be geuen to yt.*

Leauing this argument, as a thinge of no force to conclude that the Authour therof intendeth, let vs examen the trueth of yt. This Proclamer first alleaging Chrystes institucion, wherein he saith, Chryst made no mencion of adoracion, ioineth S. Paule to yt, as one receauing of Chryst no other order then in the ministracion of Chryst was vsed, and deliuered also to the Corinthians no other, nor no more then Chryst did, whiche thing howe false and vntrue yt ys S. Paule him self shall declare. S. Paule deliuered to the Corinthians, that the vnwoorthie receauer shall be giltye of the bodie and bloode of our Lorde: Chryst who to vse the woordes of this Proclamer, knewe best what aught to be doen when he instituted this Sacrament, gaue no soche lawe. Saint Paule geueth a rule or commaundement that, a man must examine him self, and so eate of that bread: Chryst in the

The negative argument of the Proclamer concludeth nothing.

The proclamer argues out of S. Paule faith for was of trueth.

inſtitucion gaue no ſoche commaundement, but rather admitting Iudas to the receipt of the holie myſteries whoſe wicked intentes and pourpoſes were not vnknownen (neither was he ignorant, that he nothing examined himſelf) ſemed to praſtiſe the contrarie of that S. Paule ſetteth furthe to be obſerued. Wherefor this diſputer referring the maner and all other circumſtances of the deliuerie of the Sacrament by Saint Paule to the Corinthians, to the maner and circumſtances of the deliuerie of the Sacrament by Chryſt in his ſupper, ys ſoulie deceaued in his argument: taking therein, as yt dothe appeare, an vntrueth for a trueth, and ſo deceauing his Auditoric, geueth them chaffe for good corne.

Attagged T
Honey in the
-orel ede ſo
-wee vnder ſo
-out deſtroye

S. Paule
willed adora-
cion to be
geue to the
Sacramēt.

Thus ye maie perceaue that S. Paule deliuered diuerſe doctrines to the Corinthians concerning the receipt of the holy Sacrament, which Chryſt ys not fownde by the teſtimonie of anie of the Euangelistes to haue deliuered to his Apoſtles, and yet who being a chryſtian doubteth that yt ys the doctrine of God, and of our Sauour Chryſt? In this argument this diſputer alſo ſaith, that S. Paule neuer willed adoracion, or godlie honour to be geuen to the Sacrament, yf he ſpeake of the woordes adoracion, I conſent vnto him, for trueth yt ys that S. Paule hath not theſe woordes: *Adore the Sacrament.* But yf he ſpeake of the thing? I diſſent from him. For that I iudge to be vntrue. Manie thinges are ſpoken of in verie dede, when the propre vocable appropriated to the ſame thing to ſignifie yt to a mans vnderſtanding ys not ſpoken or vttered. As yf I ſaie: *Plato was a reaſonable liuing creature.* Though I applie not the propre vocable of a man to Plato: yet to the vnderſtandinge I ſignifie as moche in deed, as yf I had called him a man: So though S. Paule ſpeake not in the deliuerie of the Sacrament to the Corinthians, of theſe woordes, *adoracion or honour:* yet he ſpeaketh of the thing in deed. For when he geueth this rule: *Probet ſeipſum homo. Let a man examen him ſelf, and ſo let him eate of that bread, and drinke of that cuppe:* Dothe he not will vs to geue moſte ſingular honour to the Sacrament? What more honour can be doen, then to ſee that our faith towarde the Sacrament, be firme and ſtable, voide of all ſiniſtre opinions, thinking nothing of ſo great a myſterie, but that, that ys ſemelie? Howe great an honour do we to the Sacrament alſo, that to receaue yt, we examen and ſearch our conſciences, and what we finde filthie, and ſowle we purifie, clenſe and make clean by earneſt contricion, by pure confeſſion and humble penaunce.

They great
honour to
the Sacra-
mēt to exa-
men our ſel-
ues or we
preſume to
receaue yt.

Ad 7an.
Epiſt. 118.

If corporal
abſtinence
be to Gods
honour,
moche more
ſpiritual
abſtinence.

S. Auguſtine ſaith: *Placuit enim Spiritui ſancto, vt in honorem tanti Sacramenti in diſ Chriſtiani prius Dominicum corpus intraret, quam exteri cibi.* Yt hath pleaſed the holie Goſt, that in the honour of ſo great a Sacrament the bodie of our Lorde ſhoulde entre the mouth of a chryſtian before worldlie meates. Yf the holie Goſt doeth eſteme yt as doen to the honour of the Sacrament, to receaue yt faſting before al meates: how moche more ys it to the honour of the Sacramēt, that we faſting from all vices, from all horrible ſinnes and crimes come with pure conſcience hongring and thirſting righteouſneſſe, to receaue in the Sacrament the Lorde and geuer of righteouſneſſe? Yf any honour be doen to God by corporall abſtinence or faſting, howe moche more ys doen, by ſpiritual abſtinence from ſinne?

But the Aduerſarie will ſaie, that this honour ys not doen to the Sacrament, but to God, and to his grace receaued in the receipt of the Sacrament. Whereunto I ſaie, that the verie woordes of S. Paule ouerthroweth this ſaing: For S. Paule by expreſſe woordes ſpeaketh of the Sacrament ſaing: *Let a man examen himſelf, and ſo let him eate of that bread, and drinke of that cuppe.*

He

A He saith not: Let him examen himself, and so he shall receaue the grace of God, and the vertue of the meritt of Chrystes passion, and death, which ys a matter moche and almost generallie taught thorowoute all the Gospell. For what ys more taught then remission of sinnes to true penitentes by the vertue of Chrystes passion? But here S. Paule speaketh of the Sacrament by a speciall maner, and therfor saith: *And so let him eat of that bread, and drinke of that cuppe.*

For more manifest proof of this, note, that S. Paule referreth the honour or dishonour, that ys doen by woorthie or vnwoorthie receauing, not immediately to the grace of God, or meritt of Chrystes passion: But to the Sacrament, and therfor saith: *Itaque quisque manducauerit panem & biberit calicem Domini indigne, reus erit corporis & sanguinis Domini.* Who soeuer therfore shall eate the bread, and drinke the cuppe of our Lorde vnwoorthie, he shall be giltye of the bodie and blood of our Lorde, so that the vnwoorthie receauing ys referred to the bread and the cuppe of our Lorde. Wherefore yt

1. Cor. 11.
Honour or dishonour
doen by the
receauer ys
referred to
the Sacra-
ment by ex-
presse wor-
des of S.
Paule.

B ys manifest, that as the woorthie or vnwoorthie receauing ys referred to the Sacrament: so ys the honour or dishonour doen by the same referred also to the Sacrament. Wherefor then S. Paule teaching the chrystian people to examen them selues, and to prepare them selues that they maie be woorthie receauers of so woorthie a Sacrament, taught them in that to honour the Sacrament.

Vnto all this, this maie be added, that forasmoch as S. Paule, taught the Corinthians and by them all Chrystian people; the presence of Chryst in the Sacrament, that he might well teache them to honour him in the Sacrament. For wher Chryst ys verilie present, ther ys no daunger but the chrystian maie theiour him. That S. Paule teacheth the presence yt shall be made manifest to yow in the thirde booke, wher the scriptures of S. Paule shall be more at large handled. Wherefor to auoide prolixitie I leaue to speake anie more of them here. But this maie be said here, that forasmoch as the woordes of Chryste, which we haue nowe in hande do teache vs the

C presence of Chryst in the Sacrament, that we maie also honour Chryst in the Sacrament. And to conclude against this Proclamer, ye maie perceaue by that, that ys said, that S. Paule taught vs to honour the Sacrament.

THE FIVE AND FOVRTETH CHAP. PROVETH BY

the same doctours that the Proclamer nameth, that the Sacrament ys to be honoured.



After this man had abused the scriptures to make some shewe of his wicked purpose, he vsed his like synecritic in naming certain doctours, which doctours (as he saith) neuer make mention in anie of their bookes of adoring or woourshipping of the Sacrament.

D To declare the truth of this man, we will first produce them, whome he hath named as making for him, and afterwarde some other. Among those whome he nameth Chrysostom ys one. A merueillouse thing to see the impudencie or ignorance of this man. He nameth Chrysostome as one who in his bookes maketh no mention of the honouring of Chryst in the Sacrament, and yet among all the learned Fathers that write, ther ys none that maketh more often and more plain mention of that matter then he doth

Chrys. de sa-
cerd. li. 6.

11. 10. 1
to monel
manuel
adi qd nob
et manuel
et hanc
non est
na qd man
non est
2. 10. 10
man

Angells at-
tende vpon
the preist
in the time
of oblation,
and a visio
therof shew-
ed to an
olde man.

The vniuer-
fall Lorde
of all hand-
led by the
preist.

Angells ho-
noure the
Sacram.

To bring manie of his testimonies the condicion of this rude booke will not suffer, for yt wolde therby growe to great. Wherefore one or two places shal be brought, whiche shal so cleerlie open this matter that I beleue, Reader, thou wilt merucill, that this Proclamer durst for shame name Chrysostome as one that maketh no mencion of the honouring of Chryst in the Sacrament. In one place thus he saith. *Cum autem ille & Spiritum sanctum inuocauerit, sacrificiumque illud horrore ac reuerentia plenissimum perfecit, communi omnium Domino manibus assidue pertractato: quæro ex te, quorum illum in ordine collocabimus? Quantam verò ab eo integritatem exigemus? quantam religionem? Considera enim quales manus illis administrantes esse oporteat, qualem linguam, quæ verba illa effundat. Denique qua anima, non pariorum, sanctiorumue conveniat esse animam, quæ tantum illum, tanto dignum spiritum receperit. Per id tempus, & Angeli sacerdoti assident, & celestium potestatum vniuersus ordo clamores exornat, & locus Altari vicinus in illius honorem qui immolatur, Angelorum choris plenus est. Id quod credere abunde licet, vel ex tanto illo sacrificio, quod tum peragitur. Ego vero & commemorantem olim quendam audiri, qui diceret senem quendam virum admirabilem, ac cui reuelationum mysteria, multis diuinitus fuissent detecta, sibi narrasse, se tali olim visione dignum à Deo habitum esse; ac per illud quidem tempus derepentè Angelorum multitudinem conspexisse; quatenus aspectus humanus ferre poterat, fulgentibus vestibus indutorum Altare ipsum circumdantium. Denique sic capite inclinatum, ut si quis milites, presente Rege stantes videat, id quod mihi ipse facile persuadeo. When he (mening the preist) hath called vpon the holie Gost, and hath perfected that sacrifice, most full of horroir and reuerence, when the vniuersall Lorde of all thinges ys in his handes handeled, I aske of thee, in what order of men shall we place him? howe great integritie shall we require of him? howe great religion or godlinesse? Consider also what hands those ought to be, that doe ministrè: What maner of tounge, that speaketh those woordes (mening the woordes of consecraciō) last of al that it ys meet that that soule be purer and holier then anie other soule, that receaueth him so great, and so woorthie a spirit. At that time the Angells also geue attendance to the preist, and all the wholl order of the heauenlie powers sing praises, and the place nighe to the Aultar, in the honour of him, that ys then offred in sacrifice ys full of Angells; which thing a man maie fullie beleue, for that great sacrifice that then ys doen. Trulie I also did once heare a certain man reporting that an olde woorthiefull man, vnto whome manie secretes were by Gods pleasure reueiled, declared vnto him, that God did vouchesaf to shewe him soche a vision, and that, at that time, as farre as the sieght of man might beare yt, he sawe sodenlie a multitude of Angells cloathed in bright garmentes compassing the Aultar aboute, and afterwarde so bowing downe their heads, as yf a man shoulde see soldiours stand when the king ys present. Whiche thing I easely beleue. Thus Chrysostome.*

In this saing easie yt ys to perceaue, howe honorably he thinketh of the Sacrament, and what honoure he thinketh yt of. For that the Sacrament, ys so honourable, he knoweth not wher to place the preist that dothe consecrate yt. He questioned, what hands they ought to be, that handle the vniuersall Lorde of all thinges: What tounge that ought to be, that speaketh the mightie woordes of consecraciō: howe pure that soule ought to be, that receaueth so woorthie a thing, yea he acknowlege the Sacrament to be so honourable, that he saith that the Angells in the time of the ministracion of yt, doe assist the preist, and attend, and for confirmacion of this, he bringeth in a vision of an holie man, who sawe Angells in bright garmentes stand aboute the Aultar, and bowing downe their heades to honour the Sa-

cra-

A crament. Whiche thing Chrysostom saith, he did beleue. Yf man for the ministracion of the Sacrament be so honourable, yf yt be soche as Angells do honour yt, howe moche aught man to honoure yt?

That man aught to honour yt, the same Chrysostome in the ordre of the Masse by him seth furth, by his owne practise declareth, wher we finde his praier, and after his praier, his rule for the honouring of this Sacrament.

Thus we read ther: *Qui supra vnā cum Patre sedes, & hic vnā nobiscum inuisibiliter versaris: Dignare potenti manu tua nobis impartiri impolutum corpus tuum & preciosum sanguinem tuum, & per nos toti populo. Deinde sacerdos adorat, & Diaconus in eo, in quo est loco, ter secretis dicentes: Deus propitius esto mihi peccatori. Et populus similiter. Omnes cum pietate & reuerentia adorant.* Thowe that sittest aboue with the Father, and also arte with vs here inuisiblie, vouchesaf with thy mightie hand to geue vnto vs thy vndefiled bodie, and thy preciouſe blood, and by vs to all the people. This ys his praier. After this praier he geueth this rule: Then the preist adoreth, and the Deacon also in the place, that he ys in thrice, saing: *God be mercifull vnto me sinner: And all the people*

Chrys. in Liturg.

Preist deacon and all the people adored the Sacr. in Chrys. time

B likewise with godlinesse, and reuerence doo adore.

Perceauye not in this saing, Chryſt both to be aboue with his Father, and also here with vs? See ye not the rule of Chrysostome, that the preist, the Deacon, and all the people did adore before they receaued the Sacrament? These places might suffice to anie man, that ys not contenciuſe. But that the Reader maie see plentie of matter, to staie him, and to confounde the Proclaimer, that so vntreuly reporteth of the holie Fathers we will heare one place more of Chrysostom whiche ys this: *Christus suam carnem dedit vobis, vt ea ſaturemur, quo nos in ſui ambrem plurimum allexit. Ad eum igitur cum ſeruiore accedamus, & dilectione quā vehementiſſima ne grauius ſubeamus ſupplicium. Quanto enim maius beneficiū accipimus, tanto magis puniemur, quādo eo indigni apparebimus. Hoc corpus in praſepei reueriti ſunt Magi, & viri impij, & barbari, longo itinere conſecto, cum timore et tremore plarimo adorauerunt. Imitemur igitur barbaros, nos qui calorū ciues ſumus. Illi enim, cum id praſepei, & tugurium tantum, neque eorum quidquam, quae tu nunc intueris, viderent, ſumma acceſſerunt reuerentia, & horrore. Tu vero non in praſepei id, ſed in*

*Homi l. 24
10. 1. Cor.*

C Altari, non mulierem, quae in vlnis teneat, ſed ſacerdotem praſentem, & Spiritum per abunde ſuper propoſito diſſuſum ſacrificio vides. Nec ſimplex, vt illi corpus vides, ſed et eius potentiam & omnem agnoſcis adminiſtrationem, & nihil eorum quae per ipſum facta ſunt ignoraſ, & diligenter initiatus es in omnibus. Excitemur, horreſcamusque, & maiorem quam barbari illi pra nobis ſeramus pietatem. Chryſt gaue vnto vs his fleſh, that with yt we might be fedde, wherby he moche alleured vs into his loue. Let vs therfor with ſeruencie, and moſt vehement loue, come vnto him, leſt we ſuffre a more greuouſe condemnation. The greater benefit we take, the more ſhall we be puniſhed yf we be ſownde vnwoorthie of yt. This bodie did the wiſe men, and men without God, and barbarouſe, reuerence, and woourſhippe. And after they had ended a long iourneie with moche feare and tremblinge, did adore yt. Let vs therfor at the leſt folowe the example of theſe barbarouſe, we that be the citizens of the heauens, for they when they ſawe that maunger and cottage onelie, and did not ſee anie of theſe thinges. whiche thowe doeſt nowe beholde, they came with great reuerence and horrore.

Chryſt bath geuen vs his fleſh to feede vpon

D But thowe ſeeſt not that bodie in the maunger, but in the altare, thowe ſeeſt not a woman that holdeth yt in her armes, but thowe ſeeſt the preiſt preſent and the Spirit plentiſullie poured vpon the propoſed ſacrifice. Neither doeſt thowe ſee a bare bodie, as they did, but thowe knoweſt all his power and rule, and thowe art ignoraunt of nothing that ys doen by him. But thowe art dili-

That ſame body on the altare that was in the maunger.

dili-

diligently instructed in all poyntes. Let vs be stirred vppe and feare, and let vs declare a more godlinesse then those barbarouse men. Thus moche Chrysostom.

Nowe haue we hearde three testimonies of Chrysostom. In the first, we were taught his faith as touching the honouring of the Sacrament, whiche he saith to be so honourable, that not onely men, But also Angells doo honoure yt. In the second, he declared the practise or execution of the honouring of the Sacrament, by him self, his ministers, and his people before the receipt of the same Sacrament. In the thirde he geueth generall exhortacion to all men to do the same. And therunto prouoketh by the example of the three wise men that came to honour Chryst at his birth, teaching vs that we honour the same bodie in the altair, that they did in the maunger. These places being plain enough let vs leaue them and heare Sainct Ambrose who saith thus, expownding a verse of the Prophet Dauid.

*Amb. de
spiritu S.
li. 3. ca. 12.
We adore
the flesh of
Chryst in
the myste-
ries.*

Per scabellum terra intelligitur, per terram autem caro Christi, quam hodie quoque in mysterijs adoramus, quam Apostoli in Domino Iesu, ut supra diximus, adorauerunt: Neque enim diuisus est Christus, sed vnus. By the footestoolle ys vnderstanded the earth: by the earth ys vnderstanded the flesh of Chryst, whiche nowe also we adore in the mysteries, whiche the Apostles (as before we haue saied) did adore in our Lorde Iesus: Neither ys Chryst diuided, but one.

what thinke you (gentle Reader) doth not Sainct Ambrose plainlie enough testifie, and teache the adoracion of Chryst? who, that ye shall not be caried awaie with the wicked gloses of heretiques, which to robbe Chryste of his honoure in the most holie and blessed Sacrament, saie that thowe must adore Chryst in heauen, teacheth you by expresse woordes that the flesh of Chryst ys to be adored and honoured in the Sacrament, whiche he calleth the mysteries, wher he affirmeth the same flesh to be, that the Apostles did adore in our Lorde Iesus.

Nowe after S. Ambrose, we will heare S. Augustine, who in diuerse places teacheth vs to adore Chryst in the Sacrament. But yt shall be best first to laie before you that place of Sainct Augustine at the lenght whollie and plainlie, whiche this Proclamer with sleight doth truncate, and by peice meale touche, that yt might appeare to his readers, and heares that that place of Sainct Augustine nothing impugned his doctrine, whiche in deed doth plainlie ouerthrowe yt. This ys the wholl place of Sainct

*Aug. in
psal. 98.*

Adorate scabellum pedum eius, quoniam sanctum est. Sed videte fratres, quid nos iubeat adorare. Alio loco scriptura dicit: Caelum mihi fedes est, terra autem scabellum pedum meorum. Ergo terram iubet nos adorare, quia dicit alio loco quod sit scabellum Dei. Et quomodo adorabimus terram, cum dicat aperte scriptura: Dominum Deum tuum adorabis. Et hic dicit: Adorate scabellum pedum eius? Expone autem mihi, quid sit scabellum pedum eius, dicit: Terra autem scabellum pedum meorum. Anceps factus sum, timo adorare terram, ne damnetur hic qui fecit celum & terram. Rursum timo non adorare scabellum pedum Domini mei, quia Psalmus mihi dicit: Adorate scabellum pedum eius. Quero quid sit scabellum pedum eius, & dicit mihi scriptura: Terra scabellum pedum meorum. Fluctuans conuerto me ad Christum, quia ipsum quero hic, & inuenio, quomodo sine impietate adoretur terra, sine impietate adoretur scabellum pedum eius. Suscepit enim de terra terram, quia caro de terra est; & de carne Marie carnem assumpsit. Et quia in ipsa carne hic ambulauit, & ipsam carnem nobis manducandam ad salutem dedit. Nemo autem carnem illam manducat, nisi prius adorauerit, inuentum est, quemadmodum adoretur talis scabellum pedum Domini, & non solum non peccemus adorando, sed peccemus non adorando.

Adore

- A** Adore ye the footestool of his feete, for yt ys holie. But marke ye bretheren what he commaundeth vs to adore? In an other place the scripture saith: *Heauen ys my seat, and the earth ys my footestool.* Then he commaundeth vs to adore the earth. For he hath saied in an other place, that yt ys the footestool of God. And howe shall we adore the earth, seing the scripture openlie saith: *Thow shalt adore thy Lorde God.* And here saith: *Adore his footestool.* And expowdding to me what ys his footestool, he saith: *The earth ys my footestool.* I am doubtfull, I feare to adore the earth leest he damne me that made heauen and earthe. Again I feare not to adore the footstool of my Lorde, bycause the Psalme saith to me: *Adore his footestool.* Thus wauiing vppe and downe, I turne me vnto Chryst (*for I seke him here*) and I finde howe withoute impietie the earth maie be adored: howe withoute impietie his footestool maie be adored. For he tooke earth of earth, for flesh ys of the earth, and he tooke flesh of the flesh of Marie. And bicause he liued here in the same flesh, and the same flesh he gaue vs to eate to our saluacion, and no man eateth that flesh, cycept he first adore yt, yt ys perceaued howe soche a footestool of our Lorde maie be adored. And we shall not onely not sinne in adoring yt, but we shall offende in not adoring yt. Thus haue ye hearde S. Augustine at length.

*The flesh
born of the
Virgen ys
geuen vs to
eate, whi-
che we must
also adore
or els we
do offende.*

- B** Yf ye haue marked, ye maie perceiue a goodlie and pleasaunt discurse, howe he trieth oute the footestool of God, and howe yt maie be adored. The footestool of God at the last he findeth to be the flesh of Chryst the same flesh that he here liued in, the same flesh also that he geueth vs to eate: This flesh then ys the footestool of God. This footestool ys to be adored (saith Sainct Augusten) that in heauen yt aught to be adored at all times no man doubteth. But forasmoeche as the same footstool, the same flesh of Chryst ys geuen vs to be eaten, we must also remembre our duetie before we receaue yt, that we adore yt, and honoure yt. For yf we do not honour yt, omitting then our duetie we offende saith Sainct Augustine. This flesh we receaue in the Sacrament, wherfore we must honour yt in the Sacrament.

- C** Yf Sainct Augustin ment not this adoracion to be doen to the Sacrament, he wolde neuer haue spoken of this flesh of Chryst as eaten in the Sacrament, but as exalted in glorie, and sitting at the right hande of the Father. Yt ys an easier waie to induce vs to honour a thing for that yt ys in heauen glorified, then for that yt ys here in earth receaued. But bicause this adoracion of the Sacrament, was in vse among chrystians, and gaue him light to vnderstande the Prophet Dauid, Therfor he spake of yt. That the adoracion was in vse, yt appeareth in sondrie places of the whiche I shall bring furth one or two.

- D** Sainct Augustine declaring the godlinesse of his mother, lieng in her death bedde, saith thus of her. *Illa imminente die resolutionis sue non cogitauit corpus suum sumptuose contegi, aut condiri aromatibus, aut monumentum electum, concupivit aut curauit sepulchrum paternum. Non ista mandauit nobis, sed tantummodo memoriam sui ad altare tuum fieri desiderauit, cui nullius diei pretermissione seruicrat, unde fieret dispensari victimam sanctam, qua deletum est Chirographum, quod erat contrarium nobis, qua triumphatus est hostis.* She when she perceaued the daie of her departinge to be at hand, she had no care to haue her bodie sumptuously buried, or to be spiced with swete spices, neither did she couet a speciall monument, or cared to be buried in her owne

Li. 9. conf. cap. 13.

*The mother
of S. Augu.
serued the
altar dai-
lie.*

Aaltar.

*S. August.
plain a-
gainst the
Proclamer.*

*The same
that the
Christians
did honour
Ceres and
Bacchus,
proueth
their ado-
ratiō of the
Sacr. in the
primitive
Church.
Cont. Fau.
li. 2. cap. 13*

*After the
maner of
oure religio
we honour
the Sacr.
saith S.
August.*

her owne contrie. She did not charge vs with those thinges, but she desired, that her memorie might be made at thie aaltar, which she withoute anie daies missing had serued, from whence she knewe that holie sacrifice to be dispensed, by the which the obligacion that was against vs was cancelled, whereby the enemye also was ouercomed. Thus he.

In this that Sainct Augustine to the comendacion of his mother before God and the woorld, saith, that she dailie did serue the aaltar, I wolde learn of the Proclamer, what seruice yt was that she did, was yt not the seruice of Chryst her Lorde God, and redemer that she did: yea trulie: And why did she yt at the aaltar, and not in heauen, as the Proclamer wolde that we shoulde onely dooc? Bicause she knewe (as Sainct Augustine witnesseth) that Chryst owre sacrifice was from thence dispensed and ministred: So wher this Proclamer denieth the presence of Chryst in the Sacrament, Sainct Augustine confesseth that same Chryste to be there that cancelled the writing that was against vs, and so made vs free. And wher the Proclamer discommendeth them and crieth oute against them that honour Chryst in the Sacrament, Sainct Augustine writeth yt to the perpetuall commendacion and praise of his Godlie mother. The Proclamer wolde yt shoulde neuer be vsed: Sainct Augustin declareth that his mother dailie did vse yt. And as she, so likewise her doinge argueth the vse of the like honowring and seruing of Chryst amonge and chrystian people.

Besides this the opion that manie had of the chrystian people, who, not knowing the hidden mysterie of Chrystes presence in the Sacrament, saied that they did honour Ceres and Bacchus, Gods, among the gentiles, dothe prooue the vse of the honouring of Chryst in the Sacrament. For yf the chrystians had doen no more but eate their bread and drinke their wine, soche reporte had not risen of them. But bicause they were perceaued to honour the Sacrament therfore they were so reported.

Of this same opinion, fame and reporte, speaketh Sainct Augustin, writing against Faustus, sainge: *Quomodo ergo comparas panem, & calicem nostrum & parem Religionem dicis errorem longe à veritate discretum: peius desipiens quam nonnulli, qui nos propter panem & calicem, Cererem & Liberum colere existimant?* Howe doest thoue compare our bread and wine, and saest errour farre diuided from the trueth to be like religion, plaining the foole woorse then manie, whiche for the bread, and the cuppe thinke vs to honour Ceres and Bacchus.

And again in the same place he saith: *Sicut a Cerere & Libero Paganorum Dijs longe absumus, quamuis panis & calicis Sacramentum, quod ita laudastis, ut in eo parei nobis esse volueritis, nostro ritu amplectamur: ita patres nostri longe fuerunt à Saturniacis catenis, &c.* As we are farre from Ceres and Bacchus, the Gods of the Pagans, although after the maner of our religion we honour the Sacrament of bread and wine, whiche ye haue so praised, as in yt, ye wolde be equall to vs: Euen so our Fathers were farre from the bondes of Saturn, although for the time of the Prophecie, they haue obserued the vacacion of the Sabboth. Thus the vse of the honouring of the Sacrament in and before the time of Sainct Augustine being perceaued, we will heare one place more of him, and so for this matter ende him.

Thus

A Thus he writeth: *Edent pauperes, & saturabuntur. Quid edunt? Quod sciunt fideles. Quomodo saturabuntur? Imitando passiones Domini sui, & non sine causa accipiendo precium suum, &c. Diuites quid? Etiam ipsi edunt, sed quomodo edunt? Manducauerunt, & adorauerunt omnes diuites terra. Non dixit manducauerunt, & saturati sunt: sed manducauerunt, & adorauerunt. Adorant quidem Deum, sed humanitatem nolunt exhibere fraternam. Manducant illi, & adorant: Manducant isti et saturantur, tamen omnes manducant.* The poour shall eate and be satisfied. What eate they? That the faithfull do knowe. Howe shall they be satisfied? In folowing the passions of their Lorde, and taking their price not in vain. What do the riche? They also eate, but howe do they eate? *All the riche of the earth haue eaten, and haue adored.* He saied not, they haue eaten, and be satisfied. But they haue eaten and haue adored. They doe in deed adore God, but they will not shewe furth brotherlie humanitie. They doo eate, and adore, these doe eate and be satisfied: yet all doo eate, hitherto he.

7th psal. 43.

B As the scripture ioineth eating and adoring together, saing: *They haue eaten, and adored:* So Sainct Augustine, expownding the scripture, and declaring that the thing that ys eaten, ys our price, a thing knowen to the faithfull (which our price, and thing knowen to the faithfull ys the bodie of Chryst) he ioineth also adoration to the same. And so bothe by the Scripture, and by Sainct Augustine, eating and adoring be referred to the Sacrament.

Eating and adoring both referred to the Sacrament

Whiche thing although he dorhe plainlie enough here setfurth: yet handling the same scripture in an other place, he doth more plainly open the matter, saing: *Neque enim frustra ita distincti sunt, ut de pauperibus supra diceretur: Edent pauperes, et saturabuntur. Hic vero: Manducauerunt, et adorauerunt omnes diuites terra. Et ipsi quippe adducti sunt ad mensam Christi, et accipiunt de corpore et sanguine eius: sed adorant tantum, non etiam saturantur, quoniam non imitantur. Manducantes enim pauperem, dedignantur esse pauperes, quia Christus pro nobis passus est, relinquens nobis exemplum, ut sequamur vestigia eius.* Neither are they withoute pourpose so distincted, that before of the poour yt shoulde be saied: *The poore shall eate, and shall be satisfied.* And here: *All the riche of the earth haue eaten, and haue adored.* For they also are brought to the table of Chryst, and they receaue of his bodie, and his bloode. But they doe adore onelie, they are not also satisfied for that they folowe not. For they eating the poour man (meaning Chryst) they disdein to be poour. For Chryst suffred for vs leauing ys an example, that we shoulde folowe his steppes.

ad Honora
in Epi. 119.

The poore eat and are satisfied: the riche eat and adore onlie.

C Among Chrystian people Sainct Augustin findeth two sortes: Some that be riche, that ys, not leauing worldely affections, but riche in heart, not humble in spirit, not submitting them selues to the sweet yocke of Chryst, and yet beleuinge, and therfor when they eat poour Chryste, when they receaue of his bodie and blood they knowe by faithe what they receaue, and they adore and honoure Chryste, whom they receaue. But they are not satisfied. An other sorte ther be, whiche be called poour and they contemning, at the leest labouriug to suppress wordly affections

D not being riche in desire of heart, but poour and humble in spiritte, taking their crosse and so folowing Chryst, do walke vnder his holie yocke. These receauing poour Chryst, eating of his bodie and drinking of his bloode, they doe not onelie adore, but also they be satisfied, they are filled. For they folowe Chryste, and their conuersacion declareth that the iuice of this foode, the grace and vertue of that blessed meate appeareth in their

Two sortes of chrystian people.

actes, in their deedes, in their liuings, that they haue well fedde and be satisfied. In which twoo sortes of men, who seith not howe Sainct Augustine teacheth both the presence of Chryst in the Sacrament, and the adoration of the same when the chrystian people receaue him.

The au-
thours na-
med by the
Proclamer
make a-
gainst him.

Thus nowe ye maie perceaue, that euen of those Authours, whiche the Proclamer did name, as making no mencion of adoration or woourshipping of the Sacrament in their bookes, ye maie perceaue, I saie, that they make soche plain mencion of yt, as yt not onely ouerthroweth his pestilent doctrine, but also geueth him iust occasion to rubbe his forehead for verie shame that he shoulde so vntreuly bothe speake and write.

THE SIXT AND FOVRTETH CHAPITER,

prooueth by other Doctours, that the Sacrament
is to be adored.



Haue first in his matter of adoration produced some of these Authours, whiche the Proclamer named. Nowe for someche as after the naming of them, by a generall terme, he spake the like of other doctours, I shall also alleadge some of these other, that by them yt maie appeare, that he spake as vntreuly of these comprised vnder his generall tearme, as he did of them, whom he reherfed by speciall names. And yet merueill yt, ys that almost anie one of them shoulde speake of the adoration of Chryst in the Sacrament, forasmuche as all they vniuersallie and constantlie beleuing Chryst verily and reallie to be in the Sacrament, did presuppose, that he shoulde ther be adored, they well vnderstanding the scripture geuinge this commaundement. *Dominum Deum tuum adorabis.* Thy Lorde God shalt thoue adore. By the whiche as we be commaunded to honour him for that he ys God: So haue we commaundement in the psalme to adore his wholl person God and man, as Sainct Paule to the Hebrues teacheth ys to vnderstand yt. *Adorate eu omnes Angeli eius.* Adore him al ye his Angells. Thus they being taught, and by the doctrine of the Gospell perceauing the same by the three wise me of the east, that came from farre contries, to Bethleem, by diuerse also that were cured of Chryst, more ouer also by the Apostles them selues being with Chryst in Galilee, to be praefised, and put in vse, they could not otherwise take yt, But wher soeuer by faith they were taught Chryst to be, their to adore him. For Chryst ys Chryst wher-soeuer, or after what maner so euer he be in heauen, or in earthe, visible or inuisible. Wherfor all the chrystian worlde certainly beleuing Chryst to be verilie in the Sacrament, did withoute all scruple adore and honour him in the Sacrament.

Deut. 6.

Psal. 96.

Heb. 1.

Mat. 2.

Ioan. 9.

Mat. 15.

Luc. 24.

That the Chrystian orbe did so beleue, yt shall appeare to yow by the testimonie of diuerse in diuerse ages. To beginne at our age and so to ascend we will first heare Erasmus a man of most fame in this age. Who saith thus. *Hactenus cum omnibus Christianis adorauimus Christum pro me passum, in Euchristia. Nec adhuc video quicquam cur debeam ab hac opinione recedere. Nullis humanis rationibus abdicari potero, a concordia sententia Christiani orbis. Plus enim apud me valent illa quinque verba: In principio creauit Deus coelum, & terram: quam omnia Aristotelis, ceterorumque Philosophorum argumenta, quibus docent mundum carere initio. Quid autem adferunt isti, cur tan impiam tanque seditionem sententiam profitear? Rationes superbae sunt: Semel sustulit carnem ne esset offendiculo. Non admirati sunt, non adorauerunt Apostoli: Iubemus esse spirituales, quasi caro sit exhibitio officii spiritui.*

Erasmus
ad Coradū
Pellicanū.

Caro

A Caro est: sed nullis obnoxia sensibus, & tamen hoc ipsum pignus est diuinae erga nos charitatis solatium est expectationis. Hitherto with all chrysten men I haue in the Sacrament adored Chryst that suffred for me. Neither do I yet see anie thing, why I shoulde go from this opinion. With no humane reasons can I be ledde awaie from the full agreement of the chrystian orbe. For those fūe woordes: *In the beginning God created heauen and earth:* are of more weight with me, then all Aristotles and other Philosophers argumentes, with whiche they teache the worlde to haue no beginning. What doe these men bring, why I shoulde professē so wicked and so sediciouse a doctrine? Their reasons are friuolouse. *He took awaie his flesh that yt shoulde not be an hinderance to vs: The Apostles did not wonder at yt, they did not adore yt: we are commaunded to be spirituall, as though the flesh so geuen to vs, as yt ys, shoulde hinder vs to be spirituall. Yt ys flesh in deed, but not subiecte to the senses. And yet the same verie thing ys the pledge of the loue of God towards vs, and the comforte of oure expectation. Thus Erasmus.*

*Erasmus
Rot. his sen-
tence of a-
doration.*

B Ye see nowe this mans profession, he adored Chryst in the Sacrament. Ye heare him saie that all chrysten people did the like. Ye see that yt was not a priuate opinion of some one contrie. But yt was the faith and religion of the wholl Chrysten worlde, whiche can not be deceaued in so weightie a matter. Ye see in this Authour a constancie (*which I wish to be, and wolde God yt were in all chrysten men*) that he wolde not by mens reasons be led awaie from that, that was fullie agreed vpon thoroughout all and so receaued. Note with all on the other side what iudgment he hath of the contrarie doctrine, whiche this Proclamer setteth furthe in this behalf. First he saith that he seieth nothing, why he shoulde go from the faith of the catholique Church, as not to adore Chryst in the Sacrament. Secondlie he accompreth the doctrine of the Aduersarie, contrarie to this, to be wicked and sediciouse. The reasons also (saith he) whiche they make to maintein their doctrine are but vain and friuolouse: So that as ye see the doctrine of the Aduersarie wicked and sediciouse, not pithie, and weightie, neuer of all chrystian people agreed vpon, and receaued: So maie ye see the catholique doctrine godlie and of one sort, so substantiall, and well grownded that all the chrystian orbe hath rested vpon yt, and at all times, vntill the time of Luther and Oecolampadius, hath in all places with great consent and concorde accepted yt, and approoued yt.

*Erasmus Rot.
his iudg-
ment of the
Sacramen-
tary doctri-
ne against
adoration.*

C A good nombre of yeares, more then foure hondreth before Erasmus, was Algerius, who also testifieth that the presence of Chrystes bodie in the Sacrament, was receaued of all the catholique Church, and so beleued. Thus writeth he: *Idem quod Christus de veritate corporis sui testatur, & Petrus & (quia pro alijs loquebatur) cum eo & alij Apostoli. Quid ergo de veritate corporis & sanguinis Christi in Sacramento dici potest certius, nisi forte eam ipsam oculis videre velimus? In quo tamen nec ipse Dominus nobis deesse voluit, sed modica fidei nostra per omnia consuluit. Quamuis enim ipsius Christi & tot sanctorum testimonijs & vniuersalis etiam Ecclesie catholica fide, quae ab initio conuersionis suae ita credidit, & ita saluata est, sufficienter astruclum sit, quod vera Christi caro verusque sanguis in mensa Dominica immoletur, ne quis tamen peruersor aliter intelligeret, aut exponeret, facta sunt à Deo congrua huic nostrae fidei miracula quando, vel vbi, vel quibus reuelare dignatus est, huius mysterij secreta. Quae nimirum facta esse non ignorabit, quisquis studiosius sanctorum patrum gesta legerit, quae testantur sacramentum corporis & sanguinis Domini, oblata panis & vini specie, carnem & sanguinem naturali sua specie, sicut esse solet, exhibuisse. Cum ergo praeteriti &*

Algerius.

presentes fideles vbiq; terrarum hoc credant, & astruant, si hæc vniuersalis Ecclesie fides vera ad salutem non exiit: aut nunquam catholica fuit, aut periit. Sed aut non fuisse, aut periisse Ecclesiam, nemo catholicus consenserit. Nam cum Ecclesia, & Prophetia, & Euangelij instituta sit, vbi est quod Abrahæ veritas promisit: In semine tuo benedicentur omnes gentes? Itemque vbi est, quod eadem veritas Apostolis ait: Docete omnes gentes, qui crediderit, saluus erit? Cum enim omnes gentes ita se credere gloriantur, si salutis benedictione carent, vtrobiq; veritas Dei, & in prophetia, & in Euangelio periclitatur. Euen the same that Chryst did testifie of the veritie of his bodie, did Peter testifie also, and hicause he spake for the other Apostles, the other Apostles testifie with him. What then can more assuredlie be saied of the veritie of the bodie and bloode of Chryst in the Sacrament, except we wolde see the verie same flesh with our eies? In whiche thing yet our Lorde hath not left vs, but hath in all pointes holpen our litle faith. For although by the testimonies of Chryst him self, and so manie holie men, and also by the catholique faith of the vniuersall Church, which from the beginning of her conuersion hath so beleued and ys so saued, yt be sufficiently taught or auouched that the verie flesh of Chryst, and his verie bloode be sacrificed in our Lordes table: leest yet anie ouerwhart man shoulde otherwise vnderstande or expownde yt, ther haue ben doen of God certain miracles agreable to this our faith when, or wher, or to whom he hath vouchesaf to reuele the mysterie. Which truly to be doen no man shall be ignorant, that shall read the workes of the holie Fathers, whiche do testifie, that the Sacrament of the bodie and bloode of Chryst (the formes of bread and wine taken awaie) to haue shewed yt self flesh and blood in his naturall forme, as yt ys wont to be. Seing then the faithfull that be past and goen, and they also that be nowe liuing in euery place of the worlde do this beleue, and this teache: Yf this faith of the vniuersall Church be not a true faith to saluacion, then either the Church was neuer catholique, or ells yt hath or ys perished. But that the Church hath not ben, or that yt hath decaied or perished, no man that ys catholique will consent. For, forsomoch as the Church was sette vppe bothe with Prophecies and Gospells, wher ys that that the trueth promised to Abraham: *In thy seed shall all nacions be blessed?* Likewise also wher ys that that the same trueth saith to the Apostles: *Teach all nacions, he that shall beleue shall be saued?* Forasmoch then as all nacions glorie, that they so beleue, yf they atteign not the blessing of saluacion, the trueth of God in both partes, both in prophecie, and in the Gospell ys in daunger. Thus farre *Aleerus*.

By whose testimonie ye see that the vniuersall Church professed this faith of the presence of Chrystes bodie and bloode in the Sacrament, which faith was good to saluacion, or ells we must saie that ther was neuer anie catholique Church, or ells yf ther were anie, that yt ys decaied, perished and goen. Which maie not be saied. For Chrystes Church abideth for euer. And as all the Church beleued Chryst in the Sacrament to be present: so no doubt they adored him ther, whom they knewe ther to be present.

Before this Authour was *Paschasius* more then twoo hundreth yeares. Who reporteth the same faith vniuersallie to be professed in the Church of Chryst vntill his time of all that trulie beleued in Chryst. Thus he writeth. *Discant diuinis verbis in omnibus acquiescere, & in nullo de ijs dubitare, quis vsque in presens, nemo in ijs errasse legitur, nisi qui de Christo errauerit.*

Qui

The vniuersal Church from the beginning of her conuersion hath euer beleued the presence and sacrifice.

The church neuer yet perished.

- A** Quin potius admiremur profundissimum Dei consilium, quod magni consilij Angelus instituit, qui vult omnes saluos fieri homines. Admiremur, & laudemus atque intellegamus in his, quod beatus Hilarius intellexit, quo artificio (vt ita loquar) nos Christus in se collegit, vel quo mysterio vnus in se nos esse naturaliter voluit, non per concordiam solummodo voluntatis, sed & per naturam carnis sue, & sanguinis. Ideo verum est, quod Ambrosius ait sanctissimus: Quia ipsa eademque caro est, & sanguis quam accipimus & communicamus, quæ nata est de Maria, & quæ pro nobis pendit in cruce. Vnde si quis negat hoc ita esse, quia Sacramentum vocatur, erit ei, sicut sanctus Augustinus testatur, mors non vita, qui mendacem putauerit vitam. Et quia Christus suum dicit esse corpus, suumque sanguinem, non oportet, etsi carnis non videmus oculis, quod credimus mente dubitare in aliquo. Audiuimus quid sanctus Cyrillus cum vniuersis coepiscopis in Epheso congregatus sentiat, Quid Grecia cum iisdem, quid Aegyptus, & sanctus Hieronymus presbiter. Et ideo quamuis ex hoc quidam ex ignorantibus errent: nemo tamen adhuc est in aperto, qui hoc ita esse contradicat, quod totus orbis credit & confiteatur. Quapropter charissime, nihil in hoc dubites mysterio quod veritas Christus de se largitus est nobis, quia etsi sedet in dextra Patris in celis, non dedignatur suo sacramento, quotidie per manus sacerdotis, vt vera hostia non infideliter sed fideiiter immolari.
- B**

Let them learn to agree to the woorde of God in all thinges, and in no one point to doubt. For vnto this present, no man ys redde to haue erred, but he that hath erred aboute the person of Chryste. But rather let vs reuerence the depe secrettes of God, whiche the Angell of great secret hath instituted, who will all men to be saued. Let vs honoure, and praise, and also vnderstand in these thinges, that Sainct Hilarie hath vnderstanded, by what workmanship or cunning (yf I maie so speake) Chryst hath gathered ys into him, or by what mysterie he wolde vs naturally to be one in him, not onely by conorde of will: but also by the nature of his flesh and bloode. Therfor yt ys true that the most holie Ambrose saied, that yt ys the same verie flesh and bloode, whiche we receaue and communicate, whiche was born of Marie, and which hanged for vs vpon the Crosse. Wherefore who soeuer denieth this so to be bicause yt ys called a Sacrament, yt shall be to him, as Sainct Augustine dothe testifie, death and not life, that will thinke life to be a liar. And bicause Chryst doth saie yt to be his bodie and bloode, although we doe not see yt with our fleshlie eies, that we beleue with owre minde, we maie not doubt of yt in anie point. We haue hearde what S. Cyrill with all his felowbishops gathered together in *Ephesus*, dothe beleue: what Grece doth with them: What Aegypt, and also Sainct Hierom the preist. And therefore although some maie erre of ignorance: ther ys no man yet hitherto that openlie against saith this so to be, whiche the worlde dothe beleue and confesse. Wherefore, derely beloued, doubt nothing in this myltery, which Chryst the trueth hath of him self graunted vnto vs. For although he siteth at the right hande of his Father in heauen, he disdymeth not daile by the handes of the preist in the Sacrament, as a true sacrifice, not vntuile to be sacrificed. Thus farre Paschasius.

Notable
prones of
the reall
presence.

- C** See ye not the faith of the presence of Chrystes bodie and bloode in the Sacrament stande vntouched, and not shaken with anie heresie against saing yt openlie vntill the time of this writer? Perceauye ye not Sainct Hilarie, Sainct Ambrose, Sainct Augustine, Sainct Cyrill, with all the Bishoppes in the Councell at *Ephesus*, whiche were foure hundred and eightene, Sainct Hierom also, all Grece and Aegypt, and finallie that the wholl worlde in this writers time did so beleue, and so confesse? The
- D**

Chryst sit-
teth in hea-
uē, and yet
ys daile sa-
crificed by
the preist.

*The Procla-
mer impu-
gneth ado-
ratio of the
Sacr. bicau
se he bele-
ueth not
reall, pre-
sence.*

cause why the Proclamer denieth the Sacrament to be adored, ys that he denieth also Chrystes bodie and bloode to be ther. But yf that blindenesse of heresie taken from his heart, he coulde by pure and clere faith see that blessed bodie ther, ther ys no doubte but he wolde adore yt, Euen so forasmoche as all the worlde with godlie confesion acknowledged Chrystes presence in the Sacrament, euen the same that was born of Marie, as Sainct Ambrose saith, whiche Chryst ys of all Chrystians humbly to be adored, and honoured, who can doubte but that they, wher they beleued him to be, ther they honoured him?

*Leo Epi. 22
ad Constant.*

Before this Authour was Leo, more then foure hundreth yeares. For he liued aboute the yeare of owre Lorde 452. and so more then eleuen hundreth yeares agone: in whose time what the faith of Chrystes Church was in the matter of the blessed Sacrament, ye shall heare him reporte. *Separantur huiusmodi a sanctis membris corporis Christi, neque sibi catholica libertas infidelium iugum patitur imponi. Extra enim domum diuine gratie, & extra Sacramentum habendi sunt salutis humane, qui negantes naturam nostrae carnis in Christo, & Euangelio contradicunt & Symbolo reluctantur. Nec sentiunt se in hoc praeceptum sua obsecratione deduci, ut nec in passionis Dominica nec in resurrectionis veritate consistent, quia utrumque in saluatore vacuatur, si in eo nostri generis caro non creditur? In quibus isti ignorantiae tenebris, in quo haecenus desidia torpore iacuerunt, ut nec auditu discerent, nec lectione agnoscerent, quod in Ecclesia Dei in omnium ore tam consonum est? ut nec ab infantium linguis veritas corporis & sanguinis Christi, inter communis Sacramenta fidei taceatur? quia in illa mystica distributione spiritualis alimonie hoc impertitur, hoc sumitur, ut accipientes virtutem celestis cibi, in carnem ipsius, qui caro nostra factus est, transeamus.*

*Eutyches
and Diof.
their heres.*

Let soche maner of men be diuided from the holie membres of Chrystes bodie, neither let the catholique libertie suffre the yocke of infidelitie to be putte vpon yt. Theie are to be accompted oute of the house of Gods grace, and oute of the Sacrament of mans health, whiche denieng the nature of our flesh in Chryst, do bothe speake against the Gospell, and striue against the Symbole. Neither do they perceauie them selues through their blindenesse to be brought into soche daunger, that they can not abide in the veritie, neither of our Lordes passion, neither of his resurrection. For both these be void in our Sauour, yf the flesh of our kinde be not beleued in him. In what darkenesse of ignorance, in what sluggishnes of sloothe hath these men hitherto lien in, that neither by hearing they coulde learn, neither by reading they coulde knowe, that in the Church of God, in the mouthe of all men ys so agreable spoken, that not asmoche as of the tounge of infantes, the veritie of the bodie and bloode of Chryst, among the Sacramentes of the common faith, ys vnspoken of? For in that mysticall distribution of the spirituall foode, this bodie ys geuen furth, this bodie ys receaued, that receauing the vertue of that heauenly meate, we maie be made his flesh, who was made our flesh, Thus Leo.

*Veritie of
the bodie
and bloode
of Chryst
spoken of
by the toun-
ges of babes*

Of this Authour also being both auncient and holy ye perceauie yt testified that the veritie of the bodie and bloode of Chryst in the Sacrament was so certenly beleued, and so commonlie receaued, that yt was not onelie confessed by the mouthes of all men, but also yt was spoken by the mouthes of babes. And here with all note that this Authour doth merueill at Eutyches and Diofcorus and their adherentes, howe they coulde denie Chryst to be a verie man, seing that all Chrystian people confessed the

E

F

G

H

A the naturall bodie of Chryst God and man to be in the Sacrament. For confessing the veritie of his bodie and bloode, which thinges be not of the nature of the godhead, yt must nedes folowe that they confesse the nature and bodie of his manheade, and so Chryst to be very man.

Thus ye maie perceaue that the presence of Chrystes verie bodie and bloode in those daies was reputed, esteemed, and beleued, so certen, so sure, and so vndoubted a matter of faith, that learned men did vse yt as a stronge argument to confute and conuince diuerse heresies. For as this Authour did vse yt against the heretikes of his time: So did *Irenaeus* and *Hylarius* (whiche were long before him) against the heretiques of their times. Whiche they wolde neuer haue doen, yt in their times also the presence of Chryst in the Sacrament had not ben a cleare matter oute of all controuersie, and receaued of all, aswell heretiques, as catholiques as a substantiall point of their faith, whervpon an argument might be well grownded.

The reall presence so certenlie beleued that auncient Fathers made argument therof to confute heresies.

B Nowe ye haue hearde the presence of Chrystes bodie testified to haue ben receaued of all the chrystian Church, from this our time to the time of *Leo* and before his time (as by *Paschasius* yt ys aboue reported) to the time of *Sainct Hilary*. And so, to the time of *Irenaeus*, who was the disciple of *Polycarpus* (as *Sainct Hierom* witnesseth) which *Polycarpus* was disciple of *Sainct Iohn* the Euangelist, so neare was this man to the Apostles time.

In catalog. script.

This discourse haue I made ascending from our time to the primitiue Church, to prooue by consent of the wholl Church the presence of Chrystes verie bodie and bloode in the Sacrament. Whiche proof being made, yt ys easie to prooue the adoracion of Chryst in the Sacrament. For Chryst being verilie ther, adoracion must nedes folowe.

Reall presence prooued, adoracion must nedes folowe.

C Nowe let this Proclamer who so blasphemouslie hath denieth Chryst to be adored in the Sacrament (which his deniall ys for that he also denieth Chryst to be in the Sacrament) Let him, I saie, bring soche a discourse, to prooue by soche plain testimony that Chryst ys not in the Sacrament, and I will not onelie denie to adore the Sacrament, but I will subscribe to him, to denie also the presence, which I knowe for all his bragges he can neuer doe. Wherefore he vseth in that kinde of wildome himself wishelie. For what he listeth to denie, he doth denie, and prouing nothing of that he shoulde affirme, he driueth the catholique Church to prooue that that she affirmeth. A sleight he vseth some time (as partely ys declared and more hereafter shalle) to touche a woorde or twoo of an Authour wrestinge them to his pourpose, but plain proof, as this ys, he maketh none, neither dothe he to my remembrance, bringe furth three authorities of the doctours in all his sermon wholl and full, but mutilated and truncated.

G iiii THE

D

THE SEVEN AND FOVRTETH CHAPITER

proceedeth in the prooffe of the adoration of the
Sacrament by doctours.



In the last chapter I haue prooued the presence of Chryst in the Sacrament, therby to inferre the adoration of the same: So will I here prooue adoration, therby to inferre the presence. For as the presence prooued, yt ys but foolerie to denie adoration: So adoration prooued, yt ys but vain to denie the presence. Ye haue hearde yt sufficientlie prooued by soche as the Proclamer named not to haue spoken of yt: nowe we shall bring other, of the whiche Sainct Dionyse the disciple of Sainct Paule, as of manie learned men he ys thought, whome also this Proclamer allegeth, shall be first. Who declaring the order of the ministracion of the holie Sacrament, maketh this praier to the same. *O diuinum penitus, sanctumque mysterium, obducta tibi significantium opera-menta signorum dignanter aperiens, nobis palam atque aperte luceſce, nostrosque spiri-tuales oculos singulari & aperto tuae lucis fulgore imple.* O verie godly and holie mysterie, opening fauourable the coueringes of signifieng figures, wher-with thowe arte couered, shewe thy self to vs openlie and apertlie, and fill our spirituall eies, with the singular, and clere brightnesse of thy light.

Dion. Are.
Ecclesiast.
Hier. 3.
parte. ca. 3.
S. Dionyse
adored the
Sacram.

The petitions that be here made well weighed and considered; as to desire our spirituall eies, owre vnderstanding, our minde to be illumined, well clerey and perfectlie to see, to beleue and vnderstand, the wholl secret mysterie of the Sacrament: what ys yt but an adoration, and acknowleging of that thing to be God of whome we desire soche thinges (for soche thinges can no creature geue nor graunt) and a plain submission of our selfs as to God to obtain that we desire, as onely of him, whiche ys one of the cheifest partes of adoration? These kinde of petitions made this holie Dionyse vnto the Sacrament. For vnto yt he directed his woordes, sainge: *O verie godlie and holie mysterie.* Yt doth verie well appeare then that he adored the holie Sacrament not as a bare signe figure or token, but as conteyninge very Chryst God and man vnder those signes and tokens: Neither can the Proclamer drawe this praier to Chryst in heauen. For he ys not ther in a mysterie, but in clere and open vilion. But this ys directed to Chryste very present in mysterie, whiche maner ys not ells where but in the Sacrament. Wherefore this praier and honour was made and doen to the Sacrament.

As in Dionyse we finde adoration of the Sacrament practised and lefte to vs as an example to folowe: So a moche like thing finde we reported of Gregoric Nazianzen. And this yt ys: *Quid igitur magna, & maximis digna faciebat anima, & quodnam aduersus infirmitatem remedium habebat? Iam enim oculum proditur, quum iam de omnibus alijs desperasset, ad omnium confugit medicum, noctisque captata solitudine, quum illi morbus paruas concessit inducias, ante altare cum fide procubuit, ac illum quem super altare venerabatur, magna voce, ac omni innocauit conanime, eiſque miracula cuncta, quae olim fecerat in memoriam reduxit.* What then did the soule, both great and woorthie of great thinges: what remedie had she against the sicknesse? Nowe the secrete thinge ys opened. When she had dispared of all other, she lieth to him that ys the physition of all men, and hauinge the solitarinesse of the night, when the diseafe had geuen her a litle respite, she prostrated her self with faith before the altare

Greg. Naz.
in epitaph.
Gorgonia
sororis:
Gorgonia
prostrate
before the
altar cal-
leth on him
whom she
woorship-
ped on the
altar

A altar, and with a great voice and all her might she called vpon him whome she woourshipped vpon the altar, and vnto him she reherfed all the miracles, that of olde time he had doen. Thus Nazianzen,

In whome beside other things, this maie ye note, that this holie woman laie prostrated before the altar, and called vpon him, whom she woourshipped vpon the altar. This maketh mightilie against the Aduersarie, who denieth Chryst anie other wher, or in anie other place to be honoured but in heauen. For his woman did honour him vpon the altar, wher she laie prostrated as before, Chryst her Lorde God ther present.

This also ys not to be ouerpasse, that this holie and auncient Authour reporteth this facte of this holie womā to her perpetuall praise, as did S. Ambrose the facte of his brother Satyrus for the hanging of the Sacrament at his necke, in the whiche he reposed his hope of his laitie, whiche according to his trust was not frustrated, but had good effecte.

B By the reporte of Nazianzen we maie perceauē two thinges: The one that he being a great learned man, an auncient and catholique Father wolde praise nothing that was against the true honour of God, and the vprightnesse of the catholique faith. Wherfor we maie be assured that to lie prostrate before the altar, and ther to call and praie vnto him that ys woourshipped vpon the altar, ys no idolatrie, nor against the true honour of God (as this Proclamer, moche to Gods dishonour teacheth) but ys right good and acceptable honour.

C The other ys that we compare the doctrine and doing of this holy man and of the Proclamer together: Sainct Gregorie teacheth Chryst to be honoured vpon the altar: This Proclamer no wher but in heauen. Sainct Gregorie with grauitie praised his sister for so honouring of Chryst: This Proclamer with mocking and taunting derideth and dispraifeth them that do so honour Chryst. Sainct Gregorie by all mens iudgementes as he was auncient: so ys he iudged to be catholique and to fauoure Chryste, and the catholique Churche: This Proclamer as he ys of these daies, and but younge of age, so dissentinge from this holie Father maie well be iudged theemie of Chryst, and his catholique Churche. And as we haue faied of Sainct Gregorie: So maie we faie of Sainct Ambrose, who commendeth in his brother the great faith, affiance, and trust that he had in the holie Sacrament. For what more honour, what higher honour, can we do to God, then to setle our faith, our hope and our trust in God, acknowledging him one not onely able and of power to helpe vs, to deliuer and saue vs from all perills and daungers, that maie happen to ys, but also assuredly trust that he will so doe. Thus Sainct Ambrose to the praise of his brother reporteth that he did to the Sacrament, as before ys at large declared. Seinge then this Proclamer dispraifeth that that holy Ambrose did praise yt ys easie to perceauē, what ys to be thought of him, and which of their doctriens ys to be embraced, and whiche of them ys to be folowed euerie good chrystian will soen determine.

In this matter also ys Eusebius Emisenus a goodlie witnesse writing thus. *Quia corpus assumptum ablatus erat ab oculis nostris, & sideribus illaturus necessarium erat, ut nobis in hoc die Sacramentum corporis, & sanguinis consecraret, ut coleretur iugiter per mysterium, quod semel offerebatur in precium.* For that he wolde take awaie his assumed bodie from our eyes and carie yt into the heauens, yt was necessarie that in this daie he shoulde consecrate the Sacrament of his bodie and bloode, that yt might continuallie be

Gre. Naz.
and the Pro
clamer cō-
pared in
their do-
ctrines.

Eus. Emif.
Hom. pas.

be honoured by mysterie, that once was offred for our price. Thus he.

*Euseb. Em.
directlie a-
gainst the
Proclamer.*

Nowe wher the Proclamer saith, that Chryst did institute the Sacrament onely that yt shoulde be receaued in the remembrance of his death: This Authour saith that bicause the visible presence of his bodie shoulde be taken from vs, he did institute the Sacrament that the same his bodie might continuallie be honoured by mysterie. And forsomoch as yt ys so, he exhorteth vs so to doe, sainge: *Cum reuerendo altari celestibus tibus satian- dus accedis, sacrum Dei tui corpus & sanguinem fide respice, honora, mirare, memento contingere, cordis manu suscipe, & maxime haustu interiori assume.* When thowe comest to the reuerend aultar to be satisfied with heavenly meates, looke with faith vpon the bodie and bloode of thy God: Honour yt, woonder at yt, touche yt with thy minde, receauce yt with the hand of thy heart, and cheislie receauce yt with the inwarde draught. This Authour in this his exhortacion, first teacheth vs what we shall beholde by faith, when we come to the reuerende aultar, the bodie (saith he) of our God. Wherby he teacheth the presence of our Lordes bodie in the Sacrament, whiche in dede by faith onely ys ther to be seen, and not by senseis, except yt please God by miracle to some so to reuele yt, as we reade that sundrie times he hath so doen.

*Euseb. bid-
deth vs ho-
nour the Sa-
crament.*

But let not the Proclamer walkinge in his darke mistes of his figures, saie that Chryst ys in the Sacrament, as in a figure, bicause this Authour saith, that we by faith must beholde him, and therupon triumphe that this Authour ys on his side. For this cauille ys auoided by the woordes that shortlie after folowe, whiche be these: *Sicut autem quicumque ad fidem Christi veniens ante verba Baptismi, adhuc est in vinculo veteris debui, is verò memoratis mox excutitur omni fece peccati: ita quando benedicenda verbus celestibus creature sacris a'taribus imponuntur, antequam inuocatione summi nominis consecrentur, substantia est illic panis & vini, post verba autem Christi, corpus & sanguis Christi.* As anie man cominge to the faith of Chryst before the woordes of Baptisme, ys yet in the bands of the olde debte, but when the woordes be spoken ys furthwith deliuered from all the dregges of sinne: Euen so when the creatures that are to be blessed with the heavenly woordes are putte vpon the holie aultars, before they be consecrated by the inuocation of the most high name, ther ys the substance of bread and wine: but after the woordes of Chryst, the bodie and bloode of Chryste. Thus *Eusebius*. This his sainge clean dissolueth the cauill of the Aduersarie. For though before the woordes of Chryste yt be bread and wine: yet after the woordes yt ys the bodie and bloode of Chryste.

*A plain
place for
M. Iuell.*

*Reall pre-
sence and
adoracion
plainlie a-
uouched by
Euseb. Emif.*

Thus the minde of Eusebius being declared that Chrystes bodie and bloode be in the Sacrament after the consecracion, yt foloweth in his exhortacion (as meir ys we shoulde doe) *Honora*, honour yt. When by soche an auncient holie Father we be moued and aduertised to honour the bodie of our God, and that not onclie in heauen, but when we come to the reuerende aultar, wher after the woords of Chryste ys the bodie and bloode of Chryst, ys yt meir (suppose ye) to leaue so auncient doctrine, and to cleaue to the newfangled inuencion of this Proclamer? After this he saith: *mirare*, that ys merueill or woonder. As who might saie, that the bodie of thy Lorde God ys in the Sacrament, the senseis of man can not perceauce yt, his imaginacion can not compasse yt, his might and power can not worke yt: his reason can not comprehend yt, therefore with reuerence and honour merueill and wonder at yt. Remembre that to God nothing ys vnpos-

A vnpossible. Remembre the workes of God be merueillouse: And therfor reuerentlie woonder and saie: *Tu es Deus qui facis mirabilia*. Thowe arte the God whiche doest merueillouse things.

Nowe yf ther were but a figure, but bread and wine, signes and tokens of the bodie of Chryst, what needed this Authour to aduertise euery chrystian man, and saie: *Mirare*, merueill. Ther was neuer man that bidde the Iewes merueill at the Paschall lambe, bycause yt was a figure of Chryste, ther was neuer man bidde wonder at Isaac, at Ioseph, at Ionas, at the brasen serpent, and soche other bicause they were figures of Chryste: but the merueill ys here at the ineffable and vnpeakeable worke of God, who aboue all mans deuise maketh present by his allmightie power the bodie and blood of his Sonne our Sauour Chryst.

This therfore toucheth the wicked saing of *Oecolampadius*, who thinking verie basely of this Sacrament, denieth anie miracle to be wrought in yt: whose saing howe false yt ys, this Authour who willet vs to merueill at yt doth declare, for no wise man willet men to merueill wher no thinge ys **B** to merueilled at. Wherefore in this Sacrament something ys wrought wher at we maie iustlie merueill, whiche ys in dede the merueillouse worke of God to make present the bodie of Chryste our Sauour.

But I see, I stande to long in the allecading of the Fathers, wherfor leauing theise auncientes, whiche haue taught vs the practise of the primitiue Church in the adoration of the holie Sacrament, we will among manie of the later times; heare but holie Bernarde, to see the agreement of the two times.

Christus enim pridie quam pateretur, Discipulis suis huius sacramenti formam prescripsit, efficaciam exhibuit. Cum adhuc cenaretur surrexit a cena: Discipulorum pedes Dominus vniuersorum lauit: Dehinc ad mensam regressus ordinat sacrificium corporis et sanguinis sui. Christus in cena illa munerans et munus, cibans et cibus, conuiuia et conuiuium, offerens et oblatio. Obstupescentes admiramini, nulli Angelorum, nullis spiritibus supernis, sed hominibus, nec tamen omnibus: sed ordini vestro tantum mandatum esse tanti sacramenti celebrationem in altari, quod Christus fecit manibus suis in cena Paschali. Quid facis indigne? quid facis homo ingratus? Adora deuotius, et recole frequentius in Sacramento altaris salutem mundi pro te passam.

C Chryste the daie before that he wolde suffer prescribed to his disciples the forme of this Sacrament: he declared the efficacie of yt. When they were yet at supper, he rose from the same and being the Lorde of all washed the feete of his disciples. After that being returned to the table he ordeined the sacrifice of his bodie and blood. In that supper Chryst was the geuer and the gifte: the feeder and the foode: the feaster and the feast, the offerer and the offeringe. Wonder ye therfor and merueill, for to none of the Angels, to none of the heauenly spirities: but to men, neither yet to all men, but onely to your order was appointed the celebration of so great a Sacrament in the altar, which Sacrament Chryst made with his handes in the Paschall supper, what doest thowe, thowe vnwoorthie man? What doest thowe, thowe vnthankfull man? In the Sacrament of the altar, adore deuotely; remembre often the health of the worlde; that suffred **H** for thee.

Of this Saint Bernarde we maie first learn (as he did of the Euangelist **D** Saint Iohn) Chrystes order both in the preparation of his Apostles toward the institution of the holie Sacrament, and also what he himself did in the same institution: He prepared his Apostles toward the institution not onely signifieng to them by the washing of their feet, that they and

Figures of things be not merueillouse but the blessed Sacram. ys merueillouse

Bernar. de dign. sacer.

Chryst in his supper, the geuer and the gifte, the feeder and the foode, the feaster and the feast, the offerer and the offeringe.

Washing of the Apostles feet what yt signifieth.

Joan. 13

all chrystians, that will come to this holie myserie, must be pure and clean from all wordlie, vnclelie, and earthe affections: and also humble meke and lowly, not onely to God with all submission, being readie to obey his holie commaundements, but also by penance for the transgression of anie of them, and therewith meke and lowly one to an other. Yf I (saith he) haue washed your feete being your Lorde and master, yowe also aught to wash one an others feet. For I haue geuen yowe an example, that as I haue doen, ye shoulde so doe.

Thus moche doen for the preparacion of his Apostles and all Chrystians: he returneth to the institucion of the Sacrament. In the which what he did S. Bernarde also declareth. *He did* (saith he) *ther institute the sacrifice of his bodie and bloode*, and of his bodie and bloode ther ys no other sacrifice, but the same his bodie and bloode. And that he so did S. Bernarde teacheth by the woordes immediatelie folowing. For he saith, that in that supper. *Chryst was the geuer and the giste: The feeder and the foode: The feaster and the feast: The offerer, and the offering.*

Marke well, gentle Reader, these propre speeches. For as they contain a notable declaracion of the trueth: So also be they not spoken withoute imitation of holie auncient doctours. For the first, yf Chryst him self were in his supper, the geuer, the feeder, the feaster, and the offerer (as most certenlie he was) then was he also the thing that was geuen, he was the foode or meat that was eaten, he was the wholl feast, he was the oblacion. What ys Chryst him self but God and man? Then was Chryst God and man so geuen of him self in the last supper. These maner of speeches be vsed of S. Hierom, S. Ambrose, and S. Augustine.

Hieron. ad
Hedib. q. 2
Amb. orat.
Frapar. ad
missam.
e. 4. in
psal. 33.
conc. 1.

S. Hierom saith thus: *Dominus Iesus ipse coniua & conuiuium, ipse comedens, & qui comeditur.* Owre Lorde Iesus he ys bothe the feaster, and the feast, he ys the eater, and that which ys eaten. Sainct Ambrose praing to Chryst saith: *Tu es sacerdos & sacrificium, mirabiliter & ineffabiliter constitutus.* Thowe arte the preist and the sacrifice, wonderfullie and vnspeakeable appointed. Sainct Augustin speaking of Chryst, saith. *Ferebatur manibus suis.* He was born in his owne handes. Then Chryste bearing him self in his owne handes, was bothe the bearer, and that was born.

Chryst in
the Sac. de-
voutlie to
be adored.

These I haue brought in, that the Reader might perceave that S. Bernarde hath not framed soche maner of speeches of his owne inuencion, but hath taken the of the Farhers by imitation, Whiche maner of speeches I haue the more willingly setfurth at large, bicause they doe verie well, and godly declare the true catholique faith, they mightlie ouerthrowe the heresie of the Aduersarie they also confirme and comfort the true chrystian, notable prouinge vnto vs the presence of Chryst in the Sacrament.

This presence of Chryst by S. Bernarde so setfurth, then he putteth vs in minde of our duetie sainge: Adore in the Sacrament, the health of the worlde that suffred for thee. Obserue diligently that he willethe thee to adore Chryst in the Sacrament, whiche woordes be directlie against the woordes of the Proclamer, who willethe thee not to adore Chryst in the Sacrament, but onely in heauen.

Nowe Reader, wher the Proclamer saied, that Sainct Ambrose, Sainct Augustine, Sainct Chrysostome made no mencion of the adoracion of Chryst in the Sacrament, thowe hauest hearde them plentifulle testifieng the contrarie. Wher also he saied that no other doctours made mencion of yt, thowe hauest hearde diuerse declaring the contrarie. And not onely

E

F

G

H

A onelie these doctours: but also thoue hauest heard S. Paule theaching vs to honour Chryst in the Sacrament. Thus thoue seest a nombre of wittnesses produced for the declaration of the catholique faith: for the wicked doctrine of the Proclamer thoue seest not one. As I haue redde this Proclamer in this matter: so haue I redde *Oecolampadius* the great fownder of this doctrine in this our time, and I assure yow that neither in the one or the other of the did I finde anie authoritie of scripture or doctour fullie and trulie alleaged for the maintenaunce of their doctrine: Trifling argumentes of negatiues and vntrueths they haue a fewe: other haue they none.

And here in this matter to conclude I will ioin this yssue with the Proclamer: let him bringe but one auncient catholique doctour that by expresse wordes, shall saie as he saith, that Chryst ys not to be adored in the Sacrament, and I will subscribe to him. But I am verie sure that he can bring not one. Yf he can bring none what madnesse ys ther in him that so Goliath like reuileth the holie catholique Church, and willett her childeren to

*Issue ioined
with the
Proclamer
upon adora
cion.*

B forsake her, not to creditte her, not withstanding that she hath moche and good authoritie that she buildeth vpon, but to cleaue to him, to folowe his phantasies, to creditte his bare sainges without al authoritie? But how moch more made shall theie be, that needeing the godly order of the Church, cōtenuing the religion therein by long times and manie hondreth yeares continued: not weighing the graue ad weightie autoritie of so manie holie learned Fathers, shall rashlie committe their faith to soe he one, as bringeth nothing to grownde a faith vpon, but as ys saied, negatiues, and vntrueths. For this ys the sleight of this man he crieth oute vpon the Church for the prooffe of her doctrine, and in the mean while he bloweth oute his doctrine withoute all authoritie.

God open the eies of all chrystia me well to see yt, and so to consider yt, that they maie eschewe yt. Great occasion ys geue the so to doe when they seing him auochinge soe he an vntrueth as this ys, that none of the doctours make mencion of the honouring of Chryste in the Sacrament, shall see so manie as now be alleaged, make plain mencion of yt beside manie other not here alleaged. Yf ther were no mo vntruethes in him but this (as ther be to manie) yt were enough to aduertise one that had regarde to God, and to the health of his soule, to looke twice er he leape once. Thus moch being saied for the admonicio of the reader, I will adresse me to examine the rest of his words.

THE EIGHT AND FOVRTETH CHAP. CON-

cludeth the rest of the Proclamer's wordes before rehearsed

against the honouring of Chryst in the Sacrament.



So the twoo wicked iudges when they had once by their carnall lustes corupted their iudgement, did not spare to testifie a wicked vntrueth against the innocent and godlie *Suzanna*, and that before all the people, and being so entred into shamelesnesse proceeded to auouche the same before the holie prophet Daniell: So this Proclamer, whē he had corrupted his iudgement in the matters

D of faith, and vttered an vntrueth against the innocent and godlie *Suzanna* the Church the spouse of Chryst, and that before a famous people, he so entered into shamelesnesse, that he proceeded to auouche the same before God bi writing to his more cōdemnation. And now being malicioulie set

M. J. null.

Luther ad
Oecolamp.
First deni-
ers of ado-
ration of
the Sacr.

passeth from vntueth to vntueth euen by yonde measure. For to these vntreuthes allreadie confuted thus he addeth speaking still against the adoration of Chryst in the Sacrament. *It ys (saith he) a verie newe deuise, and as yt ys well knowne, came but late into the Church. Aboute three hundredth yeares past, Honorus then being Bisshoppe of Rome, commaunded the Sacrament to be lifted vpp, and the people vneuerently to bowe downe to yt.*

Yt ys (saith he) a verie newe deuise. Yf he had spoken of the doctrine, whiche he himself teacheth, that we should not adore Chryst in the Sacrament, he had spoken a trueth: For among all that confessed Chryst to be God ad mā, and Chrystes bodie to be present in the Sacrament, Luther was the first that fondlie erred in that point. And among them that denied Chryst to be verilie and really in the Sacrament, Oecolampadius ys the first, that (by the reporte of the learned) hath in writing setfurth, with trifling perswasions, and vain argumentes of negatiues, the impugnacion of the adoration of Chryst in the Sacrament. Wherefore this hys vntue saing against Chrystes honoure, and the doctrine and doing of the catholique Church, maie trulie be turned into hys owne lappe against him and soch like blasphemers and deprauers, that this his and their doctrine, that Chryst shoulde not be woorthipped in the Sacrament, ys a verie newe deuise, and ys (as yt ys well knowne) but lately comed in. For in dede yt came in by Luther and Oecolampadius, who were both late enough and soone enough, yea to soone, but that they were the instrumentes of Sathan, soche as God permitted for the punishmet of the finnes of the people.

But to our pourpose, that hys saing against the adoration of Chryst in the Sacrament ys vntue, not onely the Fathers of the primitiue Church before alleaged doe prooue: but also the practise and doing of the thinge: As Chrysostome in his Masse, Gregory Nazianzen of his sifter, S. Ambrose, of hys brother, S. Augustine of his mother do declare. All which are before alleaged, and were aboute a thousand yeares agoe, so true ys this mans saing that yt ys but a new deuise. Wherunto yf ye adde the commaundement of God, to adore Chryst: and the rule of S. Paule for our examinacion before we receaue, ye shal perceaue howe farre wide this man ys from all trueth in thys matter, and how auncient the adoration of the Sacrament ys, and how new the denial of the same ys. Yt ys so newe I saie, that before Luther and Oecolampadius ther ys none fownde to haue written yt: although some infected with the heresie of Berengarius and Wicleff maie be thought in corners to haue whispered yt, as by Ioannes Rokizana yt maie be gathered, who writeth thus:

Joan. Roki-
Zanatrast.
de 7. Sacr.
cap. 12.

Sacerdotes debent verbo & exemplo docere populū vt contremiscant, adorando & colendo, & summum ac vniuersum respectum habendo circa hec diuinissima, & ineffabilia mysteria. Ex quo patet error dicentium quod corpus Christi, vel Sacramentum, solum sit nobis datum ad manducandum, & sanguis in calice solum ad bibendum, & non ad colendum siue adorandum. Sed patet quod inaniter fatua sit irritatio eorum, qui luminum accensionem corā Dominico corpore in sacramento derident, dicentes: quia Deus est lux, & non opus lumme. Nam in veteri lege etiam Domini mandato lucernæ siue luminaria in candelabro disposita coram panibus propositionis, qui fuerunt figura tantum corporis in Sacramento, exardebant, multo magis decens est vt hoc in presentia tanti sacramenti fiat. Si nempe decens est & honestum (teste Hieronimo ad Riparium) vt lumina ardeant coram corporibus & osibus sanctorum: Etsi decens fuit temporibus primorum sanctorum, vt lampades mortuis christianis fidelibus accendantur, vt hec describit Chrysostomus sermone quarto super epistolam ad Hebræos: multo magis decens honestū, & sanctū est, vt lumina corā tā deifico, et diuino corpore Christi accendantur. The preistes aught to teach the people both with exāple and

- A** and woorde, that they in adoring and woorsipping and hauing an high ad, liuelie respect aboute these most godlie and vnspeakable mysteries, doe feare and tremble. Wherby ys manifest the errour of the that wickedlie saie, that the bodie of Chryst or the Sacrament was onely geuen to be eaten, and the blood in the cuppe onelie to be drunkē, and not to be woorshipped or adored. But yt ys manifest that their skorning ys vain and foolish, which doe mock the lighting of lightes before the bodie of our Lord in the Sacramēt saing: that God ys light himself, and needeth no other light. For in the olde lawe euen by the cōmaundement of our Lord lightes that were sett in the cādlesticke did burn before the shew breades, which were onelie a figure of our Lordes bodie in the Sacramēt: moch more ys yt comely that this be doē in the presence of so great a Sacrament. For trulie if yt be comelie ad honest (*S. Hierom being witnesse vnto Riparius*) that lightes doe burn before the bodies or bones of saincts: And if yt were comely in the time of the cheif holie mē, that lampes should burn before the faithful Chrystians that were dead, as Chrysostō describeth these thinges in his fourth sermon vpon the epistle to the Hebrues, moch more ys yt comely, honest, ad holie that lights should be lighted before so diuine, ad godly bodie of Christ. Thus moch this Authour.

Who although he were otherwaies naught himself, yet vnderstanding some such secrett talke against the honouring of the blessed Sacrament he hath earnestly laboured and learnedly, to exting the same. So (*as before ys said*) though some haue in their corners murmured against the honouring of the Sacrament: yet sure I am that none beleuing Chryst, God and man, did openly write that Chryst was not to be adored in the Sacrament, vntill the times of *Luther* and *Oecolampadius*, none neither catholique nor heretique. And therfor I shall returne the woordes of this Proclamer trulie to him, whiche he vntulie hath published to the worlde, that this ys the greatest antiquitie of the wholl matter: About fortie yeares agoe yt was first fownd oute, and putt in practise by *Luther*, and *Oecolampadius*, that the Sacrament might not be honoured. But Chryst and his Apostles, the holy Fathers in the primitiue Church, the doctours that folowed them, and other learned and godly men, whatsoeuer for the space of xv. hondreth years and and odde after Chrystes ascension into heauen, neuer taught this doctrine, that the holie and blessed bodie of Chryst in the Sacrament shoulde not be honoured, neither was yt practised within anie place within the catholique Church of Chryst throughout the wholl worlde. And thus nowe be these woordes true, whiche before vttered by the Proclamer, were verie false.

And nowe wher he saith that *Honorius* was the first that commaunded the Sacrament to be honoured, in case yt were true, as yt ys allready proued to be false: yet ys the doctrine of the honouring of the Sacrament moche more auncient then this his doctrine, that wickedly denieth yt. For that by hys owne confession was begon by *Honorius* three hondreth years agoe: This doctrine but aboute fortie years agoe. *Honorius* was neuer diffamed of heresie; *Luther* and *Oecolampadius*, diffamed and condemned for heretiques. The honouring of the Sacrament was receaued, of the wholl Church, and quietly continued those three hondreth years at the least euen by this mans owne rekning: The contrarie doctrine was neuer yet receaued of the wholl Church, and therfore neuer one howre quietlie continued. Thus moch aduantage haue we vpon the woordes of his owne confession.

Greatest antiquitie of denial of adoraciō of the Sac. ys but fortie years.

Honouring of the Sac. vniuersally receaued but neuer yet vniuersally denied in the Church.

A fond
argument
of the Pro-
clamer

But he saith that *Honorius* commaunded the adoration of the Sacramēt, I graunt he did: But what of that? Will he therbie inferre, that bicause he commaunded yt, that yt was neuer in vse before? A verie fond kinde of argument. And yet, as fonde as yt ys, moche vsed in the Schoole of the doctrine of thys Proclamer, from whence no doubte he hath learned so to dispute. For euen in like maner the fleshlie sorte of them dispute to maintein their shamefull abode with their women. Yt ys (saie they as this Proclamer saith) a new deuise, yt ys as new fownd holie daie, that preistes shoulde not marrie. For yt was but of late daies inuented by *Vrban* and *Gregorie*.

Decrees
against ma-
riage of
preistes

Nowe trueth yt ys, that these Popes made decrees that preistes shoulde not marrie, but doth this proue that yt was neuer forbidden before? No tru lie. For *Siluester* long before them made a decree that yf a preist did marrie after he had receaued holy orders he should be depriued of his office ten years, but yf he disobediētlie kept his woman, and wolde not submitte himself to the lawe, he should be condemned for euer: shall we yet nowe here rest, and saie that *Siluester* was first fownder of this matter, bicause yt ys fownd that he made soche a decree? Naie. *Calixtus* was before him, who made a like decree. *Presbyteris, Diaconis, Subdiaconis, & Monachis concubinas habere seu matrimonium contrahere penitus interdiximus. Contracta quoque matrimonia ab huiusmodi personis dissingi, & personas ipsas ad penitentiam debere redigi, iuxta sacrorum Canonum definitionem iudicamus.* We vtterly forbidde: preistes, Deacons, Subdeacons and monkes to haue concubines, or to marrie. We iudge also the matrimonies contracted of soch persons to be dissolued or vndoen, and the persons themselves to be sett to penance, according to the definition of the holy Canons.

Calixtus.

Canon
Apost 27.

For this decree some haue ben angrie with *Calixtus*, and haue fathered the prohibition of preistes mariages vpon him, but yet they haue erred. For they might haue perceaued that he in this his decree referreth the penance of the married preistes, Deacons and other, to the holy Canons. So that ther was an other decree for that pourpose before *Calixtus*, and that was the decree of the Canon of the Apostles. For soche a Canon haue they made, which ys thus: *Ex his qui cœlibes in clerum peruenerunt, iubemus, ut lectores tantum, & cantores, si velint, nuptias contrahant.* Of them that becomed single into the cleargie, we commaunde that readers onely, and the singing men, yf they will, doe marrie. And an other like, which ys this. *Qui duxit viduam, aut diuortio separatam à viro, aut meretricem, aut ancillam, aut aliquam que publicis sit mancipata spectaculis, Episcopus, presbyter aut Diaconus, aut demique ex consortio sacerdotali esse non potest.* He that hath married a widowe, or a woman diuorced from her husbände, or an harlott, or a bond maiden, or a anie that ys accustomed to plaie in enterludes, can neither be Bishoppe, preist, nor Deacō, nor be of the cōpanie of the preistes.

Canon 18.

Lent fast
commans-
ded.

By this breif discourse ye maie perceauē the Fathers of the later times made decrees of that was in vse in the Apostles time, wher vnto they were enforced, by the wickednesse, and licencious life of men in their times, not to make newe deuises, but to cause the olde auncient lawes to be obserued and kept.

Concilium
Toletā. 8.

Ther be decrees made in these later daies for the fasting of Lent, bothe by Councells and Popes. As for example to produce one. In the eight Councell of *Tolett*, thus we finde declared: *Illis qui ausu temerario quadragesime dies continent, nec caritatis in oculum frenant, & (quod peius est) Paschalis festi, illicitorum esum perceptione profanant, ex hoc adeo acerrimè interdicunt, ut quisquis*

A quisquis sine inenitabili necessitate atque fragilitate, & euidenter languore seu etiam impossibilitate etatis diebus quadagesime esum carnum presumpserit attentare non solum reus erit resurrectionis Domine, verumetiam alienus ab eiusdem diei sancta communione. Et hoc illi cumuletur ad penam, ut ipsius anni tempore ab omni esu carnum abstinere, quia sacris diebus abstinentie oblitus est disciplinam. Vnto them that presumptuously contemne the daies of Lent, neither do refrein the excesse of their greedinesse, and that which ys woorst of all, do prophane the Easter solemnities, with the eating of vnlauffull meates: from hencefurth we straightlie commaunde, that whosoever withoute inenitable necessitie and weaknesse, and euident sicknesse, great weakenesse of age, shall presume in the daies of Lent to eate flesh, he shall not onely be gilty of the resurrection of our Lorde, but shall be also excommunicated from the holie Communion of that same daie. And thys shal be added to his farther pain, that that yeare he shall abstain from all eating of flesh, bicause in the holy time of Lent, he forgotte the discipline of abstinence. Thus the Councell.

B In the which Councell the fast of Lent ys commaunded, as ye perceauie, but this proueth not that yt was but then begonne, and that yt ys a newe deuise. For S. Hieron, who liued moch aboue twoo hundred years before that Councell saith thus: *Nos quadagesimam secundum traditionem Apostolorum ieiunamus.* We fast the Lent according to the tradition of the Apostles.

Hieron. aduersus Iovinianum.

But this fast of Lent (not withstanding that yt ys the tradicion of the Apostles) hath ben in diuerse Councels since the Apostles, and long after their time commaunded, bicause in processe of time the deuociō of the people decayed, as yt doth to moch in these our daies, Wherbie the decrees of the Apostles being contēned (as nowe also they be) yt was necessarie by a newe commaundement to reuiue and confirme the same, and so cause them to be continued which ells had ben omitted. Euen so *Honorius* perceauing the deuociō of the people to be decayed, and their regard of the blessed Sacrament, through the wicked doctrine of *Berengarius* (which yet, as yt maie be thought, laie smoldering in putrified and rotten postes and stickes) to be moche abated, to reuiue that that so long had continued, he gaue commaundement to honour the Sacramēt as the like maie be doē, whē the catholique faith shal be resumed in Englod. Thus ye maie perceauie both how fōd and weake the argument of the Proclamerys, and therewith howe false and vntrue.

The quere that nowe ys commaunded Lent to be fasted and yet yt was in vſe before.

C After this yt liketh him to dallie and solace himself in alleading certain scholastical doctours, as S. Thomas, Dunce, Durande, Holkot and other, not in reproving their learning by learning (which he can not doe) but reproving yt with mocking and skorning (which ys in deed easie to doe) The Summe of all that long disputacion ys onely to make the matter appeare to the worlde, that yt ys a daungerous thinge to honour the Sacrament, for that the people can not discerne the accidentes or the outwarde formes of the Sacrament, from the bodie of Chryste, and therfore maie soen committe idolatrie in honouring the outward formes in the stead of Chrystes bodie.

Mocking and skorning easie Kindes of confutation.

Yt ys a woorld to see thys man, that when he hath no substācial argument to make against the matter drectlie, he sketh oute daungers to bring himself ad the people into more daūger. For wher yt ys our duetie to honour our fauour Chryst, wherfoeuer we know him by faith to be. to auoide his inuēted daūger, he wold haue vs, by omisiō of ovr duetie, to rūne into a certē daūger, ad to auoide soch abuse as he imagineth, to take away the thing yt self, as *Licurgus* did, who seing wine to be abused, for that mē took excesssiuelie of yt,

Hh iii

caused

caused all the vines in the contrie to be cutte downe, that ther shoulde be no wine. So this man for an abuse that he phantasieth, he wolde take awaie the thing. E

*Like Phau
rasie ioined
with ana-
rice pulled
down all
Abbeis in
England.*

By like phantasie he might also moue vs not to honoure Chryst in heauen. But moche more yt might seem to haue moued the Apostles and other that were conuersaunt with Chryst in the flesh, and beleuing in him honoured him. What daunger were they in that seing the humane bodie of Chryst, and percase not sufficientlie discerning the humanitie from the deitie, nor fully perceauing the vnition of these two natures in the vnite of person, nei ther yet well vnderstanding how the bodie of Chryst ys to be adored, and howe yt ys not, howe the deitie was in that person of Chryst, and howe to be considered, and yet did adore him? Al these poinctes, as yt maie be gathered by the petition of Philippe, were not well vnderstanded of the Apostles themselves. For when he saied: *Domine, ostende nobis Patrem, et sufficit nobis*, Lord shewe vs the Father, and yt ys enough for vs: yt semeth that he had not that consideracion of the Deitie, that faith required.

And further by the aunswer of Chryste, yt semeth that the Apostles did not yet knowe Chryst. For he saied: *Tanto tempore vobiscum sum, et non cognovistis me?* Haue I ben so long time with yowe, and haue ye not knowen me? Yf they that had ben so long conuersaunt with the Chryst, and so long traded in the schoole of Chryste did not know Chryst, how did the three wise men of the east, the woman of Chananie, the man born blind restored to his sight, with other which did adore Chryst without reproche? Did they (trowe ye) know Chryst, seing the Apostles did not know him? Did they (trowe ye) vnderstand this quidditie of faith, how the flesh and bodie of Chryst was to be adored, and howe yt was not to be adored? And yet were not they in the simplicitie of their faith well accepted? F

And to come nearer to answer this man, do all Chrystian people, which at this present daie adore Chryst in heauen, vnderstand this quidditie, how the flesh of Chryst being a creature, maie be adored with Godlie honoure? To adore the Godhead of Chryst with godlie honour, yt ys a plain matter, but to adore the manhead, to adore the naturall flesh of a natural man, to adore a verie man with God, I thinke the Disciples of this Proclamer, who not vnderstanding howe the accidentes be fownded in the Sacrament, nor how to discern them frō the bodie of Chryst, that ys couered with these accidentes, therfor flie from the honouring of Chryst in the Sacrament, for feare of committing Idolatrie, were neuer so well taught by ther master, well to vnderstand these quiddities aboue mencioned. Will he also therfore, that they not vnderstanding these thinges, should also flie the honour of Chryst in heauē? I thinke verilie yt will therto growe at the last as yt doth allreadie break out among the Caluinistes. For doth not *Richerus* forbidde to praye to Chryst, least we shoulde honour hys humanitie with godly honoure? Hath he not saied that he ys to be accepted an heretique that saith that Chryst must necessarily be praied vnto? See yowe not howe Satthan goeth aboute by prettie means to take awaie Chryst from yowe? Among the Caluinistes, as now among yowe, he began to take awaie the adoration of Chryst in the Sacrament, but now he taketh awaie the adoration of Chryst in heauen. Take heed therfor Satthan ys subtile. G

*Richerus a
Caluinist
forbiddeth
to praye to
Chryst.*

He saith that the schoolemen make a doubte of the adoration of the Sacrament, bicause the vnlearned maie cōmitte Idolatrie, yf they happen to worshoppe the outward formes or shewes of bread, and geue honour to that in stead H

*Damasceen
li. 4. ca. 3.*

A in stead of Chrystes bodie. Damascen saith, that the flesh of Chryst, the humanity of Chrystys not in some consideracion to be adored, and if they so adore and honore yt they committe Idolatrie. shall all the vnlearned christians therfore, bicause they maie committe Idolatrie in adoring Chrystes flesh and bodie, geue ouer their dueties, and cease to honour Chrystes bodie in heauen? Yf daungers maie withdrawe vs from the matters of our faith, and the doing of our duetic in the same, forsomeche as in manie matters of faith, manie daungers maie happen, manie matters of our faith must be omitted and forsaking.

Phantickall daungers maie not drawe vs from oure faith and duetic doing.

Among the daungers that maie happen in matters of faith, this man to dissuade his hearers and readers from the faith, bringeth in one other, about the consecracion of the holy Sacrament. what (saith he) if yt happned the preist not to consecrate? what if he leaue out the woordes of consecracion and neuer speake them? or what if the preist haue no minde or intencion to consecrate?

B As this man goeth aboute to shake the fundacion and building of this Sacrament, which ys (as S. Dionise saith) the perfection all other Sacramentes: So his bothers and likes haue goen aboute to shake the fundacion of the sacrament of Baptisme. For *Brentius* saith that baptisme ys good and maie be ministred withoute the forme of the woordes of Baptisme. But yt shall be best, that I ascribe his owne woordes, that I be not thought to misreport him. Thus he writeth: *Christus non collocauit fundamentum Baptismi super certis literis, sillabis, aut diuisionibus, nec alligauit nos ad certa verba (non enim instituit magiam, quæ ad certam verborum formam, aut ritum alligata est) sed instituit cælestia sacramenta, quæ constant sua ipsius sententia & voluntate, his vel illis verbis significata. Itaque si quis post recitationem Symboli Apostolici in Baptismo diceret ad baptisandum hæc verba: Audiui iam ex te confessionem fidei tuæ, quod credas in Deum Patrem omnipotentem creatorem cæli & terræ. Et in Vnigenitum Filium eius Dominum nostrum Iesum Christum, & in Spiritum sanctum. In hanc igitur confessionem, & fidem, intingo te in aquam seu perfundo te aqua, ut hoc signaculo certus fias, te insertum esse in Iesum Christum, & communionem omnium bonorum. Vade ergo in pace: Hic certè Baptismus verè esset Baptismus.*

Brentius in explicatione Baptismi.

C Chryste hath not settled the fundacion of Baptisme vpon certen letters sillables, or woordes. For he hath not instituted magike, that ys to saie, incantacion, sorcerie or witchcrafe, which ys bownden to certen form of woordes or ceremonies: but he hath instituted heauenly sacramentes, whiche are established by his owne will and sentence, signified by these or these woordes. Therfor if anie man after the reherfall of the Symbole or Creed of the Apostles in Baptisme shoulde saie these woordes to him that ys to be baptized: *I haue now heard of thee, the confession of thy faith, that thoue beleuest in God the Father allmightie maker of heauen and earth: And in his onely begotten Sonne our Lord Iesus Chryst: And in the holie Gost. Vpon this confession therfor and faith, I dippe thee in the water, or I washe thee with water, that by this signe thoue maist be made certen, that thoue arte inserted or engrafted into Iesus Chryst and into the communion of all good thinges &c. Therfor go thie waie in peace. Certenly this Baptisme shoulde be verilie Baptisme.*

Brentius impugneth the forme of Baptisme.

D Yefee here howe this man reiected the woordes of Baptisme, and accounted yt sorcerie and supersticion to be bownde to a certen forme of woordes in the ministracion not onely of this but of other sacramentes. Yt ys lamentable to see the wickednesse of these men, howe they labour to weaken all the fundacion of our faith, and wolde make vs viod of all certentie in the ministracion of Chrystes Sacramentes.

But to returne to our Proclamer and to answer him with his owne learning (for *Brentius* and he be of one religion and doctrine, or 'ells *Sathan* ys diuided in him self) seinge that to vse a prescript forme of woordes in the Sacrament ys supersticion, and Magicke, what nedeth he to make any doubte whether those formes (whiche the holy auncient Fathers call the woordes of consecracion) be vsed or no? as shough ther were daunger if they were omitted, where by the learning of his schoolefelow *Brentius*, to omitte them ys rather religion, then daunger. For if the woordes of the forme of Baptisme maie withoute daunger be omitted, why maie not the woordes of consecracion withoute daunger be omitted?

Thus hitherto I haue answered this Proclamer with the doctrine of his owne schoole, that yt maie appeare to the reader, howe wicked and detestable the doctrine ys, and howe yt confowndeth all order, and all certentie of the ministracion of sacramentes in Chrystes Church, leauing a man so receauing these Sacramentes vncerten and doudtfull, whether he hath receaued either the one Sacrament or the other.

Protestan-
tes admitt
some two
Sacramen-
tes, some
three some
four some
neuer one.

I wolde here reherse mo daungers that might likewise happen in the ministracion of the other sacramentes if I knewe of what religion this man were. For some of them admitte but two Sacramentes, some three, some foure some neuer one, so diuerse be they in their opinions, so vnstable ys the profession of their religion. But contenting my self with these that be reherfed, fearing that he will admitte no mo, though the catholike church admitte seven: I will nowe open the doctrine of the catholique Church in these two, for almost as ys here to be saide.

And first for the Sacrament of Baptisme, thus teacheth the holy catholique church, that the inuocacion of the holie Trinitie, maie not be omitted, as wittnesseth *S. Basill*: *Neminem impellat ad errorem, illud Apostoli, quod nomen Patris, ac sancti Spiritus in baptismatis mentione saepe omittit. Neque ob id putet nominum nomenclaturam non necesse esse obseruari. Quicumque (inquit) in Christum baptisati estis, Christum induistis.* That the Apostle in the mencion of baptisme doth often omitte the name of the Father, and the holy Gost, let yt driue no man to erre. Neither for that let him thinke, that yt ys not necessaric the naming of their names to be obserued.

Basill. de
spiritu. sancto
ca. 12. For
me of Bap-
tisme neces-
sarie re-
quired in
these Sacra.

And againe he saith: *Oportet immortalem manere traditionem in uinifica gratia datum. Qui enim liberauit vitam nostram ex corruptione, potestatem renouationis nobis dedit. Quae potestas inexplicabilem causam habet, et in mysterio abstrusam, verum magnam animis salutem adferentem. Quare addere quid, aut detrachere, palam est elapsus a vita eterna. Si igitur separatio Spiritus in Baptismate a Patre et Filio, periculosa est baptizanti, et inutulis Baptismum suscipienti, quomodo nobis tutum est a Patre et Filio diuellere Spiritum sanctum? Fides et Baptisma duo salutis modi sunt inter se coherentes, et inseparabiles. Fides enim perficitur per baptismum: baptismus uero fundatur per fidem et per eadem nomina utraque res impletur. Sicut enim credimus in patrem, et Filium, et Spiritum sanctum: sic etiam baptizamur in nomine Patris, et Filij et Spiritus sancti.*

Ibidem.

Faith and
baptisme
two insepa-
rable me-
ans of sal-
uacion.

The tradition geuen in the quickning grace must abide vnmoued. He that deliuered our life from corruption, gaue vs the power of renouacion, which power hath an inexplicable cause, and hidden in misterie, but yet bringing great health to our soules. Wherefore to putt to, anie thing, or to pluck awaie anie thing, yt ys an open fall from euerlasting life. Yf therfor the separation of the holie Goste in Baptisme from the Father and the Sonne, ys perillous to the baptizer, and vnprofitable to him that receaueth baptisme, howe can we safelie from the Father and the Sonne diuide the holy Gost?

Faith

A Faith and Baptisme be twoo meanes of healthe conioined together, and inseparable. For faith ys perfected by Baptisme, and Baptisme ys founded by faith and by the same names bothe these thinges be fulfilled. As we beleue in the Father, and the Sonne, and the holy Gost: so are we baptised in the name of the Father, and the Sonne, and the holie Gost Thus saire S. Basill.

Damaſcen also saith: *Quoniam admodum semel completa est Domini mors: sic semel oportet baptizari iuxta Domini verbum: In nomine Patris, & Filij, & Spiritus sancti, instructos confessionem, Patris, & Filij, & Spiritus sancti.* As the death of our Lorde was once doen: So must they, that be taught the confession of the Father, the Sonne, and the holie Goste, be once baptised according to the woordes of our Lorde: In the name of the Father, the Sonne, and the holie Gste. Thus *Damaſcen*.

*Damaſcē.
li. 4 ca. 10.*

B Manie other Fathers maie be brought, but theise two maie at this time suffice, which both do declare that not onely the confession of the Father, and the Sōne, and the holy Gost must be had in Baptisme: but also ouer and beside the partie to be baptized must be baptized in the name of the Father, and the Sonne, and the holy Goste, as by the well weighing of their sainges yt shall be easie to perceaue.

C But nowe by cause *Brentius* teacheth that the woordes of the forme of Baptisme be not necessarie, and yt maie be that this Proclamer thinketh euē the same, and herein some light heades leaninge the doctrine of the aun-cient church will folowe *Berentius* his doctrine, and will not baptise in the name of the Father, and of the Sonne, and of the holie Goste, which (as *S. Basill* saith) ys perillouse to the baptizer, and vnprofitable to the baptised, shall we therfore reiect and cast awaie the Sacrament of Baptisme, bicause soch perills and daungers maie happen in the ministracion of yt, as this man wolde that we shoulde Chrystes bodie and blood in the blessed Sacramēt bicause daungers maie happen in the honouring of the same? As for the consecracion of the Sacrament, yt ys taught vs also hy the catholique Church, that yt ys doen by the power of God woorkinge at the due pronounciacion of the woordes of Chryst, as wittnesse *Eusebius Emisenus*, *Chrysostome*, and *Am brose* with a nombre of other,

*This perill
I fear fall-
eth vpon
manie in
England in
these daies.*

D But this Proclamer saith, that yt ys knowen that some preistes haue manie yeares lefte oute the woordes of consecracion. Yt ys plain then (saie I) that the bodie of Chryst ys not presēt in the Sacramēt, bicause the institucio ys not obserued. Then yt foloweth (as the proclamer saith) that ther ys daunger. Ther ys daunger in dede to the wicked preist, who pretending in outwarde face to do that, that Chryst hath appointed, and dothe yt not in deed. But to the people simplie beleuing the ministrē to doe that, that to his ministerie appertineth, and perceauing nothinge to the contrarie, ther ys no daunger to them in doing their duetie, though the naughtie man the preist doe not his duetie. And wher the Proclamer saith that yt ys knowen that preistes haue so doen: I thinke if yt be so, yt ys knowen to him of him self and of his likes, who of peruerſe mindes being corrupted in their faith haue committed soche impictie in dede to their greater and more greuouse damnacion, but not to the hurte of the people if they knewe yt not. And here also to saie, I beleue that if any catholique preist had ben knowen to this man, so to haue doen (as he saith) he wolde without all dowbte to the helpe of his cause (wher vnto he hath none) haue named him. But foras moche as he speaketh yt of him self, and his conspired complices, which se-

*What dan-
ger to the
preist, and
what to the
people if
the woordes
of Consecra-
cion be leſt
vnsaid.*

cretly

cretly *Conuenerunt in unum aduersus Dominum, & aduersus Christum eius*, haue conspired against our Lorde, and against his annointed, when they durst not vriter, what they had wickedly conceived: he ys a shamed to name him self to haue committed so heinous a facte. Yf yt be not so, yt ys like to be a feigned matter to supplie, when certen and true matter lacketh.

Bnt to returne to the matter, and to moue the same scruple to him, that he moueth against the catholique Church: What if some that minstre the communion after the sorte that ys nowe receaued, do neither speake the woordes of Chryst vpon the bread (For *Richerus* a Calvinist reiecteth the woordes of consecracion, as not nedefull to be spoken, or mumbled, as his terme ys, vpon insensible creatures) neither entende to make anie sacramentall bread: what then do your people receaue? Yf they receaue no sacrament (as yt ys none, if bothe woordes and intencion be lacking) then they receaue no promise, they receaue no remission of sinnes, nor soch other benefittes (for the promises be annexed to the sacramentes) howe are they then deceaued? Howe then ys the Sacrament of Chrystes bodie and blood in due forme ministred? Howe ys the death of Chryst shewed furthe according to Chrystes minde, whiche must be shewed furth, when we eate that bread and drinke that cuppe, as S. Paule teacheth vs: *As often as ye shall eate of this breade, and drinke of the cuppe*: he saith not bread generallie, but this breade, mening the bread of the Sacrament? Thus, if men shall improue the great matters of religion, withe *why, what, and howe*, and inuented daungers and abuses, your owne religion, whiche yowe magnifie as most sure and good, maie be proued vn Timer and weak. To be short, all his argumentes grownded vpon (*if and and*) are to no purpose. For if maketh no certen argument. Wherefore leauing them as sufficiently touched, I shall reuert to matter of more substance, and proceade in the allegacion of the fathers for the exposition of Chrystes woordes nowe in hande.

THE NINE AND FOVRTETH CHAP. PROCEA

deth in the vnderstanding of Chrystes woordes by *Irenaeus*,
and *Tertullian*.



Although between *Iustine* and *Irenaeus*, ther were some holy Fathers, that haue left behinde them goodly testimonies, for the prooffe of Chrystes very presence in the Sacrament: Yet I finde none that doe alleage Chrystes woordes, and therby geue vs light to vnderstand them, vntill we come to *Irenaeus*, who writeth thus: *Sed & Discipulis suis dans consilium primitius Deo offerre ex suis creaturis, non quasi indigentibus, sed ut nec ipsi infructuosi, nec ingrati sunt, eum qui ex creatura panis est accepit, & gratias egit dicens: Hoc est corpus meum. Et calicem similiter, qui est ex ea creatura quae est secundum nos, suum sanguinem confessus est, & noui testamenti nouam docuit oblationem, quam Ecclesia ab Apostolis accipiens in vniuerso mundo offert Deo.*

Geuing also instruction to his disciples (the authour speaketh of Chryste) to offere to God the first fructes of his creatures, not as to one hauing neede, but that they shoulde be neither vnfructfull, neither vnthankfull, he tooke that breade, whiche ys a creature, and gaue thanks saing: *This ys my bodie*. And the cuppe likewise, whiche ys a creature as we be, he confessed to be his blood, and of the newe Testament, taught a newe oblation, whiche the Church receauing of the Apostles offreth to God in all the worlde. Thus *Irenaeus*.

who when he had declared howe allmightie God instituted and appointed

Irenaeus lib. 4. cap. 32. cont. heres.

Sacrifice of the new Testament instituted and taught by Chryst in consecracio of his bodie and blood.

- A** And sacrifices and oblations in the olde testament, as thinges to be geuen to him not as to one that needed soche thinges or giftes, but for the exercising of their obedience and faith; in the whiche God ys delighted, not yet that God had anie profit, or aduantage therbie, but that they doing these thinges, profit and aduantage might ensue to them from God, for whose commodities sake God did institute them. So he declareth that in the newe Testament also, the people of the same might exercise their faith and obedience, and therbie purchase gain and profite, and for benefittes receaued be fownde thankfull, Chryst also taught his Apostles to offre sacrifice. And what the sacrifice ys he teacheth saing that yt ys his bodie made of the creature of bread, and his bloode, made of the creature of wine. Howe this thinge ys brought to passe he sheweth when he saith: that Chryst tooke the bread, whiche ys a creature and gaue thanks saing: *This ys my bodie: And likewise the cuppe, which also ys a creature, and confessed yt to be his bloode.* In whiche woordes, wher he hath expessedly saied, that Chryst confessed yt to be his bloode, and the like ys ment of the bread to be his bodie: what more plain speache wolde we desire of anie authoure? Yf Chryst confessed yt to be his bodie, and his confession ys allwaies true, howe then standeth the sainge of the Aduersarie that yt ys not his bodie? Shall we doubt of the trueth of Chryste? as S. Ambrose saith: *Ipse Dominus Iesus testificatur nobis, quod corpus suum accipiamus & sanguinem: Nunquid debemus de eius fide, & testificatione dubitare?* Owre Lorde Iesus testifieth vnto vs, that we receaue his bodie and bloode: ought we to doubt of his treuth and testimonie?

New sacrifice of the new Testament, what ys.

Li. 4. de Sacramētis c. 8.

- Seing then this authour saith, that Chryst confessed his bodie and bloode to be present and that by these woordes: *This ys my bodie. This ys my bloode:* yt ys plain that he vnderstandeth them in their propre sense, withoute figure or trope, and so acknowledgeth the very reall presence of Chrystes bodie and blood in the Sacramēt. For farder proof wherof, the woordes that immediately in the same authour doe folowe do make very moch, wher he saith, *Et noui Testamenti, nouam docuit oblationem:* And of the newe Testament he taught a newe oblacion. This newe oblacion of the newe Testament, ys the bodie and bloode of Chryste, as before in the first booke ys declared and proued. And here to the pourpose farder to saie, yf the sacrifice that Chryst instituted to be the newe oblacion of the newe testament, were but a peice of Sacramentall breade, yt were no newe oblacion. For then yt were the same that Melchisedech offred, who offred bread and wine in sacrifice as a figure. Wherefore if this sacrifice be but bread and wine, a bare figure, then yt ys no newe oblacion.

Trenant auoucheth both reall presence and sacrifice.

- In the leuiticall lawe also we finde bread and wine offred in the sacrifice. The shewe bread also was offred in sacrifice. Wherefor of necessitie yt must be vnderstand of an oblacion and sacrifice not hertofore accustomed to be offred, whiche by that reason maie be called a newe oblacion, which ys none other but the verie bodie and bloode our Saniour Chryste. Which although yt were figuratiuelie offred before of Melchisedech in materiall breade and wine: yet nowe in the newe testament, yt ys offred as neuer before, not in figure but in verie dede, the verie bodie and blood of Chryst him self, the heavenly breade, and heauenlie wine answering the bread and wine of Melchisedech, as the thing the figure. And so yt ys a newe oblacion instituted to be offred in the newe Testament. Wherefor also Chryst to shewe the adaptacion of the figure to the thing, and the figure therein to be fullfilled, tooke bread and wine, and consecrating them into his bodie and bloode, confessed

confessed them (as this authour saith) to be his bodie and bloode, that the figure might be manifestlie shewed ther to be terminated in that heavenly bread and wine, the verie thing figured by that figure.

Yf the malice of the aduerlarie will go aboute to peruerse this plain saing and testimonie of his authour: sainge: that although Chryst did confesse the bread and wine to be his bodie and bloode, yet yt foloweth not that they were so in dede. This were a merueilouse saing, that Chryst shoulde confesse a thing to be in plain maner of speache withoute anie circumstance, leading vs to an other sense: and yet in deed not to be so. But that he shall not so wickedly auoide the trueth vttered here by this authour, he shall heare an other testimonie of the same, in the whiche, as before he said that Chryst confessed the bread and wine to be his body and bloode: so here the authour affirmeth them to be the bodie and bloode: Thus he saith

*Irenaus li.
5. cont. He
resie.*

*A plain
saing of Ire
neus for the
Proclamer*

Quomodo constabit eum panem in quo gratia acta sunt, corpus esse Domini sui, & calicē sanguinis eius, si non ipsum fabricatoris mundi filium dicant? &c. Quomodo autem rursus dicunt carnem in corruptionem deuenire, & non percipere vitam, quæ à corpore Domini & sanguine alitur? Howe shall yt be manifest, that bread in the whiche thanks be geuen, to be the bodie of their Lorde, and the cuppe of his bloode, yf they saie that he ys not the sonne of the maker of the worlde? &c. And again, howe saie they the flesh to come into corruption, and not to receaue life, whiche ys nourished of the bodie and bloode of our Lorde?

There be here in this testimonie two notes, wherby as the aduerlarie ys answered and conuined: so ys the trueth notablie settfurth and confirmed.

The first ys, that he saith that the bread, in the whiche thanks are geuen, ys the bodie of our Lorde, and the cuppe ys the cuppe of his bloode. The bread in the which Chryst gaue thanks, was the bread which the Euangelistes saie that Chryst tooke in his handes, and gaue thanks saing: *This ys my bodie.* Chryst then might verie well confesse yt to be his bodie, seing (as Irenaus saith) yt ys his bodie. So that of this authour we learn yt not onely to be called and confessed the bodie of Chryst, but also to be, and that not in obscure woordes, but in plain and euident sentence.

*Our flesh
ys nourish
ed of the
bodie and
blood of our
Lord.*

The other note ys, that our flesh ys nourished of the bodie and bloode of our Lorde. Wherby the erreure of the Aduerlarie teaching that Chryst ys onely spirituall and not reallie receaued in the Sacramēt ys ouerthrowen and fownde false. For by that spirituall maner our flesh ys not nourished, wherfor of necessitie the other maner, that ys, Chrystes verie reall bodie must be in the Sacrament receaued. Yt shall helpe yowe the better to perceaue the minde of this authour as concerning the reall presence of Chryst in the Sacrament, if ye doe vnderstande wherfore he wrote this, that ys here alleaged.

*Two here
sies confuted
by one ar
gument
grownded
vpon the
Sacr.*

Vnderstand therfore that by this place last alleaged he impugneth two heresies: the one was that Chryst was not the Sonne of God that made the worlde, but that he was a man liuing in Iewrie, who did not onelie dissolue the lawe and the Prophetes, but also all the workes of that God, that made the worlde. The other taught that the soule onely shall be saued, and liue euerlastingly, and not the bodie, for that yt being a grosse thing, made of the earth, yt ys not possible, that yt shoulde atting to euerlasting life. To confute these two heresies Irenaus growndeth him self vpon the Sacrament, asa matter certen, euident, plain, and knowen aswell of the heretiques, against

A against whom he disputed, as of the true catholique Chrystians.

Nowe against the first heresie, he proueth Chryst to be the Sonne of God by that that they confessed the bodie of their Lorde, to be in the Sacrament: For yf he whose bodie ys in the Sacrament were not the Sonne of him that made the worlde, but a bare naturall man, howe coulde a man of hys owne powre compasse that his bodie should so be? and howe coulde yt be the bodie of their Lorde, yf he were not the Sonne of God? So all the weight of this argument standeth and resteth vpon the presence of Chrystes bodie in the Sacrament. Nowe denie the presence with thys Proclamer, and then the argument maketh nothing against the heresie, and so the argument which this holie Father thought to be stronge shall be but weak. But who can doubt of the true knowledge of this auncient Father? When he grownded hys argument vpon the presence of Chryst in the Sacrament, he was sure that hys grownde was fast and good. Yf the Sacrament were nothing but a figure, what more prooffe coulde be grownded vpon yt then

B vpon anie other figure of the olde lawe?

The second heresie he also impugneth by the receipt of the bodie and bloode of Chryst in the Sacrament. For wher that heresie denied the bodie of man to be able or like to atteign to life everlasting, this holie man proueth that yt shall. For howe can yt (saith he) but receaue life, seing yt ys nourished by the bodie and bloode of Chryst? as though he might haue saied, as sainct Cyrill saith: *Quoniam Saluatoris caro Verbo Dei, quod naturaliter vita est, coniuncta, viuifica effecta est. quando eam comedimus tunc vitam habemus in nobis illi coniuncti, qua viuifica effecta est.* Bycause the flesh of our Saniour ioined to the Sonne of God, whiche ys naturally life ys made quickning or geuing life, when we eate that flesh, then haue we life in vs. For (as he saith in an other place: *Non poterat aliter corruptibilis hec natura corporis ad incorruptibilitatem & vitam traduci, nisi naturalis vita corpus ei coniungeretur.* This corruptible nature of our bodie coulde not otherwise be brought to incorruptibilitie and life, except the bodie of naturall life should be ioined to yt.

Cyrrill in 6.
Ioan. ca 14

In 15. Ioan
Our corrup-
tible bo-
die can not
atteign to
incorrupt-
and life, ex-
cept the bo-
die of
Chryst be
ioined to ys

C So then ye maie nowe likewise perceauce the force of this argumente of Irenaeus to consist vpon the corporall receipt of the bodye of Chryst in the Sacrament, whiche (as Cyrill saith) being the flesh of life, and incorruption when yt ys ioined to our corruptible and mortall flesh (whiche maner of coniunction ys by none other mean doen, but by the Sacrament) yt maketh this naturall bodie of our to be apte to incorruption and life. Yf in the Sacrament we doe not receaue the verie reall bodie of Chryste, but a figure of the bodie, whiche geueth not life to our bodies, howe standeth the argument of Irenaeus? what trueth ys ther in the saing of Cyrillus? howe shall these our mortall and corruptible bodies be made immortall and incorruptible, yf the flesh of life, the flesh of our Lorde Chryst be not ioined to our flesh?

The nouris-
hing of our
flesh to in-
corruptibi-
litie by the
flesh of
Chryst pro-
ueth inuin-
cible the
reall presen-
ce.

D And here note, Reader, that these maner of speeches of these two authours improue the phantasie and erreure of the Sacramentaries, and inuincible proue the true catholique doctrine of the Church. As touching the false doctrine of the Sacramentaries, wher yt teacheth that we onely receaue Chrystes bodie spirituallie, that ys, the meritte and vertue of Chrystes passiō ad death, this receipt toucheth not our bodies, this spirituall Chryst ys not ioined to our flesh, but this receipt toucheth our soules, thys

Ii spirituall

spirituall Chryst ys ioined to spirittes. But these authours saie that the flesh and bodie of Chryst ys receaued and so ioined to our flesh and bodies. Which receipt and coniunction proueth inuincible that for asmoch, as the spirituall receipt ys ioined onely to the soule that ther must nedes be an other receipt of the reall and substanciall flesh and bodie of Chryste, whiche maie be ioined to our substanciall flesh and bodies. And so shall the argument of *Irenæus* be of great force and strenght, against the heretiques, against whome he disputed: So ys the testimonie of *Cyrrill* true: So ys the doctrine of the catholique Church fownd auncient substanciall and well grownded: So ys the doctrin of the Sacramentaries improued and fownd false as yt ys in dede.

Plain places and argumentes against *M. Iuell.*

And wher the Proclamer required but one plain place of anie one auncient doctour, he hath nowe one, not onely plain, but also strong and mightie, so ouerthrowing the green wrought walls of hys late inuented heresie, that well he maie hang vppe some painted cloathes, painted like strong walls, whiche maie deceaue simple eies, and weake seightes, but they shall be in dede but painted cloutes. This *Irenæus* ys not onely taken of the catholiques to be (as I haue saied) plain and strong, but also of heretiques. For *Melancthon* against *Oecolampadius* this proclamer late fownder, alleageth the same *Irenæus* as one most plain and auncient, and ther for not to be against saied.

Thus hauing brought furth an auncient scholer of Chrystes schoole, and a graue counseilour in Chrystes Parliament house, who hath declared vnto vs the true doctrine of Chrystes schoole, and the enacted and receaued trueth of his Parliament house, that the woordes of Chryst teache vs the presence of his verie bodie in the Sacrament, and that they are to be vnderstanded in their propre sense: Now foloweth *Tertullian* a man verie nere the time of *Irenæus*, whome the Aduersaries seme to make the patron of their figuratiue doctrine, but yt shall be well perceaued, that he ys against them and fauoreth them not. Thus he writeth. *Professus itaque se concupiscentia concupiscere edere Pascha, ut suum (indignum quippe ut quid alienum concupisceret Deus) acceptum panem, et distributum Discipulis, corpus suum illum fecit, dicens: Hoc est corpus meum id est, figura corporis mei. Figura autem non fuisset, nisi veritatis esset corpus.* When Chryst therfore had saied, that with desire he desired to eat the Passouer, as his owen (for yt was vnsemelye that God should desire anie straunge thing) the bread that was taken and distributed to hys disciples, he made yt his bodie, sainge: *This ys my bodie*, that ys to saie, a figure of my bodie. But yt had not ben a figure, except yt were a bodie of trueth.

As *Irenæus* against *Valentinus*: So *Tertullian* against *Marcion* vsed hys argument taken of the Sacrament. *Marcion* the disciple of *Cerdon* (whose heresies *S. Augustine* reherseth) wickedlie taught as hys master did, that Chryst had no very true bodie, when he was here conuersant vpon the earth, but a phantasticall bodie. Nowe *Tertullian* to proue that he had a verie true bodie, bringeth in the institucion of the Sacrament, sainge, that Chryst made the breade that he tooke and distributed to hys disciples, hys bodie, saing: *This ys my bodie*. Wherbie as he stronglie proueth by Chrystes owne acte, who made the breade hys bodie, and by his owne woorde (who saied of the same that he had so made: *This ys my bodie*) that Chryst had a verie bodie, Whiche coulde not well haue proued the pourpose of *Tertullian*, yf that, that he made hys bodie, and saied

Tertullian
li. 4. cont.
Marc.

videtur supra pag.
xxxiij. a.

Chryst made the bread his bodie, saith *Tertull.*

August.
li. *Aduers.*
Heretic. 28
Heresie of
Marcion

E

F

G

H

A and saied to be hys bodie, had not ben a verie bodie. Euen so saing that Chryst made the bread hys bodie, when he saied: *This ys my bodie*, prooueth against the Sacramentaries bothe the presence of Chrystes verie bodie in the Sacrament, and also that the woordes of Chryst are to be taken in their propre sence.

But here reclaimeth the Aduersarie, and saith that notwithstanding this that ys saied, *Tertullian* addeth and saith that yt ys a figure of hys bodie. I wishe that the Aduersarie wolde here ioin with me, as I will with him, that both of vs accept the wholle saing of *Tertullian*, as yt ys here alleaged, and that he whose doctrine repugneth against anie parte of yt, to confesse that hys doctrine ys not good, and he that confesseth the whol, that hys doctrine be accepted as fownde and good. Let ys then open the partes of *Tertullian* his saing.

There be in yt twoo partes: The one ys that he saith, that Chryst made the bread that he tooke in hys handes hys bodie: The other that he saith:

B *This ys my bodie*, that yt ys to saie, a figure of my bodie. I nowe require of the Aduersarie, whether he will receaue the first parte of *Tertullians* saing, that Chryst made the breade his bodie? Certen I am that neither he, nor anie other Sacramentarie doth graunt that. For if Chryst made the breade hys bodie (as by the testimonie of this authour yt ys most certen that he did) then ys hysvery bodie certenlie and verilie in the Sacrament. Which they all denie, as by declaration of the sainges of some of their capitans yt shall appeare.

Zuinglius writeth thus: *Cum panis & vinum aliud amittit symbolum sint, quia Deus humano generi per filium suum reconciliatus est, illa non estimamus pro materia precio, sed iuxta significate rei magnitudinem, ut iam non sit vulgaris panis, sed sacer, nec panis tantum nomen habeat, sed corporis Christi quoque, imo sit corpus Christi sed appellatione, & significatione, quod recentiores vocant sacramentaliter.* Forasmoeche as bread and wine be the token of the frendshippe, by the which God by hys Sonne was reconciled to mankinde, we weigh not these thinges for the woorthinesse of their matter, but according to the greatnesse of the thing signified: that nowe yt be not comon bread, but holie, neither that yt haue onelie the name of bread, but also of the bodie of Chryst: yea that yt be the bodie of Chryst, but by name onely, and signification, whiche the younger men call sacramentallie. Thus he.

Ye see that this Sacramentarie, wolde not haue the Sacrament to be esteemed for the substance of yt, wherbie he denieth the presence of the substance of Chrystes bodie. In the ende he also saith that yt ys the bodie of Christ but he correcteth or rather corrupteth himself saing: that yt ys so by name and signification onelie, and not by trueth, and substance.

Oecolampadius also saith thus: *Barbarica plus quam Scythica, vel Diomedea est, in panis in volucroeu in enigmate ipsam hospitii carne querere. Rusticitas est non obseruare nec cognoscere in quo hospes benevolentiam suam doceat, & pro spirituali carnalem requirere coenam.* Yt ys more then scythicall or diomedicall Barbarousnesse, in the couering of breade to seke the flesh of Chryste, yt ys grosse inciuilitie not to regarde and knowe wherein Chryst teacheth hys beneuolence, and for a spirituall to require a carnall supper. And here *Oecolampadius* also denieth that *Tertullian* affirmeth. For he saith yt ys a barbarousnesse or rudenesse to seke the flesh of Chryst in the Sacrament: but *Tertullian* (whom I often repete) saing that Chryst made the bread hys bodie geueth vs not a rude, but a godlie doctrine to seke the flesh of Chryst in the Sacrament.

Tertullian
opened and
delivered
from the
Sacramen-
taries.

Zuinglius
ad illustrif.
Germ. prin-
cipes.

*In exposi-
tionem
verborum
na. Dom.*

Bullinger also saith thus: *Commemoratio ac symbolum est corporis veri, non ipsum corpus.* Yt ys a remembrance and a token of the verie bodie, not the verie bodie yt self. What nede I trouble the reader with the sainges of anie moe of them, seing yt ys certen, that the wholl rable of them, and this Proclamer also denieth that, that *Tertullian* saith, and abhorreth to saie as he saith, that

Chryst named not onelie, but made the bread hys bodie.

the breade ys made the bodie of Chryst. And note well that *Tertullian* saith not, that yt ys named or called the bodie of Chryst, but in plain expresse woordes saith, that yt ys made the bodie of Chryste. And nowe yt ys plain that the aduersarie receaueth not this parte of *Tertullian* hys saing: but al the catholique church euer hath and doeth receaue yt, confessing yt with thys man and *S. Cyprian*, who folowed him, and highlie embraced him, and *S. Ambrose*, which both vse the like woordes, that the breade ys made the bodie of Chryste. *Cyprian* in this maner: *Panis quem Dominus Discipulis edendum porrigebat non effigie, sed natura mutatus omnipotentis verbi factus est Caro.* The bread that our Lord gaue vnto hys disciples, chaunged not in outwarde forme, but in nature, by the omnipotencie of the woorde ys made flesh. *S. Ambrose* in this sorte: *Panis iste, panis est ante verba sacramentorum, ubi accesserit consecratio de pane fit caro Christi.* This bread ys breade before the woordes of the Sacramentes: but when the consecracion ys comed to yt, of the bread ys made the flesh of Chryste. In all these ye see this maner of speache, that bread ys made the flesh or bodie of Chryst. Which maner fullie excludeth the onelie figure and includeth the verie substanciall presence of Chrystes bodie.

Cyprian. de cena Dom.

Amb. li. 4. de Sacr. c. 4. Bread ys made the flesh of Chryst.

Thus moch being saied of the first parte of *Tertullian* saing: Let vs also haue a fewe woordes aboute the seconde parte. The second parte (*if youe remember*) ys that calleth yt a figure of Chrystes bodie. This parte the Aduersarie (*ther ys no doubte*) receaueth though he receaue yt not well, according to the minde of the authour. The catholique also receaueth yt, and receaueth yt well. For he receaueth yt according to the minde of the authour. Howe shall the reader perceaue that? Thus shall he perceaue yt.

The right waie to vnderstand a catholique authour.

He that so vnderstandeth a catholique authour, that he make him not repugnant to himself, nor to other his likes, he vnderstandeth the authour well, and receaueth him well. But he that so vnderstandeth an authour that he maketh him contrarie, and repugnant to himself, and other learned authours which be his likes, he vnderstandeth the authour euell, and receaueth him euell. The catholique receaueth this parte of *Tertullian*, wher he saith yt ys a figure of Chrystes bodie, and graunteth yt, and also folowing *Tertullian*, teacheth that yt ys a figure, but so that the presence of Chrystes bodie be not denied, which the first parte (as aboue ys saied) teacheth. And therfor though yt be a figure: yet not onely a figure, but also the bodie with yt. The Aduersarie receaueth this parte of the authour vnderstanding yt as *Oecolampadius* dothe. *quod panis assumitur in signum tantum*, that the bread ys taken for a signe onely, denieng therbie the presence of the bodie. And so maketh the authour not onelie repugnant to himself, but also to other holie writers. To himself thus: For wher he saied, that Chryst made the bread his bodie, nowe vnderstanding by the figure, the Sacrament to be onely a figure or signe of Chrystes bodie and not the bodie yt self, the bread ys not made hys bodie. And so shall the authour denie in the second parte of his saing, that he thought in the first, which maie not be allowed, and therfor he receaueth and vnderstandeth the authour euell. And so to other whiche be auncient as he ys, that authour shoulde be repugnant, as to *S. Ambrose*, *S. Cyprian*, to *Irenaeus*, *Iustinus*, and *Alexander* which all teache (as before ys declared) that the

The same a figure but not onely a figure.

Oecol. de verbis com.

A the Sacrament of Chrystes bodie and blood containeth the very bodie of Chryst, and ys not a bare figure or signe onely.

For the better vnderstanding of this matter, I wish thee, reader, to perceave that for somoch as to our pourpose apperteineth, a figure maie be taken two maner of waies. One waie as yt ys a signe or token of a thing absent in dede, but present in figure or sign. As a ring geuen of a man to his louing spouse, ys a signe or token of remembrance of him being absent. An other waie a figure maie be taken as of a thing absent in maner and condicion soche as somtime yt hath ben in, but present in verie deed and substance. As the spouse beholding her verie husbände, and seing the skars and tokens of wounds that he suffred for her defence and sauegarde, and of his children an hers: ys brought in remembrance of his louing kindnesse, and of the daungers susteined for hir sake. In which case although the substance of the man be present: yet to his wife he ys a figure and token of remembrance of himself absent in condicion of a man now in fight, and daungered with sore and depe woondes. For now he ys no soch mā, but wholād sōwnd, and a perfect mā.

A figure maie be taken two waies.

A figure maie be of a thing present in substance.

B Nowe wher *Tertullian* saith that the Sacrament ys a figure of Chrystes bodie, yt ys true after the second maner of acception of a figure. For Chrystes bodie now present in the Sacrament, and ther by faith certenlie and assuredlye seen and beholden, ys a figure and a token of remembrance to hys spouse the Church of his afflictions, passions, and woundes suffred vpon the Crosse for her sauegarde and deliuerie, which bodie although yt be substantiallie present: yet in that maner of a passible, and suffering bodie yt ys not now present. *Caro carnis, & sanguis sacramentum est sanguinis. vtroque inuisibiliter spirituali & intelligibili signatur Domini Iesu Christi corpus visibile & palpabile, plenum gratia omnium virtutum, & diuina maiestate.* The flesh, saith S. Augustin, ys a Sacrament of the flesh, and the blood ys a sacrament of the bloode. By both which being inuisible spirituall and intelligible ys signified the visible and palpable bodie of our Lord Iesus Chryst, full of grace and all vertues, and diuine maiestie. Thus moche he. Here do we learn of S. Augustine that the bodie of Chryste and blood in the Sacrament being vnder the formes of bread and wine inuisible, spirituall, and intelligible, be figures of the same bodie visible and palpable.

The Sacr. ys a figure of a thing present.

August. li. sentē. Prof.

The inuisible bodie of Chryst in the Sacr. a figure of the same visible, &c.

Let not this then seme incredible to thee (gentle Reader) seing S. Augustine testifieth yt by so plain woordes, and the scriptures also testifie vnto vs that Chryst was made in the likenesse of men: and yet was he neuerthelesse a very naturall and substantial man, and that he ys the very image of the Father, and yet he ys of the substance of the Father also. So that as we are taught, that Chryst ys made to the likenesse of men, and ys also a verie man, and ys the image of the substance of the Father, and yet of the verie substance of the Father also: So we be taught that the Sacrament ys a figure and the thing yt self also. For we saie the bodie of Chryst vnder the forme of breade, and his bloode vnder the forme of wine, to be a figure of that bodie that suffred vpon the Crosse, and of the blood ther yssuing oute of the same bodie, and diuided from yt. And yet neuer the lesse to be the same very bodie in substance that hanged vpon the Crosse, and the same blood in substance that ranne oute of that blessed bodie. And therfor *Tertullian* might verie well call yt a figure as before he called yt the bodie of Chryst, for yt ys both.

Philip. 2.

D This shall farder appeare by two places of S. Augustin, in the which speaking of one thing, he calleth the Sacrament in one the figure of

Aug. in
Psalm. 3.

Epist. 182.
Iudas recea
ned the bo
die of Chryst
which ys
our price.

In 6. Ioan.
Bread of
vie Sacra.
verie flesh
A plain
saing for
M. Jewell.

Li. de re-
sur. carnis.
A plain sa-
ing for the
Proclamer

the bodie of Chryste: in the other he calleth yt or price or Redemption, which ys as moche to saie as the bodie of Chryst. Thus he saith speaking of Iudas the traditour. *Cum Christus eius cogitationes non ignoraret, eum tamen adhibuit apud conuiuium, in quo sui corporis & sanguinis figuram Discipulis commendauit.* When Chryst was not ignorant of the thoughtes of Iudas: yet he had him present at the feast, in the which he commended to hys Disciples the figure of hys bodie and blood. Here ye perceauē that sainct Augustine calleth the Sacrament the figure of Chrystes bodie and bloode. In an other place he saith thus: *Tollerat ipse Dominus Iudam, Diabolum, furem, & venditorem suum. Sinit accipere inter innocentes Discipulos, quod norunt fideles, precium nostrum.* Owre Lorde himself doth suffre Iudas, a deuell, a theef, and his seller, he suffreth him to take among the innocent Disciples, that the faithfull knowe, our price or redemption.

Nowe marke that what in the other sentence he called the figure of Chrystes bodie, here he calleth yt our price or redemption, which ys Chryst himself as sainct Paule testifieth: *Qui factus est nobis sapientia, & iustitia, & sanctificatio & redemptio.* Who ys made to vs wisdom, and righteousnesse, and sanctification, and redemption. Yf the Sacrament be but a bare figure: yf yt be but bread and wine, yt ys not then our price, yt ys not then our redempcion as S. Augustine saith yt ys. By this then yt ys manifest that the bodie and blood of Chryst in the Sacrament being our price and redempcion, be the figures of the same bodie and blood of Chryst crucified for our redemptio. And therfor yt maie rightly be called both the bodie of Chryst, and the figure of the bodie of Chryste.

Wherunto agreably saith Theophilact: *Attende quod panis qui à nobis in mysterijs manducatur, non est tantum figuratio quadam carnis Domini, sed ipsa caro Domini.* Note or take heed that the bread, whiche ys eaten of vs in the mysteries, ys not onely a certain figure of the flesh of our Lorde, but the flesh yt self of our Lorde. Thus by this declaracion of sainct Augustine and Theophilact ye maie clerely see and perceauē, the right and true vnderstanding of Tertullian, who according to the Chrystian and catholique faith taught that Chryste made the bread hys bodie, wherby he conuinceth hys Aduersarie Marcion. And after to his farther confutacion (for that a figure, must nedes be a figure of a bodie) he saith also that yt ys the figure of Chrystes bodie, and so confesseth bothe the verie bodie, and the figure of the bodie.

This vnderstanding of Tertullian must nedes be good and vpright. For after this maner he agreeth with himself both in this place and other, as wher he saith: *Caro corpore & sanguine Christi vescitur, ut anima de Deo saginetur.* The flesh eateth the bodie and bloode of Chryst, that the soule maie be made fatte with God. Wher in plain woordes he saith that man, not by spirite, but by his flesh eateth, not a peice of bread a signe or figure onely of Chrystes bodie, but yt eateth Chrystes verie bodie and bloode yt self. After this vnderstanding also he agreeth with sainct Augustine, and Theophilact, and other holy Fathers, as partely ye haue before hearde, and shall hereafter plentifully heare. And thus vnderstanded he agreeth to be shorte with the wholl catholique Church, which alwaies hath and doth teache the bodie of Chryst both to be a figure, and the thing yt self in veritie. Wherfore neither Tertullian, neither sainct Augustine in these places alleaged neither against Amantus, be either refused or denied but accepted and embraced. For the Church doth acknowledge as moche as they saie, and they with the Church doe acknowledge the Sacrament to be bothe.


But

A But let the Aduersarie bringe but one auncient authour that saith as he doeth, that yt ys *figura tantum*. onely a figure, and therewith saith as he dothe that the reall and verie bodie of Chryst ys not in the Sacrament, and then I will saie he hath doen somewhat. Hetherto all they haue doen nothing to effecte to prooue their matter, but onely made some cowntenance and apparance in woordes to deceaue the people, and to plucke them from the catholique faith. For wher their doctrine ys that the Sacrament ys a figure onelie, when they reade this woorde (*figura*) in *Tertullian*, *S. Augustine*, or anie other authour they runne awaie with yt, and violentlie wrest yt making their audiorie beleue, that the authour saie as they saie. And that ys false. For the authours saie no not one of them that yt ys onely a figure, which ys the thing that the Aduersarie must prooue, and that shal he neuer doe.

No catholi-
ke authour
saith that
the Sacr. ys
onely a fi-
gure.

Wherfor Reader, looke to thy self, and be not deceaued, marke well whiche parte saith as *Tertullian* saith, and folowe that parte. *Tertullian* saith, that the breade ys made the bodie of Chryst, so saith the catholique, so saith the holie Church, but that denieth the Aduersarie. *Tertullian* saith that yt ys a figure of the bodie of Chryst, so saith the catholique, so saith the holie Church, so after a maner saith the Aduersarie, but the maner ys soche, that though in the woorde (*Figure*) yt seemeth so to saie, and to haue agreemēt with *Tertullian*: yet in sense yt denieth the wholl. For neither dothe the Aduersarie agree vpon the thing that ys the figure, neither dothe he saie as *Tertullian* dothe saie, that yt ys a figure, but with an exclusiue, that yt ys a figure onely, which as yt ys more then *Tertullian* saith: so yt ys more then ys true. and thus trusting ye clerely, and fullie perceaue, who agreeth and who dissenteth from this auncient Father of the primitiue Church, I ende with him, and proceade to heare other,

THE FIFTETH CHAP. ABIDETH IN THE EX-
position of the same woordes by *S. Cyprian*, and *Athanasius*.

C  Ot long after *Tertullian* was *S. Cyprian*, who being a senior in Chrystes schoole, and an auncient in his Parliament house, will shewe vs the faith taught and continued in that schoole, and the trueth enacted and receaued in that Parliament house: Thus he writeth: *Significata olim à tempore Melchisedech prodeunt sacramenta, & filius Abrahæ, facientibus opera eius, summus sacerdos panem profert & vinum Hoc est (inquit) corpus meum &c.* The sacramentes signified long agon frō the time of Melchisedech come nowe abroad, and the high preist to the childe ren of Abraham doinge his workes, bringeth furth bread and wine. This (saith he) ys my bodie. They had eaten of the same bread after the visible forme, but before those woordes, that cōmon meate was onely meate to nourishe the bodie, and ministred the helpe of the corporall life. But after that our Lorde had saied: Doe this in my remembrance, This ys my flesh, and this ys my bloode: As often as yt ys doen with these woordes, and this faith, that substantiall bread and cuppe consecrated by the solemne benediction doth profite to the health and life of the wholl man, being both a medicen and a sacrifice, to heall infirmities, and to poure iniquities. Thus he.

*Cypri. de
eena Dom.
vide sup. li.
1. cap. 29.*

D What sense the woordes of Chrystes supper haue, this holy Ciprian dothe manifestlie declare, who reherling them saith: but after, that our Lorde had saied: This doe in the remembrance of me: This ys my flesh, and this ys my bloode,

S. Cyprian
saing that
the bread
and cuppe
after the co-
secratiō, ys
a medicine
to heal in-
fir. and a sa-
crifice to
pouge ini-
quis. pro-
ueth inui-
cible the re-
all presence
of Chrysts
bodie.
Benefites at
tributed to
the Sacra.

that substanciall bread and cuppe consecrated doth profite the wholl man, that ys, both the bodie and soule of man, for so moche as yt ys a medicen to heale the infirmities of them, and a sacrifice to pouge their iniquities. In the Sacrament after the woordes of Chryst spoken what can be saied to be, that profiteth both bodie and soule, and ys a medicen and also a sacrifice, what I saie, can ther ells be that shoulde be these great workes but the bodie and blode of Chryste? Yt ys that bodie that ys our medicen: yt ys that bodie that ys our sacrifice. Wherefore S. Cyprian mening that after the woordes of our Lorde, that bodie and blode ys in the Sacramēt, inuincible proueth against the proclamer the presence of Chrystes bodie and that the woordes of our Lorde be not to be vnderstand figuratiuely, but proprely in their owne sense.

And this ys not to be ouerpasse, what differēce this authour maketh be twixt the cōdicion of the bread before the woords of Chryst spokē, and after the woords. Before the woordes (saith he) yt ys cōmon meate meet onelie to nourish the bodie, but after the woordes yt ys, as ye haue hearde, profitable both for bodie and soule.

This also ys to be noted that this authour speaking of these great benefites doth not attribute thē to faith, nor to the vertue of the passiō of Chryste, nor to the spirituall bodie of Chryst, or receipt of that (although all these be necessarie for that withoute thē the besittes before mēcioned cā not be obtained) but dothe attribute thē to the same meat nowe in the Sacrament after consecratiō, which before the consecracion was corporal meate. Owre faith, the vertue, grace, or meritte of Chrystes passiō were neuer corporall meate, wherefore this authour speaketh not of thē. And therefore we maie conclude, that yt ys the bodie of Chryst into whose substance, the substāce of breade that before Christes woordes was able onelie to sustein the bodie nowe after the woordes ys turned into the substāce of Chryst, whiche ys able to comforte both bodie and soule, and ys become the substanciall breade, geuing and mainteining our substāciall life, whiche ys the euerlasting life.

In the first
booke c. 29.

Of this place of S. Ciprian, forasmoeche as I haue more at large spoken in the opening of the figure of Melchisedech, I shall desire the reader, if he wolde see what maie be more saied vpon yt, to resort thither, wher, I trust, he shall finde matter to the better opening of this place.

But yet that yt maie be fullie perceaued that S. Cyprian in this place meneth as ys saied, that the verie bodie of Chryst ys in the Sacrament, and that soche was his faith, and that Chryst so taught, and his schoole so learned: we will heare an other testimonie of the same S. Cyprian in the same treatise, that this sentēce before alleaged ys in, which ys this. *Nona est huius Sacramēti doctrina, & schola euangelica hoc primū magisteriū portulerunt, & doctore Christo primū hęc mūdo innotuit disciplina, vt biberēt sanguinē christiani, cuius esum legis antiqua auctoritas districtissimē interdicit. Lex quippe esū sanguinis prohibet: Euangelii pręcipit vt bibatur. In quibus mādatis hoc maximē discernere debet christiana Religio, quōd sanguis animaliu, a sanguine Christi per omnia differens, temporalis tantū habet viuificationis effectū, & vita eorum finem habet sine reuocatione constitutū.* The doctrine of this Sacrament ys newe, and the euangelicall schooles first brought furth this maner of teaching, and Chryst being the teacher this learning first was knowen to the worlde, that chrystian men shoulde drinke bloode, the eating wherof the authoritie of the olde lawe did most strictlie forbidde. The Lawe for biddeth the eating of bloode: The Gospell commaundeth that yt be dronke. In whiche commaundementes this most cheiflie aught the chrystian religion to discern that the bloode of beastes by all means differinge from the blode of Chryst hath onely the effect of temporall releif, and the

Cypr. de ca-
na. Dom.
A plain pla-
ce for M.
Inell.

The lawe
dyd for-
bidde the
eating of
blood, the
Gospell co-
maundeth
yt.

A the life of them hath an ende appointed withoute reuocation. Thus he.

I wishe the (*gentle reader*) against the blasphemies of the Aduersaries, to weigh well euery parte of this saing of S. Cyprian. The Aduersarie saith that the doctrine of the Sacrament, ys the Papistes diuise, and their inuencion: But S. Cyprian teacheth vs first that yt ys a newe doctrine, he teacheth vs in what schoole yt was first taught. *In the schoole* (saith he) *of the Gospell*, he teacheth vs who was the schoole master, who was the first teacher of yt, *Chryst* (saith he) *was the first teacher of yt, he first did notifie yt to the worlde.*

But if ye aske what ys this newe doctrine: He saith that yt ys a newe doctrine of the Sacrament that chrystian men shoulde drinke bloode. Yf ye proceede and aske whether they must drinke verie blood: He saith verie blood. For yt ys soche bloode as the lawe did forbidde to be eaten. And that assurdelie was verie bloode. Wherefore this ys verie bloode. Yf ye question farther, if the chrystians must drinke verie bloode, whose bloode must they drinke? He answereth, Chrystes bloode, as in the comparison of the commaundementes of the two lawes (the olde lawe forbidding bloode, the newe lawe commaunding bloode) yt ys euident to be seen, that he saith newe lawe commaundeth the bloode of Chryst to be dronke.

*Doctrine of
the real pre
sence howe
yt ys called
newe.*

B In this then ye maie perceaue that the doctrine of the presence of Chrystes bodie and blood in the Sacrament ad the real receipt of the same ys not the inuencion or deuise of the Papistes, but yt ys as this holie Father and martir of Chryste, and therefore a good scholet of Chryst, saith, who knewe the learning of his master wel, yt ys saith he, the doctrine of Chryste, yt ys his ordeinance, yt ys his inuencion, diuise, and institucion. Wherefore they maie bafte, and be a shamed, yea they maie tremble for feare to see them selues fallen into that impietie, that the Iewes were, who seinge Chryste casting oute the dumbe spirittes oute of a man, maliciouslie and wickedlie ascribed the miraculouse worke to *Belzebub*, whiche was doen by the power of God in Chryst: So they wickedly ascribe this institucion of the Sacrament this doctrine of the presence of Chrystes bodie and bloode in the same (whiche ys the miraculouse worke of God) to the Papistes, at yt pleaseth them to terme them. But here maie ye learn that Chryst ys the first teacher of this doctrine. And this shall we make more euidentlie to appeare to yowe by the woordes of this authour.

*Doctrine of
the real pre
sence ys no
newe inuen
tion of the
Papistes.*

Luc. 11.

C And first where he saith, that the doctrine of the Sacrament ys newe This doth plainly and stronglie reiecte the figure and Tropes of the Aduersaries from the Sacrament. For if the Sacrament be but the figure and not the thing: howe ys yt, or howe can yt be a newe doctrine? To offre bread and wine as figures of Chryste, we finde Melchisedech in the lawe of nature to haue so doen: That the people of the Iewes did eate Manna, and breade from heauen, and dranke the water of the rocke, as figures of Chrystes bodie and blood, yt ys more manifest, then can be denied: The two tenth deales of fine flower made in cakes, and the wine also that was offred for a drinke offering, stinted in Leuiticus by the measure of a fourth deale of an hyne were offred as figures of Chrystes bodie and bloode, as *Isiah* witnesseth, so that to haue bread and wine, or to eate and drinke soche thinges as figures of Chrystes bodie and bloode, yt ys no newe doctrine. Yt was in the lawe of nature, yt was in the lawe of Moises. Wherefore yt can not be a newe doctrine. The newe doctrine then ys to receaue the verie thing of these figures verilie, reallie, and presentlie, whiche in dede ys a newe doctrine, neuer taught to be vsed and partised, before Chryst taught yt, yea and commaunded

*Gen. 14.
Exod. 16.
1. Cor. 10.*

Li. 6. ca. 23

D of nature, yt was in the lawe of Moises. Wherefore yt can not be a newe doctrine. The newe doctrine then ys to receaue the verie thing of these figures verilie, reallie, and presentlie, whiche in dede ys a newe doctrine, neuer taught to be vsed and partised, before Chryst taught yt, yea and commaunded

maunded yt. When and wher did he teache yt? Before his passion at his last supper, and (as Cyprian termeth yt) in the schoole of the Gospell. Wher in the Gospell then finde we this new doctrine or commaundement? The doctrine we finde (as before ys declared) in the sixt of S. Iohn. *Panis quem ego dabo, caro mea est, quam dabo pro mundi vita.* The breade, that I will geue yowe, ys my flesh, whiche I will geue for the life of the worlde. And that which followeth in the same chapter concerning the Sacrament.

The commaundement we finde in the three other Euangelistes and in S. Paule. *Accipite, & comedite, hoc est corpus meum. Bibite ex hoc omnes. Hic est calix sanguinis mei.* Take and eate. This ys my bodie, drinke ye all of this, This ys the cuppe of my bloode. Cyprian saith that Chryst first taught that men shoulde drinke bloode, and that the schoole of the Gospell did first sett yt furth, and also the Gospell did commaunde yt. But in all the Gospell we finde no soche comaundement, but this that ys nowe saied. Wherfor these woordes doe commaunde vs to drinke the verie bloode of Chryst, and not the onely figure of yt. Whiche being so yt proueth the verie reall presence of Chrystes bodie and bloode in the Sacrament, and these commaundements in the woordes of Chrystes supper, to be literall and not tropicall.

Nowe followeth Athanasius, whome for that he was not long after Cyprian, I haue cooped with the same, as a famous auncient father of the greke church, with an holie famous martir of the Latin church. Thus writeth Athanasius, *Corpus est ergo cui dicit: Sede à dextris meis. Cuius etiam fuit inimicus Diabolus, cum malis potestatibus, & Iudei, & Greci, per quod corpus Pontifex & Apostolus fuit & dictus est, per id quod tradidit nobis mysterium dicens: Hoc est corpus meum, quod pro vobis frangitur. Et sanguis novi testamenti non veteris, qui pro vobis effunditur.* Yt ys therfore a bodie to the which he saied: Sitte on my right hande, whose enemy was the Deuell, with the euell powers and the Iewes, and the grekes. By whiche bodie he both was in dede, and was called an high preist, and an Apostle, by that misterie that he deliuered vs saing: *This ys my bodie,* which ys broken for yowe, and the bloode of the newe Testament, not of the olde, whiche ys shed for yowe. The Godheade hath neither bodie nor bloode, but man, which he did take of the virgen Mary.

Theodorete, who in his second dialoge labourerth to prouue two distinct natures without confusion, that ys, the nature of God and the nature of man, eche of them full and perfight ioined, but not commixed in vnitie of person in Chryst owre sauour, allegeth this saing of Athanasius, wher in Athanasius touching both natures, doth most abide to prouue the nature of man to remain in Chryst. And to prouue that, he proueth that Chryst had a verie mans bodie, and that by two argumentes: The first ys that where Dauid in the psalme prophecied that Chryst shoulde be exalted to sitte on the right hand of God the Father, and therfor saied: *The Lorde saied to my Lorde, sitte thou on my right hand.* This coulde not be saied but to a bodie. But Chryst as God, had neither bodie nor bloode. Wherfore yt ys spoken to Chryst as man. The other argument ys after this sorte Chryst by that that he deliuered vnto vs the misterie of his bodie and bloode, was in dede, and so also was called an high preist. But in the deliuering of this misterie he saied *This ys my bodie, This ys my bloode.* And the Godhead of Chryst hath neither bodie nor bloode: Wherfor he spake hy his verie maheade which had both bodie and bloode) *This ys my bodie: This ys my bloode.*

In both these argumentes, this ys principallie entended, to prouue Chryst a verie man by that that he had a verie bodie. Nowe to our pourpose in

Math. 26

Mar. 14.

Luc. 22.

1. Cor. 11.

Athanasius li. de fide
ut citatur
à Theodorete. Dialogo 2. Incon-
fusus.

1. Cor. 11.

1. Cor. 11.

1. Cor. 11.

1. Cor. 11.

1. Cor. 11.

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1. Cor. 11.

1. Cor. 11.

1. Cor. 11.

1. Cor. 11.

A in the seconde argument to proue that he had a bodie, by that that Chryst saied: *This is my bodie*: doth yt not proue that this authour vnderstādeth Chryste to haue spoken this by his very bodie? yf the shoulde not so doe, what shoulde yt helpe his matter that he entendeth to prooue, to bring in this saing of Chryst: *This is my bodie*, yf yt be not spoken of his bodie?


To prooue that this authour, dothe so vnderstande this place of Chryst, as spoken of his verie bodie this maketh yt most certen, and yt maie not be against saied. S. Augustine saith, and yt ys a rule among all the learned diuines, that in the disputacion of matters of faith all scriptures must be alleaged in their literall sense. Forasmochē then as this scripture ys alleaged in the disputacion of an highe matter of faith (as ye haue hearde) yt must be taken ad vnderstāded in the literal sense. The woordes are takē to prooue that Chryst had a verie bodie. Wherefore in the literall sense they are spoken, and vnderstand of his verie bodie. Thus ye maie perceauē that figures signes, tokens, and tropes, are not admitted by this authour to geue vs the true sense and mening of these woordes.

Scriptures must be alleaged in their literal sense in matters of faith

B And thus moche maie we here note (as I haue before touched) that the beleif of the presence of Chrystes verie bodie in the Sacrament was in the auncient church of Chryste so faithfullie receaued, so generallie accepted, so highlie esteemed, that the learned Fathers grownded their argumentes against heretikes vpon the matter of the Sacrament, as vpon a principle of faith. This haue yowe seen in *Irenaeus*. This haue yowe seen in *Tertullian*: This same ye see in *Athanasius*. Whiche as yt aught to be an occasion of an assured staie, and confirmation of our faith in the same matter in the Sacrament: so wishe I that yt maie be a reuocacion of the Proclamer, and all other walking in erreure with him to the verie faith of the Sacrament, that Chryst maie by the mouthe of all that professe his name, be in his Sacramentes praised and magnified, euen according to his holie will and pleasure.

THE ONE AND FITTETH CHAP. SHEWETH

the minde of Iuuenius, and Euseb. Emisen vpon the woordes of Chryst.

C  Monge the Latines that doe open vnto vs the vnderstanding of the woordes of Chrystes supper, the next that I finde to S. Ciprian ys *Iuuenius* the preist, a chrystian Poete in Spain, who in Verse geueth a notable and a plain vnderstanding of Chrystes woordes. He ys verie auncient, he did write a good nombre of yeares aboue xii hundreth yeares agone. Thus saith he.

Iuuenius lib. 4. Evangelica histor.

*Hæc vbi dicta dedit, palmis sibi frangere panem,
Diuisumque dehinc tradit sanctumque precatus,
Discipulos docuit proprium se tradere corpus.
Hinc calicem sumit Dominus, vnoque repletum
Gratis sanctificat verbis, potumque ministrat.
Edocuitque suum se diuisisse crurem,
Atque ait, hic sanguis populi delicta remittet.
Hunc potate meum &c.*

Chryst deliuered to his Apostles his own bodie.

D Of these verseis, this maie be the sense in english. When Chryste had thus saied, he tooke bread in his handes, and when he had geuen thanks, he diuided yt to his Disciples, and taught them, that he deliuered vnto the his

his owne bodie. And after that our Lorde tooke the cuppe filled with wine he sanctifieth yt with thankes geuing, and geueth yt to them to drinke, and teacheth them that he hath geuen them his blood, and saith: *This bloode shall remitte the Sines of the people. Drinke ye this my bloode &c.* E

This Authour setting furth the historie of the Gospell in verse, and therewith oftentimes geuing vs with the historie the sense and vnderstanding of yt, dothe euen so here. For he dothe not onely saie that Chryst saied, *This ys my bodie*, but geueth the vnderstanding of yt, saing, that Chryst taught his Apostles that he deliuered vnto them his owne bodie. In whiche maner of speache note this also, that he saith not onelie, that Chryst deliuered them his bodie: But addeth this woorde (*owne*) and saith that he taught them, that he deliuered to them his owne bodie. Whiche maner of speach hath soche force and strenght with yt, that as yt declareth the catholique faith and geueth great testimonie of the same: so yt beateth and driueth awaie the wicked glose of onely figures and signes, inuented by the Aduersaries to peruert the trueth. For what more plain testimonie wolde we desire for the vnderstanding of Chrystes woordes, then to saie, that when Chryst saith: *Take* F

A plain saing for the Procla.

eat, this ys my bodie, that he taught his Apostles, that he gaue them his owne bodie. Thus maie yow see that for the catholique faith yow haue plain testimonie, for the heresie of the Aduersarie, yow haue not one woorde. For I assure yowe of this, as partlie before ys saied, ther ys not one catholique writer, neither olde nor yong, from Chryst to *Berengarius* that euer taught or wrote that the Sacrament ys onely a figure or signe of the bodie of Chryst. And therfor (*Reader*) looke to thie self, be not caried awaie from Chrystes faith with onely bragges and glosing woordes voide of all good prooffe. But rather settle thy self wher thou findest the trueth sett furth to thee with simplicitie and plainnesse commended with moche prooffe and authoritie.

But hauing yet manie mo wittnesses let me haue me to bring him, that ys appointed to be this authours yockfelow, to declare the continuance of the vnderstanding of Chrystes woordes in the greke church, as the other hath doen in the latin church. This ys *Eusebius Emisenus*, who by the supptacion of learned men, liued in the same time that *Iuuenius* did. He writeth thus: *Recedat omne infidelitatis ambiguum, quoniam quidem qui author est muneris, ipse est etiam testis veritatis. Nam inuisibilis sacerdos visibiles creaturas in substantiam corporis & sanguinis sui verbo suo, secreta potestate conuertit, ita dicens: Hoc est corpus meum. Et sanctificatione repetita, Accipite, & bibite, ait, Hic est sanguis meus.* Let all doubte of infidelitie or vnbeleif departe. For truly he that ys the authour of the gifte, he also ys the wittnesse of the trueth. For the inuisible preist by his secret power, dothe with his woorde conuert or turne the visible creatures into the substance of his bodie and bloode, saing thus: *Take and eat, This ys my bodie.* and the sanctification repeted: *Take and drinke* (saith he) *this ys my bloode,* G

Euseb. Emis. Homil. 5. Pa. Visible bread and wine turned into the substance of the bodie and blood of Chryst.

Recall presence and transubstantiation plainlie annunciated by Euseb. Emis.

In this saing of *Eusebius* ther ys no soche darke maner of speache that the reader nede to doubte of the true presence of Chryste in the Sacrament, or howe to vnderstand the woordes of Chrystes supper, seing that he so plainlie saith, that Chryste (whom he calleth the inuisible preist) with his power and woorde, saing *This ys my bodie, This ys my bloode*, turneth the visible creatures of bread and wine into the substance of his bodie and bloode. Yf they be turned into the substance of his bodie and bloode, as by the testimonie of this authour they trulie be, then these woordes *Corpus, & sanguis*, bodie and bloode, in the sainges of Chryst doe not signifie the figures of the bodie and bloode of Chryst, but the substance of the bodie and bloode of Chryste H

A Chryste, into which substance to make the bodie and blood verillie present, the creatures of bread and wine be turned, and so Chryst saing *This ys my bodie, this ys my blood*: yt ys asmoch as he had saied, *This ys the substance of my bodie, this ys the substance of my blood*. This doctrine ys so certen, so sure, and so true, that this authour gaue exhortacion and admonicio in the beginning of his saing, that in this matter ther should be no doubte, all vnbeleife should departe, and so faithfullie to beleue Chrystes woordes, that forasmoch as he ys the authour of all trueth, and saith: *This ys my bodie, This ys my blood*, yndoubtedly so to take yt.

Beside this doctrine of faith of the presence of Chrystes verie substanciall bodie and blood in the Sacrament, this authour also teacheth the mea how *Transub-* God woorketh yt, and saith, that yt ys doen *stantiation* by turning the creatures of bread and wine into the substance of the bodie and blood of Chryst, which turning or chaunging of one substance into an other, as the holy Fathers do diuersly terme, some of the calling yt a conuersion or turning, some of the mutacio or chaunging, some communicacion or translacion, some transelementacio: some transmutacion: so the Church fullie and liuelie to expresse the thing that ys doen, and therby the better to repell the heresies that haue risen and encobred the Church since the time of *Berengarius*, hath teamed yt *Transubstantiation*, which terme importeth no more in this matter, then transmutacion, or transelementacion, but yt fowndeth and openeth the thing that yt signifieth more liuelie, and suffreth not the heretiques to wrest yt as they doe the other. Which ys the cause that manie be so greuoullie offeded with the terme. But bicause the Proclamer doth lightlie ouerpasse yt I will nottarie lo gvpō yt. But in the allegacio of the Fathers, as thei shal make mencio of it, so shal I breleiflie not it.

B And yet that the reader shall not thinke that that matter ys so barren, that nothing can be saied of yt, or being desielrouse to learn should be frustrate of his desire, ad expectacio: I shall somewhat here saie of yt, desiering withal that as they do read the doctours that shall be hereafter alleaged, they will note in them what they shall finde, as therunto I shall geue the occasion in euerie one that doth speake of this matter. And for that we haue taken occasio of this authours woordes to speake of yt, we wil first heare what he saith farder of yt, that yt maie fullie appeare to the reader, that yt ys not reputed of him as a doubtful matter, but as a certen and substacial sure matter. Wherefore let him vnderstand that to the more full declaracion of this that ys before saied, the authour immediatelie addeth this that foloweth: *Ergo ut ad nutū Domini precipientis, repente ex nihilo subsisterint alta cælorum, profunda fluctuū, vāsta terrarum: ita pari potentia in spiritualibus Sacramentis, verbo præbetur virtus & rei seruit effectus. Quanta itaque, & quam celebranda vis diuina benedictionis operetur, & quomodo tibi nouū & impossibile videri non debeat, quod in Christi substantiam terrena & mortalia cōmutantur, seipsū, qui iam in Christo es regeneratus, interroga.* Therfor as at the will of our Lord comaunding, sodenlie of nothing, the heightes of the heauens, the deapths of the waters, the greatnesse of the earth were in substacial being: Euen so in the spirituall Sacramentes vnto the woorde ys geuen vertue or power, and the effect ys brought to passe. Therfore how great and notable things, the power of the diuine benediction maie woork, and howe yt should not seme to thee as newe or impossible that earthlie and mortall

C things are comuted or chaiged into the substance of Chryst, aske of thy self, who art now regenerate in Chryst. Thus *Eusebius*. Who, to proue that, which he had before saied, that the visible creaturs of bread ad wine are turned into the substance of the bodie ad blood of Chryst, bringeth this argumēt: that as at

Euseb. E. miss. ibid.

D things are comuted or chaiged into the substance of Chryst, aske of thy self, who art now regenerate in Chryst. Thus *Eusebius*. Who, to proue that, which he had before saied, that the visible creaturs of bread ad wine are turned into the substance of the bodie ad blood of Chryst, bringeth this argumēt: that as at

How the bread and wine betur ned into the bodie ad blood, &c.

as the comaundement of God hys onelie woord, sodelie the heauē, the waters, and the wholl worlde was made of nothing: So by like power he woor- E
keth in the Sacrament, to make the substance of his bodie and blood of the
substance of the bread and wine.

An other argument he bringeth by the chaunge that God maketh of a
man in Baptisme, that he that was a straunger and a banished mā from God,
yea and dead before God, sodenly ys reuiued, and of a banished man ys
made a frende, and of a straunger ys made an adoptiue Sonne of God. Wher
by he wolde not haue yt thought impossible, but that earthlie and mortal
things, as the bread and wine in the Sacrament, maie be and are chaunged
into the substance of Chryst.

Euseb. ibid.

In the same homelie to this pourpose also he maketh this perswasion: *Nec
dubitet quispiam primarias creaturas nutu diuina potētie, presentia summa maiestatis in do-
minici corporis posse transire naturā, cum ipsum hominem videat artificio celestis misericor-
dia Christi corpus effectum.* Neither let anie man doubt that by the commaun-
dement of the diuine power by the presence of his high maiestie, the former
creatures (mening bread and wine) can passe or be chaunged into the nature of
the bodie of our Lordes bodie, seing that he maie see man himself by the F
workmanship of the heauenlie mercie, made the bodie of Chryst.

Chaunge of
the bread
and wine
into the bo-
die &c. ys
not to be
doubted of

And ther again yt foloweth immediatelie: *Sicut autē quicumque ad fidē Chri-
sti veniens ante verba Baptismi adhuc in vinculo est veteris debiti, ijs verō memoratis, mox
exiit: omni fece peccati: ita quādo benedicenda verbis celestibus creatura sacris altaribus
imponuntur, antequā inuocacione summi nominis consecrentur, substantia est illic panis &
vini, post verba autē Christi, corpus & sanguis Christi. Quid autē mirū est, si ea que po-
tuit verbo creare, verbo possit creata conuertere?* As anie mā coming to the faith of
Chryst, before the woords of Baptisme ys yet in the bād of the old debr, but

Euseb. ibid.

Before the
woordes of
Chryst ther
ys the sub-
stance of
bread, af-
ter, the bo-
die of
Chryst, a
plain samē
for all. Iuel

as soen as they be spokē furthwith he ys deliuered frō al filth of sinne: Euen
so when the creatures are sett vpō the holie altars to be blessed with the hea-
uēly woords, before they be cōsecrated with the inuocaciō of the most high
name, ther ys the substāce of bread & wine: but after the woords of Chryst,
the bodie & blood of Chryst. What woōder ys yt, if he that could create
these things with his woord, cā now being created turn thē with his woord.

And he addeth: *Imo iā videtur minoris esse miraculi, si id quod ex nihilo agnoscitur cō-
didisse, iam conditū in melius valeat cōmutare.* Yea rather yt semeth to be a lesse mi-
racle, if that, that he ys knowen to haue made of nothing, he can now when
yt ys made chaunge yt into a better thing. Thus moch Eusebius. Whome ye
see by diuerse goodly examples, and meās teaching the presence of Chrysts
bodie in the Sacrament, by the turning or chaunging of the bread and wine
into the substance and nature of the bodie and blood of Chryst. G

But yt shall doo well to heare some other besides him, what testimonie they
geue in this matter, that therbie the reader maie haue more full instruction,
Among these we wil first heare Gregory Nissen the brother of. Basil, who sai-
eth thus: *Sicut autē qui panē videt, quodāmodo corpus videt humanū, quoniam panis incor-
pore existens corpus enadit: ita diuinū illud corpus, panis nutrimentū accipiens, idē quodāmo-
dō erat cum illo cibo (ut diximus) in eius naturā immutatio. Quod enim cuiusque carnis pro-
priū est, id etiam illi conuenisse confitemur. Nam & corpus illud panē sustentabatur,
corpus autem, propterea quod Dei Verbum in illo habitauit, diuinam obtinuit dignitatem.
Quamobrē recte nunc etiam Dei verbo sanctificatum panē, in Dei Verbi corpus, credimus im-
mutari.* As he that seeth bread, in a maner seeth the bodie of a mā, for bread be-
ing in the bodie becometh a bodie: Euen so that bodie of God taking the
nutriment of bread, was in a maner all one with the samē meat that was (as H
we

Greg. Nis-
se. sermone
cathechit.
de diuinis
sacramentis

A we haue saied)chaunged into the nature of his bodie. For that that yspropre to euery man, that same do we confesse to haue appertained to him. For that bodie also was susteined with bread, but that bodie, for that God the Sonne did abide in him, yt obtained the dignitie of God, wherfore nowe also doo we very well beleue the bread sanctified by the woord of God, to be chaunged into the bodie of the Sonne of God. Thus he.

Let not this eschape thee, reader, without diligent note, that this authour doth not onelie saie that the sanctified bread ys chaunged into the bodie of the Sonne of God, but he saith also (as yt were in the persō of the whol Church) that we beleue yt so to be. Wherbie we be aduertised that yt ys a matter of faith, and not a matter of opiniō. Yt ys not laulful for euery mā to think what he list in yt, but yf he will be amōg the faithfull he must without disceptacion humbly accept and embrace what faith commaūdeth to be beleued.

*Transubst.
beleued of
the auncijs
fathers.*

But let vs also heare S. Ambrose, who writeth thus. *Forē dicas: Aliud video, quomodo tu mihi asseris, quod Christi corpus accipiam? Et hoc superest, ut probemus. Quamvis igitur utimur exemplis, ut probemus hoc non esse quod natura formauit sed quod benedictio consecrauit, maioremque vim esse benedictionis, quam naturae, quia benedictione natura ipsa mutatur: Virgam tenebat Moyses, proiecit eam, et facta est serpens. Rursus apprehendit eandem serpentis, et in virga naturā reuertitur. Vides igitur prophetica gratia bis mutatā esse naturam serpentis, et virga. Peraduenture thow maist saie: I see an other thing, how doest thow assure me that I take the bodie of Christ? And this remaineth for vs to prooue. How manie examples therfore doe we vse, that we maie prooue that this ys not yt that nature hath formed, but that the benediction hath consecrated, and that greater ys the power of benediction then of nature. For by benediction nature yt self ys chaunged. Moyses did hold a Rodde, he cast yt down, ad it was mad a serpēt. Again he taketh the tail of the serpēt ad yt returneth into the nature of the rod. Thow seest the by the grace of the prophet the nature of the Serpēt ad the rod twice to be chaūged. Hetherto S. Ambr.*

*Ambr. de
bis qui ini-
tian. ca. 9.*

*Benedictio
what power
yt hath.*

After which woordes and diuerse other examples brought in to prooue nature in the Sacrament by the benediction to be clean chaunged, he maketh this argument. *Quod si tantum valuit humana benedictio ut naturam conuerteret, quid dicimus de ipsa consecratione diuina, ubi verba ipsa Domini saluatoris operantur? Nam sacramentū istud quod accipis Christi sermone consecratur.* Yf then the benedictio of mā was of so great power, that yt chaunged nature, what saie we of the verie consecration of God, wher the verie woordes of owre Lord and Sauour doe worke? For this Sacrament which thow receauest, ys consecrated by the woorde of Chryst.

Amb. ibid.

Yt were to long to reherse all the exāples and argumentes that S. Ambrose maketh to prooue this mutacion or chaunge that we speak of. Wherfore but one more of him, and then we will heare some other one. Thus he maketh an other argument. *De totius mundi operibus legisti, Quia ipse dixit et facta sunt, ipse mandauit et creata sunt. Sermo ergo Christi qui potuit ex nihilo facere, quod non erat, non potest ea quae sunt in id mutare, quod non erant?* Thow hauest readde of he workes of all the world: that he saied, and they were made, he comaūded ad they were created. The woorde of Chryst then that could of nothing make that that was not, can yt not chaunge these things that be into that, that they were not? *Non enim minus est nouas res dare, quam mutare naturas.* Yt ys no

Amb. ibi.

D lesse thing to geue newe natures to thinges, then to chaunge natures. Thus farre S. Ambrose Whome for that yt ys manifest to what pourpose he tendeth, namelie to proue the nature of bread and wine after the consecration to be chaūged into the nature of the bodie and bloode of Chryst,

I will not trauaill to open him, but leaue him to the consideration of the reader, and heare some other.

Homil. 83.
in Math.

Chrysostome saith thus: *Non sunt humana virtutis hæc opera. Qui tunc ista in illa cæna consecrit, ipse nunc quoque operatur, ipse perficit. Ministrorum nos ordinem tenemus. Qui verò hæc sanctificat, & transmutat ipse est.* These workes be not the workes of mans power. He that then in that supper made or consecrated these thinges, he now also woorketh, he perfecteth yt, we are in the place of mynisters, but yt ys he that doth sanctifie and transmute these thinges. Thus of Chrysostom we learn also that in the Supper of Chryst the bread and wine are sanctified and transmuted, and that by the power of Chryst, who sanctified and transmuted them in that supper, which he did celebrate and kepe for the institution of this, for so moch as he ys the dooer of this, as he was of that, he ys the woorker of both.

Cyrril. ad
Calosirium

After Chrysostome foloweth Cyrril, and teacheth vs the same lesson, saying thus: *Unificatum Dei Verbum vnici seipsum propriæ carni, fecit eam viuificatiua. Nunquid igitur, & cum in nobis vita Dei est, Dei Verbo in nobis existente, viuificatum erit nostrum corpus? Sed aliud est secundum participationis habitudinem nos habere in nobis Dei filium: aliud ipsum fuisse factum carnem, id est, corpus sumptum ex alma Virgine proprium corpus effectisse. Decebat ergo eum nostris quodammodo vniri corporibus, per sacram eius carnem, & preciosum sanguinem, quæ accipimus in benedictione viuificatiua in pane, & vino. Ne enim horreremus carnem & sanguinem apposita sacris altaribus, condescendens Deus nostris fragilitatibus, influit oblati vim vitæ, conuertens ea in veritatem propriæ carnis, ut corpus vitæ quasi quoddam semen viuificatiuum inueniatur in nobis.* The liuing Sonne of God vniting himself to his owne flesh, made yt also liuing. Nowe then forasmoch as the life of God ys in vs (the Sonne of God being in vs) shall our bodie also be able to geue life? But yt ys an other thing for vs to haue the Sonne of God in vs, according to the ordre of participacion: And an other thing the same Sonne of God to haue ben made flesh, that ys to saie, to haue made the bodie taken of the pure Virgen, his own bodie. Yt was nede full that he should be vnited to our bodies by his holie flesh, and precious blood, whiche we take in the liuely benediction in bread ad wine. For lest we should abhorre flesh and blood put vpon the holy altars, God condescending to our fragilitie, he putteth into the thinges offred the power or strenght of life, turning them into hys very flesh, that the bodie of life maie be fownd in vs as a quickning feed, able to make vs to liue. Thus moche S. Cyrril.

As of other we haue learned that God by his power doth chaunge the substance of the bread and wine into the substance of hys bodie and blood: so do we learn of this holie father the cause whie yt pleaseth God so todooe. It ys (saith he) that God condescending to our weaknesse, forasmoch as we abhorre to eate flesh and drinke blood, yet that he wolde be vnited vnto vs by hys flesh, and therby imparte life to vs in maner conuenient for vs, as ys hath by that yt ys vnited to the Sonne of God, he by hys power woorketh in the bread and wine so, that he turneth them into hys very flesh and bloode, that in that maner takinge hys verie flesh and blood, we might haue them as the feedes of life, and so growe to life. Thus breiflie vnderstanding the minde of Cyrril, we go on to Euthymius, who saith in this matter thus: *Quemadmodum super naturaliter assumptam carnem deificauit (si ita loqui liceat) ita & hæc ineffabiliter transmutat in ipsum viuificum corpus suum, & in ipsum preciosum sanguinem suum, & in gratiam ipsorum.* As he supernaturallie did deifie (yf yt be leessfull so to speak) hys assumed flesh: Euen so vnspeakable doeth he transmute or chaunge those thinges (mening the bread and wine) into hys very liuing bodie, and into hys verie precious blood, and into the grace of them. Thus ye here also in this

Euthym. in
16. Math

author

A authour ye see a transmutacion of the bread ad wine into the verie bodie ad verie blood of Chryst, and that as adfuredlie as he deified the flesh that he tooke of the Virgen.

A moch like testimonie geueth *Remigius* saing: *Caro quam Verbum Dei Patris assumpsit in utero virginali in unitate sue personae, et panis, qui consecratur in Ecclesia, unum corpus Christi sunt. Sicut enim illa caro corpus Christi est: ita iste panis transit in corpus Christi, nec sunt duo corpora, sed unum corpus.* The flesh which the Sone of God the Father tooke in the virgens wombe in the vnitie of hys person, and the bread which ys cōsecrated in the Church are one bodie of Chryst. For as that flesh ys the bodie of Chryste: so this bread passeth or ys chaunged into the bodie of Chryst, and yet they are not two bodies, but one bodie. Ye see yt also in this authour testified, that the bread consecrated in the church ys the bodie of Chryste, ye see also how yt ys doen. For (saith *Remigius*) the bread goeth, passeth or ys chaunged into the bodie of Chryste, and that as adfuredlie as the flesh which he tooke of the virgen was hys verie bodie: so ys this bread made hys verie bodie. Yf men wolde haue plain speach and plain asseueracion of matters of faith, I iudge this to be so plainly spokē, that they will not leaue anie man in doubte, but him that will not be resolved.

The like plainesse shall ye find in *Damascen*, who saith thus: *Corpus secundum veritatem coniunctum est diuinitati, quod ex sancta virgine corpus est, non quod ipsum corpus assumptum ex caelo descenderit, sed quod ipse panis et vinum transmutantur in corpus et sanguinem Dei. Si autem modum requiris, quo pacto id fiat, sat sit tibi audire, quoniam per Spiritum sanctum, quemadmodum ex sancta Deipara seipso, et in seipso Dominus carnem sustentauit, et nihil amplius cognoscimus, quam quod verbum Dei verum est, et efficax et omnipotens, modus autem inscrutabilis.* That bodie that ys a bodie born of the holie virgē, ys in veriedede ioined to the Godhead, not that that assūpted bodie cometh down frō heauē, but that that bread and wine be transmuted into the bodie and blood of God. Yf thow require the maner how yt ys doen, let yt suffice thee to heare that by the holie Goste, euen as of the holie mother of God our Lorde by himself, and in himself did make vppe a flesh, and we know no more then that the woorde of God ys trewe, and effectuose, and the maner ys inscrutable. Thus moch *Damascen*.

C This authour doth not onelie testifie to vs that the verie bodie ad blood of Chryst be in the Sacramēt, but also opening the maner how yt ys doen, declareth that yt should be sufficient for vs to vnderstand that the bread and wine be transmuted into the bodie and blood of Chryst by the operacion of the holie Goste, and that as adfuredly as the same bodie was by him framed in the virgens wōbe. And with this (saith he) should we be contented, knowing that the woorde of God ys true, and omnipotent, ad therfor effectuose, adfuredly woorking that that yt saith, though the maner of the doing of yt be inscrutable.

A testimonie not moch vnlike to this geueth also *Theophilact*, saing in this maner. *Non enim dixit Dominus: Panis quem ego dabo figura est carnis meae, sed caro mea est. Transformatur enim arcanis verbis panis ille per mysticā benedictionē, et accessionē sancti Spiritus in carnē Domini. Et ne quē conturbet, quod credendus sit panis caro. Etenim et in carne ambulante Domino, et ex pane alimoniam admittente, panis ille qui manducabatur, in corpus eius mutabatur, et similis fiebat sanctae eius carni, et in augmentū et sustentationē cōferebat iuxta humanū morē. Igitur et nunc panis in carnē Domini mutatur.* Our Lord did not saie, the bread that I will geue ys a figure of my flesh, but yt ys my flesh. For yt ys transformed with the secret woords by the mystical benedictiō, ad thecoming to of the holie Gost into the flesh of our lord, ad let yt not

Remig. in.
1. Cor. cap.
10.

flesh of the
Sonne of
God and
the cōsecre
ted bread
one bodie.

Plain sain
ges for M.
Juell.

Damasc.
li. 4. ca. 14.

Bread and
wine trans
muted into
the bodie
and blood
of God.

Things
spokē of
God must
be beleued
though the
maner of
doing be
unknowen.

Theoph. in.
6. Ioan.

Bread,
which
Chryst ga
ue no figure
but flesh.

A plain sa-
ing for M.
Juell.

trooble anie man that the bread ys to be beleued flesh. For when owre Lord **E**
walked in the flesh, and tooke sustenance of bread, that bread that he too-
ke was chaunged into hys bodie, and was made like to his holie flesh, and
yt gaue encrease and sustentacion according to the maner of mans nature.
Therfor now also ys the bread chaunged into the flesh of our Lord.

Paschasius
li. de corp.
& sang.
Dom.

Agreable writeth *Paschasius*, with whome we will ende, being certen by
the luppitacion of learned men, that he was an hondreth yeares before
Berengarius, and therfore before anie publique controuersie in this matter of
the Sacrament, thus he writeth: *Spiritus sanctus, qui hominem Christum in uero*
virginis sine semine creauit, etiam ipse panis ac uini substantiam carnem Christi & sangui-
nem inuisibili potentia per sacramenti sui sanctificationem operatur, quamuis nec visu exte-
rius, nec gustu saporis comprehendatur. Sed quia spiritualia sunt, fide & intellectu pro cer-
to sicut veritas praedixit, plenissime sumuntur. Quod in veritate corpus & sanguis fiat
consecratione mysterij, nemo qui verbis diuinis credit, dubitat. The holie Gost who

No man
that bele-
ueth the
woordes of
God doub-
teth of the
bodie of
Chryst in
the Sacr.

without seed created the man Chryst in the wombe of the Virgen, he also
with his inuisible powre by the sanctification of his Sacrament, woorketh
the Substance of bread and wine into the flesh and bloode of Chryste, al-
though neither by the seight outwardlie, neither by the tast of the fauoure **F**
they can be comprehended, but bicause they be spirituall thinges, they are
by faith and vnderstanding most fullie of a suertie receaued, as the trueth
did before saie yt. That in verie dede the bodie and blood ys made by consecracion of
the mysterie, non man that beleueth the woordes of God doubteth.

Transub-
stantiatio
what ys it.

Hauiing now alleaged a good nōbre to testifie that the substāce of bread & wine
be chaūged or turned into the substāce of the bodie & blood of Chryst
(whiche turning of substance into substance the Church calleth *Transubstantiacion*) foras-
moche as they are plain and euident testimonies, not encombred with dark
speeches, as I content my self to produce no mo: so, I trust, these maie suffice
anie man, considering howe auncient they be, to cause him to setle and fixe
his faith in the matter of the Sacrament, and not to wauer or doubte.

How the Fa-
thers pro-
ue Transub-
stantiacion
to be a mi-
raculouse
worke of God
Euse. Emis.

In these doctours and authours this ys to be considered, that *Eusebius*, *S.*
Gregorie, and *saint Ambrose*, whiche be the first, doe proue this turning of
substances by the great workes of Gods might and power. As *Eusebius* by **G**
the créacion of the high heauens, the huge and depe waters or floudes, the
great and vast earth, and by the great worke of God in chaūging a man
that was detestable and filthie in sinne, that was bonde to the wofull and
miserable bond of damnacion, that was a straunger to God, and an enemye,
that God maketh him pure and clean from all that filthinesse, and setteth
him in the state of innocencie, deliuereth him from the bond, and maketh
him free to the kingdom of heauen, and of a straunger and an enemye ma-
keth him a domestical, and a sonne adoptiue.

S. Gregorie

S. Gregorie by that worke of God that he caused bread and other natu-
rall foode to be chaūged into that merueilouse bodie conceaued by the
holie Gost, and ioined to the Godhead in vnite of person, whiche was not
a common bodie, but the bodie of God. And for that yt hath God abiding
in yt, yt ys exalted to the dignitie of God, which in dede well weighed ys a
merueilouse worke of God.

S. Ambrose

S. Ambrose by the chaūging of the nature of a rodde into a Serpēt, and of
the nature of the serpent into the rodde again, & by a great nōbre of other
workes of God, which their maner of teaching geueth vs to vnderstād, that this
turning or chaūging wrought by God in the Sacr. ys no small work, but soch **H**
a worke, as ys and maie be accompted amonge the great workes of God,

among

A among those workes that be myraculouse, that be wonderfull, soche as mans witte and vnderstanding can not atteign vnto but by faith, And therfore in the Sacrament ys an other maner of worke wrought by God, then to make the bread and wine to be signes and tokens of remembrance that Chryst hath suffred and died for vs, for that ys not among the miraculouse and wonderfull workes of God.

S. Cyrill in sitting furth this matter findeth, (as yt were) a necessitie, that this chaunge a fore saied shoulde be bicause the flesh of Chryst, whiche ys hable to gene life to our naturall flesh, might by the receipt of the same in the Sacrament, make owre mortall bodies to liue, being once raised vppe to liue euerlastinglie.

S. Cyrill.

Remigius ioineth the worke of the incarnation with the worke of God in transubstanciacion. *Damascen* doth the like, and with all teacheth that as the holie Gost wrought in the wombe of the virgen the incarnation of Chryst, by turning her substance into the substance of Chryst: so in the Sacrament he woorketh the transubstanciacion by turning the substance of the bread and wine into the substance of Chrystes bodie and bloode. *Theophilact* and *Paschasius* do the like, with other good and necessarie instructions.

S. Remig.
Damascen.Theophil.
Paschas.

Thus ye maie see that as they reache the thing certenlie to be doen: so doe they ascribe yt to the power of God, to the woork of the holie Gost, they so esteem yt, so magnifie yt, that they accompt yt and enombre yt among the great and miraculouse workes of God. As merueilouse and miraculouse yt ys in dede, that the substances of bread and wine shoulde be turned into the substance of the bodie and bloode of the Sonne of God.

But to appoint a thing to be a figure, to be a sign or token of remembrance ther neadeth not soch speciall power of God, nor soch speciall worke of the holie Gost. For manie thinges haue ben appointed to be signes and tokens of remembrance of Gods benefittes, whiche the writers and learned men did neuer accöpte among the miraculouse and wonderfull workes of God.

Appoin-
ting of sign
res, no spe
ciall mira-
culouse wor
ke of God.

C As the twelue stones whiche God commaunded *Iosue* that people shoulde laie in an heape in remembrance that the twelue Tribes passed vnder *Iosue* through Iordane with drie foote to go to *Hiericho*. Though this were a tokē of the remembrece of a miraculouse and a wonderfull worke and benefitt of God doe to the people of Israell: yet the laing together of the xii stones was neuer accompted as a miraculouse worke of God.

Iosue. 4.

To come to thinges that were figures of Chryste, as to the Brasen Serpēt, whiche Chryst applieth to him self, as a figure of him self to be crucified, though yt were both a token of the great benefitt of God to the people of Israell in releiuing them of the plague that he had sent amonge them, and also a figure of Chryst to be crucified, wherbie the faithfull shoulde be released of the plague of euerlasting damnacion: yet this serpent was not of learned men in Chrystes Church magnified and exalted among the great miraculouse workes of God.

Num. 21.
Ioan. 3.

The Paschall Lambe that was both a token of remembrance to the Iewes of the benefittes that they receaued in their passage oute of Aegypt, and also a figure of Chryst, and that a notable liuelie figure: yet ys ther no christian writer that accompteth the killing or eating of that lambe as a miraculouse worke of God in yt self.

Exod. 12.

To come nearer to the maner, the *Catechumeni* that ys, the newlie in-

Kk iiii structed

August.
de peccator
merit. & re
miss. holie
bread used
in the pri
mitiue
Church.

Figures co
tein what
reason can
conceane
the Sacr.
what faith
must bele
ue.

Concil. La
teran. cap.
i. de fide
cathol.

structed in christes faith, but not baptised, of the whiche ther were a great E
nombre in the primitiue Church, they receaued a bread whiche S. Augusti
ne calleth a Sacrament, and accompteth yt an holie meate, yea holier then
other meates, although yt be not (saith he) the bodie of Chryst. And yet
this bread accompteth he not (though yt be a Sacrament to them and an
holie signe) amonge the miraculouse workes of God. no more then the
Church did the holie bread, whiche the people receaued on certain daies.
Wherfor if the Sacrament were but a sign or token onelie (as Oecolampadius
saith yt ys) then yt should be but as the bread of the Catechumeni the ne
we conuerted to Chryst, and as the holie bread of Christian people, whiche
S. Augustine accompteth but as an holie thing, and yet referred yt not into
the nombre of the miraculouse workes of God. No more wolde these holie
and auncient Fathers, which I haue alleaged, so haue esteemed the Sacra
ment and set yt furth by the great workes of God as a miraculouse worke
requiring faith, to be beleued to contein more than reason can conceaue or
senseis iudge. And therfor the holie fathers haue trauciled to staie and con
firme the faith of the Chrystians by examples of workes doen miraculousslie
by Gods power, accompting this as one of the same kinde or sorte.

This being well weighed and considered by the Fathers in the Lateran
Councell, wher were assembled no small nombre of learned men as well
of the greke church, as of the latin, as the Patriarkes of Hierusalem and Con
stantynople, Archebishops 70. Bishops 400. of other Fathers 92. with
the Ambassadors of the Grecian and Romain Empire, and the Oratours of
Hierusalem, Fraunce, Spain, Englonde, and Cypres, for the declaracion and
confirmation of the faith in this mattein accordinge to the doctrine of the
holie Fathers, and to the confutation of the wicked doctrine of Berengarius
at that time yet lurking in corners, this Canon was ther agreed vpon and set
furth. *Verum Christi corpus & sanguis in sacramento Altaris sub speciebus panis & vini
veraciter continentur, transubstantiatis pane in corpus, & vino in sanguinem potestate
diuina.* The verie bodie and blood of Chryste are verilie and trulie con
teined vnder the formes of bread and wine in the Sacrament of the aultar, the
bread and wine being transubstanciatis into the bodie and bloode by the
power of God, Thus the Councell, whiche was celebrated aboue thre hon
dredth yeares agone.

Nowe Reader thowe seest the learning and faith of Chrystes Church in
this matter of transubstantiacion. not onelie nowe in these daies professed,
taught and beleued through oute all Chrystendome, but also aboue three
hondredth yeares agon in the great and generall Councell Lateran. and so
by Fathers testified before and vppewarde vntill ye come to the primitiue
church. Wherfor minding here after to touche yt more as occasion shall be
ministred, I think this for this time sufficient to moue anie man to haue a re
garde to his faith, that hath not solde him self ouer to liue vnder heresie di
sobedience and sinne. Nowe therfor I returne to my pourpose.

THE

A THE TWO AND FIFTETH CHAP. OPENETH

the mindes of saint Basill and saint Ambrose, vpon the woordes of Chryst

Hinke not (*gentle reader*) but that ther be manie leste not here alleaged, as Optatus, Dionysius Alexandrinus, Hilarius, Origen, and other, which geue goodlie testimonie for the veritie of Chrystes bodie in the Sacrament. But here we alleadge none but soche as treating of these woordes of Chryst, *This is my bodie*, *This is my blood*, doe geue vs their doctrine, for the true vnderstanding of them. wherfor the other omitted, this ordre hath brought vs to S. Basill in the greke church, and to S. Ambrose in the latin church.

S. Basill, to whom this question was moued: with what feare, what manner of faith or assured certentie, and with what affection the bodie and blod of Chryst shoulde be receaued, made this answer: *Timorem docet nos Apostolus dicent: Qui edit et bibit indignum iudicium sibi ipsi edit ac bibit. At vero certitudinis perfectione inducit fides verborum Domini, qui dixit: Hoc est corpus meum, quod pro vobis datur: Hoc facite in meam commemorationem.* The Apostle teacheth vs the feare, saing: He that eateth and drinketh vnworthilie, he eateth and drinketh vnto himselfe iudgement. But the perfection of certitude induceth the faith of the woordes of our Lorde, who saied: *This is my bodie, whiche is geuen for youe. Doe this in the remembrance of me.* Thus moche S. Basill for answer to the question.

For the better vnderstanding of which answer, consider that this question ys propowided as of them that were vnlearned, and wolde be simple instructed in the faith of Chryst, to the instruction of whiche kinde of people S. Basill appointed him self in the solution of this question, and other. Wherfor yt ys to be thought that in this solution he taught the simple and plain trueth. Nowe then teaching them that these woordes: *This is my bodie*, doe instruct them what faith they shoulde haue in the receipt of the Sacrament, what dothe he but teach that these woordes must be taken as they sounde, and so by them to haue this faith, that Chrystes verie bodie ys in the Sacrament, according as the woordes doe sounde.

C For consider, wolde this holie man, traweye, teache the people to grownde their faith vpon these woordes, if their faith shoulde not be grownded vpon them as they lie, but vpon this sense: *this ys a figure of my bodie*. Yf the faith of the people of the Sacrament aught to be none other, but that yt ys but a figure of the bodie, and not the bodie ytself, wolde he haue moued them to beleue the woordes as they be spoken, and not haue taught the true sense, that they aught to grownde their faith vpon in dede. No chrystian will so thinke of so woorthie a man, as this was. And therfor ye maie perceaue that this holie man vnderstoode Chrystes woordes simple in propre sense, and taught therbie the very presence of Chrystes blessed bodie and blood in the Sacrament, as before ys saied, and shall be plentifulle declared in the thirde booke.

Nowe foloweth S. Ambrose, in whome I finde soche copie, and soche plentie of plain and euident places to open and declare the right and true, vnderstanding of this scripture. *This is my bodie*: that as a man comming into a goodlie garden garnished, adorned, and pleasantlie furnished with all delectable and swete flowres, can not tell which flower to take first: Euen so I beholding S. Ambrose and the plentie of goodlie liuely places in him, I knowe not whiche to take first. But bicause he ys so plain in gods trueth,

and

*Basill. quest
compend.
explic. 98.
172.*

*Basill. quest
compend.
explic. 98.
172.*

*S. Basill
how he
taught the
simple to be
lene of the
Sacrament*

*Ca. 25. 57.
44.*

*S. Ambr.
booke of
Sacr. reiec-
ted of Oeco-
lip. as S. La-
mes epistle
by Luther.
for their
plain trueth*

and *Veritas odium patit*, trueth causeth hatred: he gotte himself so moche hatred for this his plain treuth, that had not the catholique Church stande his good Mother, he had ben cast oute of the doores by *Oecolampadius*, as *S. Iames*, epistle had ben by *Luther*, for his plain speaking for god workes. But God be praised, as by her bothe these were approued: so (God aiding) by her they are conserved.

Among soche plentie therfor as I haue saied, and as yt ys well knowen to them that be learned we will gather a flower or twoo, for the maintainance of the comfortable sinell of the trueth, of the which this shall be the first:

*Ambr. E. 4
de Sacr.
cap. 5.*

Antequam consecratur panis est, ubi autem verba Christi accesserint, corpus est Christi. Denique audi dicentem: Accipite, & edite ex eo omnes; Hoc est corpus meum. Et ante verba Christi calix est vini & aque plenus, ubi verba Christi operata fuerint, ibi sanguis efficitur, qui plebem redemit. Before yt ys consecrate yt ys bread, but when the woordes of Chryste haue comed to yt, yt ys the bodie of Chryst. Heare him sainge: Take and eate, this ys my bodie. And before the woordes of Chryst, yt ys a cuppe full of wine and water, but when the woordes of Chryste haue wrought, ther ys made the bloode that redemed the people.

*Plain saig
of S. Amb.
for the Pro
cla.*

What can the Aduersaries saie to this place of *S. Ambrose*? What can the Proclamer saie, yf he folowe not his Father *Oecolampadius* and reiect *S. Ambrose*? Can they for shame saie that the woordes of Chryst are spoken by a figure, wher they be so plainlie expownded by this notable Father of the veric thing? Doe ye not heare that after the woordes of Chryste be spoken vpon the bread, yt ys the bodie of Chryst, and again that after the woorking of the woordes of Chryste, ther ys made in the cuppe the bloode that redemed the people? Here ys no figure spoken of. He saith not, that yt ys a figure of the bodie, and a figure of the bloode, but he saied, they be the bodie and the bloode, yea and that so verilie, that he saith, yt ys the bloode that redemed the people.

As yt ys woonderfull, so ys yt pittifull, that men will still remain in blinde heresie, when the trueth ys so simplie and plainlie vttered, and that of so excellent a Father, that they can not denie yt, but maliciouslie to contein them selues in that miserable state, will refuse the worke, and saie yt ys not *S. Ambrose* worke, and yet they knowe that *S. Augustin* himself witnesseth that *S. Ambrose* wrote soche bookes of the Sacramentes, and ther be none but these. But yt ys but a bare shifte when they be ouercomed of the trueth to denie the authour, and be not hable to prooue that they doe.

But lett vs returne to *S. Ambrose*, and gather an other of his flowers. Thus he saith in an other place: *Tu forte dicis, meus panis est visitatus, Sed panis iste, panis est ante verba sacramentorum, ubi accesserit consecratio, de pane fit caro Christi.* Thowe peraduenture saiest, my bread ys vsuall or common bread. But this bread before the woordes of consecracion ys bread, but when the consecracion hath comed vnto yt, of the bread ys made the flesh of Chryst. And again he saith in the same chapter. *Sed audi dicentem: Ipse dixit, & facta sunt, ipse mandauit & creata sunt. Ergo tibi ut respondeam, Non erat corpus Christi ante consecrationem. Sed post consecrationem, dico tibi, quod iam est corpus Christi. Ipse dixit & factum est, ipse mandauit, & creatum est.* But heare one saing: He hath saied and they were made, he hath comaunded and they were created. Therfor that I maie aunswer thee. It was not the bodie of Chryst before the consecracion, but after the consecracion (I saie vnto thee) that nowe yt ys the bodie of Chryst. He hath saied, and yt ys made, he hath commaunded and yt ys created.

*Ambr. ibid.
ibid. li. 4.
cap. 4.*

Amb. ibid

*What plain
ner words
ca the Pro
clamer re-
quire.*

I nede not explaine *S. Ambrose* in this place neither. For as the parentes of

A of the blinde born sonne saied of him : *Aetatem habet, ipse pro se loquatur*. He hath age, let him speake for himself, so S. Ambrose hath soche grace, soche learning, and withall soche plain speache, that he speaketh sufficiently for him self, and for Gods cause, whiche he openeth, and that ther ys nothing here to be desired but an humble reader. And if ye will not beleue him, yet beleue him, to whom he referreth yowe, that ys Chryst. For he saith : *Ipse Dominus Iesus testificatur nobis, quod corpus suum accipiamus & sanguinem. Nunquid debemus de eius fide & testificatione dubitare?* Owre Lorde Iesus him self testifieth vnto vs, that we receaue his bodie and bloode, shall we doubt of his trueth and testificacion?

*Ambr.
ibid. ca. 5.*

Nowe let vs compare the doctrine of S. Ambrose, with the doctrine of the Aduersaries. S. Ambrose saith that Chryst himself doeth testifie that we receaue his bodie and bloode: The Aduersaries saith that we doe not receaue the bodie and bloode of Chryst, But breade and wine the figures of the bodie and blood of Chryst. whom shall we here beleue? Chryst and S. Ambrose, or the Aduersaries? The choise aught soen to be made. And therfor
B yt ys lamentable to see howe Sathan hath preuailed, and caused the Aduersaries to call that in question and doubt, which Chryst himself testifieth to be the verie trueth. Yf yt were not the trueth, S. Ambrose, be ye well assured, wolde not so haue reported yt. But yf Chryst had testified to vs, that we in the Sacrament receaue but a figure, S. Ambrose wolde not haue reported that we receaue Chrystes bodie. For as ther ys great difference between these two things : so be the doctrines greatlie different. And S. Ambrose who in these his bookes laboured to teache the thrueth, and to deliuer men from doubt, was not of soche grosse iudgement nor so rude in vtterance, but he coulde well iudge betwene the thing and the figure, and so vtter his iudgement, that his speache shoulde not sowne one thing, and his meaning shoulde be an other. for that were not the waie to deliuer from doubt but rather to bring into doubt, not a waie of instruction, but rather a waie of destruction.

*S. Ambr.
doctrine
and the Sa-
cramenta-
ries cop-
ied toget-
her.*

But here to conclude this parte, for as moch as S. Ambrose saith, that Chryst hath testified by these woordes, *This ys my bodie*, that we in the Sacrament after the woordes spokē receaue his verie bodie, thei are not to be vnderstanded with the anie figure or trope, but simplie, ad plainlie in that sense that theie are spoken. Wherefore yt maie be by this perceaued that the Aduersaries figuratiue speache hath no place, as they vnderstande yt, in this saing of Chryste. But this ys rairher to be saied that his interprise in so wresting and abusing of Chrystes woordes ys wicked and detestable. For yf that sense might haue ben here vpon these woordes placed, who can doubt that S. Ambrose so often reherfing them, wolde not in one place or other, haue reported the true sense, and saied yt had ben but a signe. But forasmoeche as in no place he so doeth, but continuallie and constantlie saith, yt ys the bodie of Chryst, let no man doubt of the trueth of that that he teacheth, but embracing that let him flie the feigned figures.

*Figure of
the Sacram-
entaries ex-
cluded fro
Chrystes
woordes.*

In these sainges also of S. Ambrose, this ys breiffie to be touched with a note, that wher the Aduersarie in skorne, when he happeneth to speake of this worde (*consecration*) for the most parte addeth (*as the Papistes seare yt*) yet ye perceauē that yrys vsed of S. Ambrose, and not skorned. And howe
D so euer yt liketh him, to dallie and trifle with the that worde, yet S. Ambrose in so weightie a matter dothe vse the worde seriouflic. And if for that he vseth this worde, the Aduersarie will also accompte him for a papist, I had leuer

*Consecra-
cion shew-
me of the
Papistes
vsed of S.
Ambr. seri-
ouslie.*

leuer be a Papist wiht the one, then an heretique with the other. But yt ys E
time to call in an other coople.

THE THREE AND FIFTETH CHAP. CONTINV.

*eth in the exposuon of Chrystes woordes by Gregorie Nissen.
and S. Hierom.*



S a man permitted to come into a counsell chambre, and ad-
mitted, through speciall fauoure, to talke w the eche of the co-
unselours, and haue their senerall aduertisements howe he shall
safelie beare him self in the state that he ys called vnto : or as a
man desierouse to be resolued in a matter of learning, entreth
an assembly of learned men, and gentlie receaued heareth their seuerall
iudgementes vttered with great and full agreement, to his full resolucion,
and contentacion, can not be but therewith moche delighted : so I trust, the
reader being as yt were in Godes counsell chambre, or in Gods Schoole, F
and hearing the aduertisements and iudgementes of Gods counselours
and learned men so seuerallie, and yet so agreable vttered to his full
and perfect resolucion, I trust, I saie, he ys delighted, and the more for that all
these with whiche he hath conference (and yet for a good nombre shall ha-
ue) be all verie auncient, and with in the compasse of fixe hondreth yea-
res after Chryst. Wherefor let vs in Gods name proceade with delight and
pleasure to heare the other that remain to be conferred with all for they be
(as ys saied) a good nombre of the bothe auncient, and learned, and though
all be not auncient, yet all learned and approued.

Of these auncientes that remain the first ys Gregorie Nissen. the brother
of S. Basill and therfor in the greke church meet next to folowe him. This
ys his iudgement in this matter. Thus he writeth. *Qua ex causa panis in eo corpo-
re mutatus in diuinam virtutem transiit, eadem de causa idem nunc fit. Vt enim illic verbi
Dei gratia sanctum efficit illud corpus, cuius firmamentum ex pane constabat, & ipsum
etiam quodammodo panis erat : sic panis, vt ait Apostolus, per verbum Dei, & oratio- G
nem sanctificatur, non quia comeditur, eo progrediens, vt Verbi corpus euadat, sed statim
per verbum in corpus mutatur, vt dictum est a Verbo. Hoc est corpus meum.* By what
cause bread in that bodie chaunged passed into the diuine vertue, by the sa-
me cause that same thinge ys nowe doen. For as ther the grace of the Sonne
of God made that bodie, whose substanciall nutriment was of bread, and
yt also in a maner was bread, so also this bread (as the Apostle saith) ys sancti-
fied by the woorde of God and praier, not tending to this point that bican
se yt ys eaten yt ys the bodie of the Sonne of God, but that furthwith by
the woorde yt ys chaunged into the bodie, as yt was saied of the Sonne, *This
ys my bodie*

*Greg. Nis-
sen. in serm.
catathetico
de diuinis
sacram.*

*Three here
sies ouer-
shrowen by
one saing of
Gregor.
Nissen.*

By this authour, who vndoubtedlie geueth a notable testimonie for the
veritie of the Sacrament, be ouerthrowen three heresies in the same matter.
Of the whiche, *Luther* or at the least the *Lutherans* did settfurth one, which
was that the Sacrament was the bodie of Chryst if yt were receaued, and to
him that receaued yt, yt was the bodie of Chryst, otherwise yt was not. An
other ys sett furth bothe by *Luther*, and all the *Lutherans*, and by *Oecolampadius*
and all the *Oecolampadians*, and by this Proclamer, whiche ys that the bread H
and wine be not chaunged into the substance of the bodie and bloode of
Chryst, of the whiche we haue somewhat at large spoken before. The thirde
ys settfurth by *Carolstadtus*, *Oecolampadius* and their disciples, and also by this
Proclamer,

A Proclamer, whiche ys that Chrystes substanciall bodie ys not verilie present in the Sacrament. Against these three, this authour teacheth vs very good documentes according to that, that the catholique Church now teacheth.

And nowe for the first that the *Lutherans* doo teache, wher they saie that in the Sacrament ys the bodie of Chryst to him that receaueth the Sacrament, otherwise yt ys not the bodie of Chryst, this authour hath direct woordes to the contrarie, wher he saith. *Hic panis sanctificatur per verbum Dei, & orationem, non quia comeditur eo progrediens ut verbi corpus euadat.* This bread ys sanctified by the woorde of God and praier, not tending to this point that because yt ys eaten, therefore yt ys the bodie of the Sonne of God. So that yt ys not receauing, or not receauing, eating: or not eating that causeth the presence of Chrystes bodie in the Sacrament, but the power of God with the woorde of Chryst, as before ys saied. The cause of so great a worke as to make present the bodie of Chryst, dependeth not of so simple and weake cause as the will of man, whiche yt should dooe if yt should depende vpon the receipte. For yf the man wolde receaue yt, then were yt the bodie of Chryst: yf he wolde not receaue, yt were not the bodie of Chryst, so willing and not willing shoulde make bodie or no bodie after that fonde opinion.

But to adde somewhat beside the authoritie of this auncient Father, which ys more then sufficient to conuince so vain and foolish an heresie, what apparance haue they of anie scripture or holie writer (For substanciall grownde in anie of them both they haue none) to make some shewe or countenance, for the maintenance of their heresie? yt ys certen that they haue none. Nowe then shall we not condemne them by their owne iudgement, wherewith they haue trauailed in manie thinges to condemne the catholique Church? What ys defined, decreed or determined by the Church, if ther be not manifest scripture for the same, yt ys condemned of them, as a tradicion of man, and a doctrine of Sathan. But this their doctrine hath no manifest scriptures. Wherefore yt ys a tradicion of man, and a doctrine of Sathan. Thus as *Aman* was hanged vpon the same Galowes that he had made for innocent *Mardocheus*: So ys their wicked doctrine ouerthrowen with their owne iudgement, and vanquished with their owne swoorde.

But what shall I occupie the time, and trooble the reader in refelling this fonde heresie, seing (as a litle before ys declared by *Eusebius*) that the inuisible preist, Chryst, by his power with his woorde doeth turne the visibie creatures into the substance of his bodie and bloode. Chrysostome also saith, that the preistes be in the place of the mynisters of God, but yt ys Chryst that doeth sanctifie, and chaunge the substances of bread and wine. And breiflie to saie, saint *Ambrose* in the last chapiter, *Euthymius*, *Damasen*, and *Theophilact* in the chapter before, doe testifie that the worke of consecracion ys doen by the power of God, by the accession of the holie Gost, and by the woorde of Chryst spoken by the preist in the person of Chryste. As yt ys also testified in the Florentine Councell wher yt ys thus declared: *Forma huius sacramenti sunt verba Saluatoris, quibus hoc conficit Sacramentum. Sacerdos enim in persona Christi loquens hoc conficit Sacramentum. Nam ipsorum verborum virtute substantia panis in corpus Christi, & substantia vini in sanguinem conuertuntur.* The forme of this Sacrament be the woordes of our Sauour by the whiche he

Wharwer
rant haue
the Luth-
ras for this

Receauing
or not recea-
uing cau-
seth nor pro-
sence, nor
absence of
Chrystes
bodie in the
Sacr.

Lutherans
doctrine ha-
uing no ap-
parat scrip-
ture ys ouer-
throwen by
ther owne
argument.

Concilium.
Florent.

Transubstantiation.

consecrateth this Sacrament. For the preist speaking in the person of Chryst doeth consecrate this Sacrament. For by the vertue of those wordes, the substance of bread, ys turned into the bodie of Christ, and the substance of wine into hys bloode. Thus the Councell. By whiche wordes, as by the wordes of them also before alleaged, yt ys manifestly declared that the power of the consecracion of the bodie of Chryst, ys not depending of the will of the receauer, but of the power of God, of the worke of the holie Gost, and of the vertue of the wordes of Chryst, spoken by the preist in the person of Chryste.

And as this sonde heresie semeth to be mother of that heresie that impugneth reseruacion: so that, that ys before saied for the defence of reseruacion, will also impugneth this heresie here nowe spoken of. Wherefore I referre the reader to that place, wher he findinge plentie of prooffe that the Sacrament maie be reseruued, and being reseruued, that yt still remaineth the bodie of Chryst, this wicked doctrine that teacheth, that yt ys but the bodie of Chryst when yt ys in vse, shalbe ouerthrowen, and prooued (as it is) a false and a deuellish doctrine.

The other heresie which ys sett furth both by the Lutherans and the Oecolampadians, ys that the substance of bread and wine be still remaining in the Sacrament, and not chaunged into the bodie and bloode of Chryst.

Division among the Protestantes.

And yet here by the waie vnderstand this, that though they agree in this point, yet here Sathan ys deuided against Sathan, and his kingdom also, askingdom against kingdom. For Luther grauntereth the presence of Chrystes bodie: Oecolampadius denieth the presence of Chrystes bodie, and in this they are more then enemies. But in the other (as ys saied) they doe agree. And as in this they agree amonge themselues: So in the same they disagree, from the true faith, from the catholike Church, and from Gregorie Nissen, whom we haue nowe in hand. For by expresse wordes he affirmeth that the substance of the bread ys chaunged into the bodie of Chryst. These be his wordes speaking of the bread before the consecracion. *Hic panis statim per verbum in corpus mutatur.* This bread ys by the worde furthwith chaunged into the bodie. Who so listeth maie read the like saing of the same authour in his booke of the life of Moyse.

Greg. Niss. in vita Moyses.

Neither doeth he here meen of soche a chaunge as the Aduersarie dreameth of, that yt ys chaunged to be called the bodie of Chryste, whiche properly ys no chaunge, but rather an addicion. But this authour meeneth of a substanciall chaunge as hys wordes doe most plainlie declare, which he vseth to proue this chaunge. For thus he saith: *Qua ex causa panis in eo corpore mutatus in diuinam virtutem transit, eadem de causa idem nunc fit.* By what cause bread in that bodie chaunged, passed into the diuine vertue: euen so by the same cause the verie same thing ys now doen.

For the better weighing of this saing of the authour, consider first, that Chryste was and ys bothe God and man, consider that the bodie of man was so ioined to the Godhead in vnitie of person, that Chryst God and man was one person, one Chryste. Consider then that this bodie by this merueilouse coniunction ys the bodie of God. Nowe this bodie liuing here vpon the earth, although as yt liued fortie daies and fortie nightes without foode: so yt might haue liued fortie wekes, and fortie moneths, yet as yt was a naturall bodie: So yt liued in natural order, and did eate foode. This foode which by a generall terme ys called bread, although yt were but comon meate, euen soche as the Apostles, and other did eate, yet this comon bread catē of Chryste

A Chryst, was chaunged in the bodie of Chryst into the substance of the bodie of Chryst, and became now the substance of his bodie, and being so yt came to be the substance of the bodie of God.

Nowe saith Gregorie Nissen by what cause the bread was chaunged into the bodie of Chryste, and became the substance of the bodie of God, which (as I take yt) he meneth by these wordes (*diuine verue*) euen by the same cause, the same thing ys nowe doen. Yf the same thing be doen nowe then the bread ys chaunged into the substance of the bodie of God, for that ys the thing that was doen then. Wherefor good reader, note this wel, that he saith, *the same thing ys doen nowe*, wherbie the dreame of the Aduersarie ys dissolved, that the bread ys chaunged but in name. For that was but a canill, and in dede but a bare shifte to auoide the force of the trueth. And what the thing ys that nowe ys doen, thys authour tolde when he saied: *Panis mutatur in corpus per verbum*. The bread by the worde ys chaunged into the bodie.

As bread while Chryst liued was turned into his diuine flesh: so nowe in the Sacr.

B Seing then this auncient Father teacheth vs, that in Chrystes bodie the substance of bread was chaunged into the substance of that diuine bodie, and by example of that, teacheth the like to be nowe doen in the Sacrament that as in the one ther was a chaunge of one substance into an other: so in this ther ys a chaunge of one substance into an other, that ys, once again to saie, of the substance of bread and wine, into the substance of Chrystes bodie and blood: why maie not this turning, chaunging or transmuting of substances into substances be called transubstantiacō, seinge yt ys so in dede? Whie, I saie, maie not the same terme by the Church be vsed liuelic to expresse a treuth, and to auoide an heresie, as in the time of the Arrians, the Church for the confutation of that heresie, was enforced to vse this terme (*consubstantialitie*) therby to declare that God the Sonne was and ys of one substance with God the Father? A newe mischeif must haue a newe remedie and for a newe fore, a newe salue must be fownde. So as for the Arrians, whiche was then a newe mischeif and a newe fore in the Church, these tearmes (*consustanciall* and *consustancialitie*) were by the holic Gost deuised in the same: So when Berengarius began this newe mischeif and fore against the Sacrament, teaching that ther was no chaunge of the substance of bread into the substance of the bodie of Chryste, which fore the Church had not felt before, the same Church perceauing, that all the termes that the holic Fathers had vsed to expresse this chaunge (as *turning, chaunging, mutacion, transmutacion, transumption, transclementacion*) did not suffice, but the Deuell wolde by his ministers dallie with them to deceaue Chrystian soules, and impugne the holic Chrystian faith: the Church I saie, by the holic Gost deuised to vse this terme (*transubstantiacion*) to declare fullie the thing that ys doen, whiche ys the chaunge of one substance into an other, and so to open the true faith, by the same to defende the faith, and to sett yt for a salue and a remedie against that fore, and mischeif, that the Deuell had newly caused to springe.

Transubstantiacion a nouche and what yt ys.

As the word Consubstantialitie in the time of Arius: so Transubstantiacion in the time of Bereng. was taught by the holic Goste

C And as in the time of the Arrians, ther was no newe thinge deuised in faith, though a newe tearme was sett furth: so nowe no thing ys newly deuised but onelic the tearme, fullie to declare, and make vs vnderstand that thing that was before. Wherefore the newnesse of the tearme should not offende, speciallie being sett furth by no particular man, but by a generall consent, so that yt be not a prophane noueltie, prophane, and abducing

A newe
tearme to ex-
presse an old
trentie used
in the primi-
tiue church
and maie
so be nowe.

Aug. tract.
96. in Ioan.

Some newe
woordes be
agreable to
good religio

Homousion
what yt sig-
nifieth.

abducinge men from an auncient trueth to a newe inuented fallheade and so by a newe terme, newly commended to vs, to supplant vs. But a newe tearme to expresse an olde trueth hath ben in the beginning of the Church, and maie also nowe be well vsed, as S. Augustine saith: *Audite Apostolum salubriter admonentem, Prophanas, inquit, verborum nouitates deuota, Multum enim proficiunt ad impietatem, & sermo eorum, ut cancer serpit. Et non ait solum verborum nouitates, sed addit, Prophanas. Sunt enim & doctrina religionis congruentes verborum nouitates. Sicut ipsum nomen Christianorum, quando dici ceperat, sicut scriptum est (In Antiochia enim primum post ascensionem Domini sic appellati sunt Discipuli, Sicut legitur in Actibus Apostolorum) Et Xenodochia, & Monasteria, postea appellata sunt nouis nominibus, res tamen ipsa & ante nomina sua erant, & religionis veritate firmanitur, quae etiam contra improbos defenduntur. Aduersus quoque impietatem Arrianorum hereticorum nouum nomen patres (Homousion) coniderunt, sed non rem nouam tali nomine signauerunt, Hoc enim vocatur Homousion, quod est ego & Pater unum sumus, unius videlicet eiusdemque substantie. Nam si omnis nouitas prophana esset, nec a Domino diceretur: mandatum nouum do vobis, nec testamentum appellaret nouum, nec cantaret vniuersa terra canticum nouum. Heare the Apostle holisom- lie admonishing: Propbane nouelties of woordes (saith he) anolde. They doe moche aduance impietie, and their woorde fretteth like a kanker. And he doeth not saie onely nouelties of woordes: but he addeth: Prophane. For ther be nouelties of woordes also agreable to the doctrine of religion as the name of Chrystians, when yt first began to be spoken of, as yt ys written (For so first in Antioche after the ascension of our Lorde were the Disciples called, at yt ys redd in the Actes of the Apostles) And Hospitals and Monasteries after ward were called with newe names, the thinges themselves for all that were before these their names, and are established with the veritie of religion, and are also defended against wicked men. Against the impietie or wickednesse also of the Heretiques the Arrians, the Fathers made the newe tearme (Homousion) but by that name they did not signifie a newe thing. For Homousion ys called the same that this ys: I and my Father be one: that ys to saie, of one and the very same substance. For if euery noueltie were chell yt shoulde not be saied of our Lorde: I geue yow a newe commaundement, neither shoulde his testament be called newe, neither shoulde the wholl earth sing a newe song. Thus mochi S. Augustine. Wherefor this tearme of transubstanciation, which the Aduersarie calleth newe, although yt hath be in vse more then three hondreth years, by the minde of S. Augustine ys not to be reiected. But for somoche as the thing whiche yt signifieth ys auncient, as Homousion against the Arrians: so this against the Sacramentaries ys of all faithfull people to be accepted. But what doe I tarie so long vpon this matter seing moche ys saied of yt already, and more shall by waie of note as occasion shall be geuen.*

The thirde heresie ys also by this authour refelled, in that he teaching the bread to be chaunged by these woordes of Chryst: *This ys my bodie*. teacheth both the reall presence, and also the woordes to be vnderstand withoute figure or trope, as the Aduersaries wolde haue them vnderstanded. That he so doeth yt ys easie to be perceaued by his owne woordes, whiche he uttereth in this maner: *Panis statim mutatur in corpus, ut dictum est a Verbo: hoc est corpus meum*. The bread ys furthwith chaunged by the woorde into the bodie, as yt ys saied of the Sonne of God. *This ys my bodie*.

But what needeth to tarie anie longer to saie more for the opening of this authors

- A** thour, where euerie parte of yt ys so opē of yt self, that a childē maie see yt? I will therfor leaue him, and heare the minde of his yocke felowe, whom we haue in this place appointed to be. S. Hierō, whowriteth thus: *Nos autem audimus panē, quem Dominus fregit, deditque Discipulis suis esse corpus Domini saluatoris, ipso dicente ad eos: Accipite, & comedite, Hoc est corpus meū: & calicē illū esse, de quo iterum locutus est. Bibite ex hoc omnes: Hic est sanguis meus noui testamenti, qui pro multis effundetur. Iste est calix, de quo in Propheta legimus: Calicē salutaris accipia: & alibi: Calix tuus inebrians quā praeclarus est. Si ergo panis qui de cælo descendit, corpus est Domini, & vinum quod Discipulis dedit sanguis illius est noui testamēti, iudaicas fabulas repellamus, &c.* But let vs heare that bread which our Lord brake and gaue to hys Disciples to be the bodie of our Lord our Sauour, forasmoch as he saied vnto thē: *Take and eate, This ys my bodie.* And the cuppe to be that of the which again he saied: *Drinke ye all of this. This ys my blood of the newe Testament, which shall be shedd for manie* This ys the cuppe of the which we read in the Prophete: *I wil receaue the cuppe of saluacion.* And in an other place. *Thy cuppe inebriating ys verie noble.* Yf therfore the bread that descended frō heauen ys the bodie of our Lord, and the wine which he gaue to his Disciples ys his blood of the newe Testament, let vs repell the Iewish fables. Thus moch S. Hierom.

Hieron. ad
Hedid. q. 2

The bread
which our
Lord gaue
was his bo-
die, ad the
cuppe hys
blood.

- For the better vnderstanding of this saing, ytys to be considered that a certain vertuouse woman named *Hedibia* sent to sainct Hierom to be resolved in certain questions. Among the which she desired to be instructed how the saing of Chryst in S. Matthew, was to be vnderstanded, wher he saied: *I will not from henceforth drinke of this generacion of the vine, vntill that dæie in whiche I shall drinke yt newe with you in the kingdome of my Father.* To the answeringe wherof he declareth vnto her, first, the fond opinion of some that vpon that place inuented a fable, that Chryst shoulde reign a thousand yeares corporally in which time of his reign, he shoulde drinke wine and so shoulde be fullfilled hys saing, that he wolde drinke no more wine vntill he dranke yt in the kingdom of his Father, in the whiche he shoulde then reign. But sainct Hierom well vnderstanding howe great and howe weightie a matter was spoken of in the place, wher from these woordes were taken, namely of the bodie and blood of Chryst, and being greued that yt being so great a worke of God, so great a benefit to man, shoulde be intermingled and obscured, with soche vain inuentions offoche fables, he openeth the true sense of the place and moueth the good woman *Hedibia* that all soche phantasies reiected and forsaken, she shoulde regarde the woordes of Chryst and credit them and that the bread and wine that Chryst spake of in that place were no soch thinges as vpon which soch vain fables should be grownded, but they were the bodie and bloode of Chryst, forasmoch as he that can speake but trueth saied: *Thys ys my bodie. Thys ys my blood.*

Heresie of
the Millen-
naries.

- C** Now cōsider with me yf Chryst had geuē to hys Apostles but Bread ad wine, as figures of hys bodie and blood, wolde S. Hierō being required to geue the true vnderstanding of the scripture, ad he taking vpō him so to doe, wold he (troue ye) haue saied, Let vs vnderstād that the bread which our Lord gaue to his Disciples was his bodie, ad that the wine which he gaue was hys blood except we should beleue ad vnderstād thē, so to be in dede? Were this an opening of the true vnderstanding of the scriptures? Were yt not rather an hiding or a darkning of the scriptures, to bid vs to beleue one thing, ad the scripture biddeth an other? He biddeth vs beleue that yt ys the bodie ad blood of Chryst, that Chryst gaue to his Apostles, ad the scripture (as the Aduers. saith) biddeth vs beleue that they be but figurs. Wold S. Hierō, being alwaies

S. Hieroni
his woordes
weighed ad
conferred
with the do-
ctrine of the
Protestātes

Nomenclatio
of figurati-
ue speache
in S. Hierom's
woordes.

an enemy to heresie, teache soche an heresie? Wolde not he rather (if the trueth had ben so) haue taught this vertuouse woman the trueth of the matter that she sought at his hand, and saied vnto her: This vnderstand, that the bread and wine, which Chryst gaue to his Apostles, were but figurs of the bodie and bloode of Chryst, and not the thinges themselues? And allea-
ging Chrystes woordes: *This ys my bodie, This ys my bloode*, wolde he not (if they had ben so to be vnderstanded) haue saied, these woordes are spoken by a figure, they be figuratiue speaches, and are thus to be vnderstanded: this ys a figure of my bodie, this ys a figure of my bloode? To instructe the that wolde learn the true vnderstanding of this scripture (if yt were so to be vnderstanded) this were the right waie of teaching. But here ys no soche woordes: here ys no soche maner of teaching. And yt ys to be thought, that S. Hierom was not ignorant howe to teache, neither was he ignorant of the trueth, that in this place shoulde be taught. Wherfor seing he knewe the trueth, and knewe howe to teache yt, and now he was in place to teache and had good occasion, being (as ys saied) therunto required, forso moche as he willeth vs to vnderstande that the bread and wine, whiche Chryst gaue to this Apostles, were his bodie and bloode, and the cause why we shoulde so vnderstande the ys the woorde of Chryst, saing: *This ys my bodie, This ys my bloode*: Let vs thinke and beleue that the trueth of this matter ys, that his bodie and bloode be present verilie in the Sacramēt, and that the woordes of Chryste are to be vnderstanded withoute figure simplie and plainlie as they lie.

And that yt ys the bodie of Chryst, the woordes which S. Hierom vseth as the conclusiō of the matter, dothe also prooue. For thus he concludeth: *Si ergo panis, qui de caelo descendit &c.* Yf then the bread that descended from heauen be the bodie of our Lorde, and the wine that he gaue to his Disciples be his bloode of the newe testamēt, let vs cast awaie Iewish fables, As who might saie, forasmoche as these woordes of Chryst speake of no cheering nor banquetting, that the Iewes doe dreame shall be in Chrystes worldlie kingdom, but they speake of the bread which Chryst gaue to his Apostles, which they saie to be his bodie, and of the wine, which they saie to be his bloode, therfor let vs cast awaie soche vain fables, and cleaue to the true vnderstanding of Chrystes woordes, and beleue that the bread and wine be Chrystes bodie and bloode. And therfor looking for no soche worldlie kingdom, nor kinglie palace of Chryst here vpon the earth: *Ascendamus cum Domino cenaculum magnum stratum, atque mundatum, & accipiamus ab eo sursum calicem noui testamenti, ibique cum eo Pascha celebrantes, inebriemur ab eo vino sobrietatis*: Let vs (saith S. Hierom) go vppē with our Lorde into the great dining chambre allreadie prepared and made clean, and ther let vs receaue of him aboue, the cuppe of the newe testament, and ther with him celebrating the Passouer, let vs be satisfied with the wine of sobrietie.

The Pro-
clamer cut-
teth of the
woordes of
Sain. Hierom, to de-
ceane his
auditorie.

I can not here withoute sorowe and greif passe these last woordes of S. Hierom, but note to thee (gentle reader) the maliciouse doing of the Proclamer, who impugning the presence of Chrystes bodie and bloode in the Sacramēt, trauaileth to prooue that his wicked doctrine by some of the holie fathers, whome he wolde wrest to make them saie, that Chryst ys onelie to be adored and honoured in heauen, as wherbie yt might appeare, that his presence were onelie ther. Among the whiche, full euell fauoredlie he bringeth in these last woordes of S. Hierom, cuttinge them of from the midst of the sentence, and leauing oute that that goeth before, whiche (as ye haue heard) maketh alltogether against him, and

- A** and also that that foloweth, whiche (as ye shall heare) doeth make against him likewise. And snatcheth truncatelie these fewe woordes, and maketh a false shew with them as well as he can to deceaue his Auditorie. Thus yt foloweth in S. Hierom ymmediately woorde for woorde, *Non enim est regnū Dei, cibus & potus, sed iusticia, & gaudium, & pax in Spiritu sancto. Nec Moyses dedit nobis panē verū, sed Dominus Iesus, ipse conuiuia & conuiuium. ipse comedens & qui comeditur. Illius bibimus sanguinem, & sine ipso potare non possumus. & quotidie in sacrificiis eius de genimine vitis vera, & vinea Sorec, qua interpretatur electa, rubentia musta calcamus, & nouum ex iis vinum bibimus de regno Patris, nequaquam in vetustate litera, sed in nouitate spiritus cantantes canticum nouum, quod nemo potest cantare nisi in regno Ecclesie, quod regnum Patris est.* For the kingdom of God ys not meat and drinke, but righteoufnesse ad ioie, and peace in the holie Gost. Neither did Moyses geue vs the true bread, but our lorde Iesus, for he ys both the feaster, and the feast, he ys he that eateth and ys eaten. His bloode drinke we, and withoute him we can not drinke, and dailie in his sacrifices of the generation of the true Vine, and of the wine of Sorec, whiche by interpretacion ys called chossen, doe we presse ruddie newe wines, and oute of these we drinke the newe wine of the kingdom of the Father, not in the oldenesse of the letter, but in the newenesse of the spiritte singing a newe song, which no mā can singe, but in the kingdom of the church, which ys the kingdom of the Father. Thus moche S. Hierom.

Hierō ibid

Chryst ys
the feaster
ad the feast
whose blood
we drinke
in his sacri
fices.

B Who in refelling of the Iewish fables declareth that in the kingdom of Chryst shall be no matter of wordlie cheering. For (saith he) *the kingdom of God ys not meate and drinke.* And returning to the right cheer of Chrystes kingdom, he compareth yt with the cheer of Moyses, and saith that Moyses gaue vs not the true bread, but our Lorde Iesus. Whie did not Moyses geue the true bread, seing that the bread that he gaue was a miraculouse bread, a bread that came from heauen, and the bread that Chryst gaue was no miraculouse bread, but yt was common vsuall bread, made here by the hand of man vpon earth? Yf ye saie that the bread of Chryst was a figure of Chryst: so was the other also, and more liuely thē this for manie causes, whiche in the thirde booke shall be declared.

C But if ye will learn the true cause, why our Lorde Chryst gaue the true breade, and Moyses did not, learn of S. Hierom, who teacheth vs that yt ys bicause Chryst geueth vnto vs not an onelic figure of him self, but bothe the figure and him self also. For in the feast that Chryst maketh, he ys he, that both maketh the feast (as S. Hierom saith) and also the meat of the feast. So thē he geueth him self who in dede ys the verie bread of life, he geueth vs the true bread that Moyses coude not geue. For Moyses gaue the figure of yt, but he gaue not the thing, And therefore he gaue not the true bread.

Cap. 12.

Note then that Chryste ys the feaster, for he biddeth vs to the feast, and saith: *Take and eate.* He ys the meate also of the feast, for appoincting the meat he saith, *This ys my bodie.* And thus ye maie perceaue that S. Hierom ioineth with the woordes of Chryst: And farder he saith by expresse woordes, comminge to the point of the drinking of Chrystes wine in the kingdom of his Father: *Illius bibimus sanguinem:* We drinke his bloode. But where drinke we yt? *In sacrificiis eius:* In his sacrifices. Howe come we by this wine of his, whiche ys his bloode? *In sacrificiis eius de genimine vitis vera rubentia musta calcamus,* In his sacrifices we presse oute of the true vine the ruddie new wine. Who ys the true vine? Chryst, who saied: *Ego sum vitis vera.* I am the true wine. Howe presse we oute this newe ruddie wine oute of the generation

A saing of
S. Hierom.
opened.

Joan. 15.

Amb. li. 4
de Sa. ca. 3

Heb. 13.

of this true wine? By speaking the woordes of Chryst, as he hath cōmaun-
ded, by which (as S. Ambrose saith) *that, that ys in the cuppe, ys made the bloode*
that redemed the people. But in what place muste we drinke this newe wine?
Nouum bibimus vinum in regno Patris: We drinke this newe wine in the
kingdom of the Father. For soche as be in this kingdom maie be partakers
of Chrystes wine dronken in his sacrifices. Other maie not. *Habemus al-*
tare, de quo edere non habent potestatem, qui tabernaculo deseruiunt. We haue an aul-
tar of whiche they maie not eate that serue the tabernacle. For they singe
not a newe song, but remain in the olde letter. None can sing this newe sōg
but they that be in the kingdom of the Church, whiche ys the kingdom of
the Father, saith S. Hierom.

By this then ye maie perceaue not onelie the answer of S. Hierom to
the questiō of *Hedibia*: but also his assertion for the presēce of Chryst in the
Sacrament. For he saith not in all this discourse that Chryst geueth vs a fi-
gure of the true bread, but the true bread yt self. We haue not a figure of
the meat of Chryst, but the meat yt self: we drinke not a figure of Chrystes
bloode, but we drinke his blood, saith S. Hierom. And therefore this Pro-
clamer did seke to doe to moche violence to S. Hierom to cutt of a peice of
him, and shewing yt to his audience, to make them beleue, that S. Hierom
was on his side, as he saied, when al that ys before saied, and all that cometh
after in S. Hierom reclameth, yea and fighteth against him. Thus ye
haue hearde twoō great clerkes of Chrystes schoole, and the same also
two great Seniors of Chrystes Parliament house testifieng the enacted
trueth of the presēce of Chryst in the Sacrament, and the vnderstan-
ding of the woordes of his supper. Weigh them well, and consider them
throughlie.

THE FOVR AND FIFTETH CHAP. TESTIFIETH

*the vnderstanding of the same woordes by Ischius and
S. Augustin.*

Leuit. 22.

Isch. in
Leuit. li. 6.
ca. 22.



Lthough *Ischius* be in the phrāse of woordes somewhat dar-
ke: yet I wold not omitte him, both for that he ys gra-
ue, ancient and learned, and his testimonie also verie ef-
fectuouse and good. Vpon *Leuiticus* writing on this text: *Qui*
comederit de sanctificatis per ignorantiam, addet quintam partem cum
eo, quod comedit, & dabit sacerdoti in sanctuarium. He that eateth of the ho-
lie thinges vnwittinglie, he shall put the fiste parte therunto, and geue vn-
to the preist, the halowed thing, thus he saith: *Sancta sanctorum sunt pro-*
prie Christi mysteria, quia ipse est corpus de quo Gabriel ad virginem dicebat:
Spiritus sanctus superueniet in te, & virtus Altissimi obumbrabit tibi, ideo quod na-
scetur ex te sanctum, vocabitur filius Dei. Sed & Esaias, sanctus Dominus, &
in aliis habitat, in sinu videlicet Patris. Ab hoc enim non solum alienigenas, &
inquilinos, & mercenarios, sacrificio prohibuit, sed nec per ignorantiam percipere prece-
pit. Per ignorantiam autem percipit, qui virtutem eius, & dignitatem ignorat, qui
nescit quia corpus hoc, & sanguis est secundum veritatem, sed mysteria quidem perci-
pit, nescit autem mysteriorum virtutem. Ad quem Salamon dicit, vel magis Spiritus, qui in
eo est: Quando sederis ut comedas cum principe, diligenter attende quae posita sunt ante te.
Aperit & ipse cōpellens, & cogens eum, qui ignorat addere quintā partē. Haec enim quinta
addita, intelligere nos intelligibiliter diuina mysteria facit. Quid sit autem quinta pars, ipse
te verba legis latoris docere possunt, ait enim: Addet quintam partem cum eo, quod
comedit

- A** comedir. Et quomodo eius quod iam comedit, & consumpsit addere quis quinta potest? Neque enim aliud, aut aliunde, sed de ipso, & cum eo, vel sicut lxx, super ipsum iubet addi quintam. Ergo quinta eius super ipsum, sermo est, qui prolatus est ab ipso Christo super Dominicum mysterium. Ipse enim liberat nos ab ignorantia, remouetque nos additus, carnale quippiam & terrenum de sanctis arbitrari: sed diuina & spiritualiter accipi sancit, quod quinta proprie nominatur, quia qui in nobis est diuinus spiritus, & sermo quem tradidit, qui in vobis sunt componit sensus, & non solum nostrum gustum producit ad mysterium, sed & auditum, & visum, & tactum, & odoratum, ita vtil in eis minori rationi, & infirmam menti proximum, de ipsis videlicet, quae valde superna sunt, suspicemur. The most holie thinges proprelic are the mysteries of Chryste. For yt ys his bodie, of the whiche Gabriel saied to the Virgen: The holie Gost shall come vpon thee, and the power of the highest shall ouersadowe thee. Therefore that holie thinge, that shall be born of thee shall be called the Sonne of God. And Esaias also: the Lorde ys holie and dwelleth on the heightes, that ys to saie, in the bosome of the Father. From this Sacrifice he doeth not onely forbidde straungers, and hired seruantes but he commaunded also that yt be not receaued by ignorance. *He receaueth yt by ignorance, that knoweth not the power and dignitie of yt, that knoweth not that yt ys the bodie and bloode in verie dede, but receaueth the misteries, and knoweth not the power of the misteries.* Vnto who Salomon saieyth or rather the holie Goste that ys in him: *When thoue sittest to eate with a Prince, diligentlie attende what thinges are sett before thee:* He also compelling and constreigning him that ys ignorant to putto the fiftte parte. This fiftte part putto maketh vs easilie to vnderstand, the diuine and mystical thinges. What that fiftte parte ys, the woordes of the Lawgeuer can teache thee for he saieyth: he shall putto a fiftte part with that that he hath eaten. Howe can a man putto a fiftte parte that that he hath eaten and consumed? Neither maie he putto anie other thing, or had from anie other wher, but he commaundeth a fiftte parte to be putto, of that, and with yt, or (as the seuentie interpretoours saie) vpon yt. Then the fiftte part of him vpon him, ys the woorde whiche was spoken of Chryst him self vpon our Lords mysterie.
- C** That woorde deliuereth ys from ignorance, and being putto, causeth vs to thinke no earthlie or carnall thing of the holie thinges, but maketh them to be taken diuinely and spirituallie. Whiche thinge proprelic ys called the fiftte part, bicause the spirit of God that ys in vs, and the woorde whiche he deliuered, setteth the wises that be in vs, and bringeth furth to the mysterie not onelic our taste, but also our hearing and seeing and feeling and smell ling, so that of these thinges whiche be verie high, we can not surmise anie basse or grosse matter. *Hiereto Ischius.*
- In whome I finde manie thinges woorthie to be noted, of the whiche some I shall breiflie touche, leauing other to be weighed of the reader. First yt ys certen, that he speaketh here of the bodie of Chryste in the Sacrament, whiche he calleth the most holie thing, and also a sacrifice. As of the holie thinges sacrificed in the Leuitall lawe, straungers and hirelinges might not receaue: no more maie they that be straungers to Chryste receaue of this holie thing. Besides this, no man might eate of that sacrifice vniwittinglie or ignorantlie: no more aught anie to eate of this owre sacrifice ignorantlie. Who doeth eate of this holie thing ignorantlie? *He saieyth Ischius that knoweth not the power and dignitie of that, that he receaueth, who knoweth not yt to be a verie bodie, and blood in verie dede.*
- D** Note well then these woordes, that the misteries of Chryst the Sacrament of Chryst ys his verie bodie and blood in dede. Yf yt be the bodie and blood

*Receauing
of the Sacr.
by ignorance
what yt ys.*

*The Sacra-
ment a most
holie thing
and a sacri-
fice.*

A plain pla
ce for the
Proclamer
and iſſue ioi
ned with
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Proteſtan
tes not ta
king the
Sacr. to be
the bodie
and blood
of Chryſt
in verie de
de, receaue
yt by igno
rance.

Ignorance
of the Sa
crament
what yt ys,
and howe
yt ys remo
ued.

of Chryſt in dede, wher ys nowe the bread and wine that the Aduerſarie ſo moche talketh of? wher be the onely figures and ſignes? As ſignes oftentimes be tokens of thinges that be not in dede: ſo theſe ſainges of the Aduerſaries be ſignes of a thing that they wold haue brought to paſſe, and yet yt ys not in dede, For all their talke in this ſorte of this matter, ys but vain, fond, and withoute grownde. Here ye ſee in this auncient authour that we haue good grownd. For he ſaith yt ys the bodie and blood in verie deed. Let the Proclamer bring one of like aunciencie ſaing that yt ys not the bodie and blood in dede, and as before I haue ioined with him, ſo will I nowe again that I will ſubſcribe, Yf he can not, let him performe his promeſſe and ſubſcribe to the catholique Church. For here ys one that by expreſſe woordes ſaith that the Sacrament ys the bodie and blood in verie deed. wherbie the onely figure of the Aduerſaries ys excluded.

And here maie the Proclamer and all that ioine with him in this matter ſee their ſtate, whiche ys the ſtate of ignorance. For he (ſaith this authour) that receaueth this Sacrament, and knoweth not the power and dignitie of yt, and that yt ys the bodie and blood in dede (as the Proclamer and his complices doe) he receaueth yt in ignorance. I wiſh yt maie pleaſe our mercifull Lorde God to haue mercie vpon them, and to open their eies that they maie ſee their owne ignorance, and with humilitie molliſe their ſtonie hartes, that vain ſingularitie and pride forſaken, they maie humbly receaue the commaundement of God figuratiuelie ſpoken, and plainlie expounded by this authour, that their ignorance maie be remoued from them. What ys the commaundement of God that they ſhoulde doe? They muſt (ſaith almighty God) putto a fiſte parte vpon the holic thing, and that will make them clerelie to vnderſtand Gods miſteries. This fiſte part (ſaith Iſichius) ys the worde that was ſpoken of Chryſt himſelf vpon the myſterie of God. What worde that was, yt ys doubted of neither partie, neither of the catholiques, neither of the aduerſaries to be this: *This ys my bodie: This ys my blood: Ipſe liberat nos ab ignorantia*: That worde (ſaith Iſichius) deliuereth ys from ignorance.

Nowe remembre that the ignorance ys, that a man receaueth the Sacrament, and knoweth not the power and dignitie of yt, whiche power and dignitie ys, that in yt ys the bodie and blood of Chryſt in verie dede. This ignorance ys remoued by this worde: *This ys my bodie: This ys my blood*. becauſe this worde ſimplie without any trope or figure, teacheth that in the Sacrament ys the bodie and blood. Join then the woordes of this authour together. He ſaid before that the bodie and blood be in the Sacrament in verie deed, and he ſaith that theſe woordes of Chryſt doe make ys clearely to vnderſtand yt, wherfor theſe woordes are to be vnderſtanded as ſpoken of the bodie and blood of Chryſt in dede, and not of the figure of them.

Yf ye will yet heare more, and be more fullie certified of the truth of this matter, this authour, as oſther did, that he allreadie alleaged teacheth who ys the woorker of yt, and by what mean yt ys brought to paſſe. For proceeding in the expoſition of the text, he ſaith thus: *Quicumque ergo sanctificatus per ignorantiam comederit, ignorant eorum virtutem (sicut diximus) addet quintam eius super eo, & dabit sacerdoti in sanctuarium. Sanctificationem enim mystici sacrificij, & a sensibilibus ad intelligibilia, translationem suae commutationem, ei, qui verus est sacerdos, videlicet Christo oportet dari, id est, ipsi de eis miraculum cedere, & imputare, quia per eius virtutem, & prolatum ab eo verbum, quae videntur, iam sanctificati sunt, quam cunctum carnis excedunt sensum*. Whoſoever therfor ſhall eate the holic

A lie thinges by ignorance, not knowing their power (as we haue saied) he shall puto a litle parte of yt vppon yt, and shall geue yt vnto the preist into the sanctuarie. For the sanctificacion of the mysticall sacrifice, and the translatiō or commutacion from sensible to intelligible thinges, must be geuen to him that ys the true preist, that ys to saie, to Chryste, that ys to geue and impute the miracle wrought in these thinges to him, bicause by his power, and the woorde spokē of him the thinges that are seen, are so sanctified as they passe al the witte of man. Thus he.

*Change of
sensible thin
ges to intel
ligible in
the Sacr.
must be ge
uen to Christ*

See ye not here who ys the dooer of this matter? perceauē ye not who woorketh this miracle? The dooing of all this (saith *Ischimus*) must be referred, and imputed to Chryste. For he by his power, and the woorde spoken of him, sanctifieth the visible bread and wine as yt passeth mans witte to knowe. Let vs here then first vnderstand, that if the bread and wine were but made figures of Chrystes bodie and bloode, signifieng to vs that as these feed the bodie: so Chryst feedeth the soule, yt were not a matter passing mans witte. But mans witte maie well atteign to perceauē that in soch sorte,

*Bread and
wine so san
ctified in
the blessed
Sacr. as yt
passeth mā
nitte.*

B they maie be figures. Wherfor ther ys a greater matter wrought in the bread and wine then that, whiche we maie perceauē by that he saith, that they be sanctified. By which woorde ys not onelie refelled the wicked saing of Cramner, that bread and wine can not be sanctified, but also ther ys geuen a farder matter to consider in the worke of Chryste. Wherfor vnderstand again that this sanctificacion declareth the mean howe this worke ys brought to passe that ys wrought. For by this sanctificacion ther ys wrought (as the termes of this authour be) a translatiō or a commutacion from sensible thinges to intelligible, that ys from breade, which ys perceaued by senseis, to the bodie of Chryst, which ys in this maner not perceaued by senseis. Which tearmes importe that, that the Church calleth *Transsubstantiation*. For when ther ys a translatiō commutacion or chaunging of thinges sensible to thinges not sensible (which ys a chaunge of one thing of one nature or substance, into an other thing of an other nature or substance) what shoulde let that yt maie not be called *Transsubstantiation*?

*Transsub
stantiation
proued by
Isch.*

C But what doe I tarrie in these thinges fullie and effectuoullie testified by this authour. For he hath taught vs that Chrystes bodie and bloode be in the Sacrament in verie deed: he hath taught vs that to be wrought by the traslatiō or commutacion of the bread and wine into the same bodie and blood of Chryste, he hathe taught vs that Chryst ys the woorker of yt by his power, and by the woorde spoken of him. Finallie he teacheth that by the woordes of Chryst we are clearlie taught the presence of his bodie in the Sacrament, and so by consequent we are taught, that they be no figurative speeches.

Thus moche being saied of *Ischimus*, and testified by him: let vs also heare S. Augustine, who at this time ys ioined with him. Thus writeth he in this matter vpon the 33 psalme, treating a storie of king Dauid, and applieng yt to Chryst. *Et ferebatur in manibus suis. Hoc verò, fratres, quomodo posset fieri in homine, quis intelligat? quis enim portatur manibus suis? manibus aliorum potest portari homo, manibus suis nemo portatur. Quomodo intelligatur in ipso Dauid, secundum litteram non inuenimus: In Christo autem inuenimus, ferebatur Christus in manibus suis, quando commendans ipsum corpus suum ait: Hoc est corpus meum, ferebat enim illud corpus in manibus suis.* And he was caried in his owne handes. Bretheren howe this can be doen in a man, who can vnderstande? Who ys born is his owne handes In the handes of an other, a man maie be born: in his owne handes no man

*August.
in Psal. 33
concion.*

*Chryst ba
re his bodie
in his owne
handes, whā
he saied:
This ys my
bodie.*

ys born. howe yt maie be vnderstand in Dauid himself according to the letter we finde not: but in Chryst we finde yt. He was born in his owne handes, when geuing furth the same his bodie, he saied: *This ys my bodie*. For he did beare that bodie in his handes, Thus farre he, E

For asmoch as S. Augustiye by discussion did finde that the woordes, whiche he treated of coulde not be vnderstanded literallie in Dauid, euen so as yt coulde not be perfourmed in him, that he being but a man shoulde beare his own bodie in his owne handes, no more coulde yt, or can yt be perfourmed in anie other pure naturall man. Therfor enforced to make a farther searche he had recourse to Chryst, who was more then a naturall man, and in him at no other time dothe he finde yt perfourmed and fullfilled according to the letter, but when he gaue furth his bodie to his Disciples, saing: *This ys my bodie*. Yf then yt was at that time fulfilled in him according to the letter, when he saied: *This ys my bodie*. and if then he caried his owne bodie in his handes, then this scripture also must so be vnderstanded, or ells what shoulde yt make to the pourpose? For Chryst did not carie his bodie in his owne hands, yf he caried but the figure of his bodie. F

Oecolamp.
his wre-
sting of S.
Augustin
wil not stand

Wherfor the wresting that Oecolampadius maketh vpon these woordes of S. Augustine: *Ipse se portabat quodam modo cum diceret: Hoc est corpus meum*. He did beare him self after a certain maner, when he saied: *This ys my bodie*: will not serue to prooue that he did beare him self onely in a figure. For if S. Augustine had vnderstand the woordes of bearing of a mans bodie in his owne handes, to be to bear the figure of his bodie, he wolde not haue saied that he coulde not finde yt in Dauid. For who doubteth but that Dauid might haue born a figure of himself in his owne hand, and so maie anie other naturall man. And Chryst bare his owne figure in his hand when he had the Paschall labe in his hand. And therfor in that maner of vnderstanding, yt might be fownde to be doe in Dauid, and in other me. But this maner of bearing was soche as coulde not be doen in Dauid, or anie other being onely a naturall man, but onely in Chryst God and man. Who aboute the power of man by his great diuine power coulde copasse that, that man by no meanes can reach vnto. Wherfor hauing the bread in his handes, and by his allmightie power, and worde saingt *This ys my bodie*: he turned that bread into his bodie, and so in that certein maner after S. Augustines words and mening, he did beare his owne bodie in his owne handes. And so was this fullfilled in Chryst according to the letter. And therfor as to the verifieng of the letter, yt must nedes be that Chryst caried verilie him self in his owne handes: so to the verifieng of that acte yt must nedes be, that these woordes: *This ys my bodie*: must be vnderstanded in their propre and literall sense. G

The true
vnderstan-
ding of S.
Augustine

Chrysost.
in 26. Mat
hom. 83.

Thus then yt ys euident, that forsomoch as Chryst bare him self in his owne handes in geuing furth the Sacrament to his Apostles, that this verie bodie ys born also of his ministres nowe in the Sacrament geue furth to his faithfull beleuers. For (as Chrysostome saith) this table of Chryst nowe vfed according to his instituciō, ys nothing inferiour to the table that Chryst him self sette personallie at. For as Christ did sanctifie that table: so doeth he this. And therfor we must otherwise thinke of this Sacramēt, the we doe of other thinges, whiche doe shew furth Chryst to vs, to the which the aduersarie of tētimes doth compare this Sacrament, to abase and diminish the dignitie of the same. H

For although the Apostles by their worde and epistles did shewe furth Chryst: yet neither the one nor the other ys called the bodie of Chryst but onely

- A** onelie that that ys consecrated by the woordes of Chryst in the altare as S. Augustine saith. *Potuit Paulus significando predicare Dominum Iesum Christum, aliter per linguam suam, aliter per epistolam, aliter per sacramentum corporis & sanguinis eius. Nec linguam quippe eius, nec membranas, nec atramentum, nec significantes sonos linguæ editos, nec signa literarum conscripta pelliculis, corpus Christi & sanguinem dicimus, sed illud tantum, quod ex fructibus terræ acceptum, & prece mystica consecratum; ritè sumimus ad salutem spiritualem in memoriam pronobis Dominicæ passionis, quod cum per manus hominum ad illam visibilem speciem produceretur, non sanctificatur ut sit tam magnum sacramentum, nisi operante inuisibiliter Spiritu Dei.* Paule might by signifieng preache our Lorde Iesus Chryst, or ells by his tonge, or ells by epistle, or ells by the Sacrament of his bodie and blood, yet doe we call neither his tounge, nor his parchment, nor inke, nor the signifieng sowndes settfurth by the tounge, nor the markes of the letters written together in skinned, the bodie and bloode of Chryst, but onely that, whiche being taken of the fructes of the earth, and by the mysticall praier consecrated, we receaue to our spiritual healthe in the remembrance of our Lorde's passion suffred for vs. Whiche
- B** thing when yt ys brought by the handes of men to that visible forme, yt ys not sanctified that yt maie be so great a Sacrament, but by the Spirit of God woorking inuisible. Hitherto saint Augustine.

*August.
de Trin. li.
3. cap. 4.*

*Bread and
wine are not
sanctified
to be so
great a Sa-
crament but
by the inui-
sible worke
of God.*

Of whome ye see that we are taught, that thoug Chryst be by diuerse meanes settfurth and preached, as by scriptures, preachings, and by the Sacrament: yet these things be not all of like degree. For ther ys none of these called the bodie of Chryst, but onelie the bread that ys consecrated by the mysticall praier, that ys, by the woordes of Chryst: *Thys ys my bodie*: that onelie ys called the bodie of Chryste.

*Oecolamp.
craftilie a-
buseth S.
Augustin.*

- Nowe Oecolampadius wolde, that bicause saint Augustine saith, that Chryst ys preached by scripture, woorde, and Sacrament, that these three be of one sorte, no more being in the Sacrament, then in the other two. But note I praie thee (*gentle reader*) howe he abuseth saint Augustine to proue that hys wicked sainge. Of this place of saint Augustine nowe alleadged he taketh onely thus moche: *Paule might by signifieng preache our Lorde Iesus Chryst, otherwise by hys tounge, otherwise by epistle, otherwise by the Sacrament of his bodie and blood.* And vpon thys he growndeth hys argument, and wolde be seen well to haue confirmed hys doctrine. But all the rest of saint Augustines woordes whiche folowe, whiche ouerthrowe all his building he craftilie lefte oute. For yt foloweth: *Yet doe we call neither his tounge, neither his epistle, nor his writings the bodie of Chryste: but onely we call that the bodie of Chryste, that ys taken of the fructes of the earth, and ys by the mysticall praier consecrated, that doe we call the bodie of Chryst.* All thys doth he leaue oute. Soche was the synceritie of the man in alleaging the holie Fathers. So good ys the cause that he defended, that the doctours muste be mutilated and brought oute in peice meall, or ells yt coulde not stand.
- C**

*Not tounge
nor writing
nor soche o-
ther shew-
ing furth
Chryst be
called his
bodie but
bread and
wine conse-
crated.*

- Ys yt not merucilouse, that he coulde bring this place of saint Augustine, whiche although the first peice taken alone seemeth somewhat to sownde to his purpose: yet the wholl taken together ys altogether against him? Alas that euer anie man wolde so deceaue the people of God, and by soche frawde and abuse of the holie writers make them to embrace error in stead of trueth, weigh the place throughlie, and yowe shall perceaue howe yt mainteineth the catholique trueth of the presence of Chrystes bo-
D in the Sacrament verie moch. Ye haue nowe heard, that neither the worde

Mm

written

written, nor the woordes spoken, though Chryst be preached by them, be called the bodie of Chryst, but onely the Sacrament ys called the bodie of Chryst. And why yt ys called the bodie of Chryste, he declareth: Not bicause (*saeth he*) by the handes of man yt ys brought to be a visibie forme, but bicause yt ys sanctified and made so great a Sacrament by the inuisible woorking of the holie Goste.

Note these two poinctes, that S. Augustine saith *that the bread ys sanctified, and made so great a Sacrament.* And again that he saith *yt ys so sanctified and made by the inuisible worke of the holie Goste.* Ther ys great difference betwixt the sanctification of the Sacrament yt self, and the soule of man, that receaueth the Sacrament.

Oecolamp.
and Cran-
mer their
heresies.

Now Oecolampadius and Cranmer saie that the Sacramentes being dumbe creatures receaue no sanctification, but onely the fowles of men. They saie also that the holie Gost woorketh not in the thinges that be the Sacramentes, but in the men that receaue the Sacramentes. Thys they saie bicause they wolde auoid the presence of Chryste in the Sacrament, which ys made ther present by sanctification of the bread. But against these their saings S. Augustin saith: that the same bread that ys made by the handes of men ys sanctified, and receauing sanctitie, ys made so great a Sacrament. Against them also he saith, that the holie Goste woorketh inuisible in the bread. I wolde now learn of the Aduersaries, what S. Augustine meneth by calling the Sacrament so great a Sacrament, and what worke yt ys that the holie Goste woorketh inuisible in the bread? The woorkes of the holy Gost be no trifles. Yt ys great and miraculouse that he woorketh. And what he woorketh S. James in his Masse, S. Basill also and Chrysostom in their Masses, by their humble prayers doe declare.

S. Augu-
stin plain
against Oe-
colamp. ad
Cranmer.

Dionys Iac.
in Missa.

S. James thus: *Spiritus tuum sanctissimum demitte nunc Domine in nos, & in hac sancta dona proposita, ut supernueniens sanctus, & bonus, & gloriosa sua presentia sanctificet, & efficiat hunc panem corpus sanctum Christi tui, & calicem hunc preciosum sanguinem Christi tui.* Sende downe now (*o Lord*) thy most holie Spirit vpon vs, and vpon these holie giftes sett furth, that he coming ouer them, maie with his holy good, and gloriouse presence, sanctifie, and make this bread the holie bodie of thy Chryst, ad this cuppe the precious blood of thy Chryst. Thus S. James. S. Basill and Chrysostome haue the like woordes.

Bread san-
ctified con-
trarie to
Cranmers
assertion ad
Oecolamp.

See ye not nowe then howe the bread ys sanctified? See ye not whar ys the worke of the holie Goste? Perceau ye not howe that S. Augustine vpo good cause called the Sacrament, so great a Sacrament? ys yt not a great Sacrament in which by worke of the holie Gost ys made present the bodie of Chryst? To haue hidden this trueth Oecolampadius by peice meall brought in S. Augustine. But now ye haue seen the catholique faith well testified, the falshead of the Aduersaries detected, and (to return to oure matter, and to conclude) ye perceau this Sacrament by mystical praier, which ys by Chrystes woordes, to be consecrated, the effecte of which consecracion being the bodie of Chryste (as ys saied) the woordes must nedes be taken without figuratiue sence.

Thus, if my iudgement faill me not, ye haue hearde two other noble men of Chrystes schoole, and Parliament house, very plainlie testifying the enacted trueth of the vnderstanding of Chrystes woordes, yea so plainly that yt ca not but moch confirme the good Chrystian, and confute the Pseudochristian. Bur to go forward, I will ende with these two, and call other two.

THE

A THE FIVE AND FIFTETH CHAPTER

*varieth in the exposition of the same woordes by Chry-
sostom and Sedulius.*



Ow among the learned Fathers of the greke church, we are descended to Chrysostome, of whome I maie saie, as before ys saied of S. Ambrose, that he ys so full of godlie testimonies, testifying to vs the true vnderstanding of Chrystes woordes, that as I knowe not whiche of them first to take: so doe I merueill that they being so manie, the Proclamer coulde for shame saie, that ther ys not one auncient doctour that maketh for the catholique faith of the Sacrament. Thus Chrysostom expownding these woordes of owre Sauour, Chryst in the xxvi of Matthew, saith. *Credamus vbiq[ue] Deo, nec repugnemus ei, etiamsi sensui, & cogitationi nostra absurdum esse videatur, quod dicitur, superes & sensum, & rationem nostram sermo, quaso, ipsius, quod in omnibus, & praeipue in mysteriis faciamus, non illa quae ante nos iacent solummodo aspicientes, sed verba quoque eius tenentes. Nam verbis eius defraudari non possumus, sensus vero noster deceptu facillimus est. Illa falsa esse non possunt, hic saepius ac saepius fallitur. Quoniam ergo ille dixit. Hoc est corpus meum: nulla teneamur ambiguitate sed credamus, & oculis intellectus id perspiciamus.* Let vs in euerie place beleue God, and let vs not striue against him, although that that he saith, seem to our sense and thought vnlikely. Let hys woorde (I beseeche yowe) ouercome bothe our wittes and reason, which thing let vs doe in all thinges, but cheiflie in the mysteries, not onely loking on those thinges, whiche lie before vs, but also regarding hys woords. For by hys woords we can not be deceaued our sense ys easie to be deceaued: they can not be false: this our sense ys often and often deceaued. Forasmuche them as he hath saied: *This ys my bodie*: Let vs be holden with no ambiguitie or doubt, but let vs beleue, and with the eies of our vnderstanding, let vs verilie see yt. Thus farre Chrysostom.

*Chrysostom.
26 Math.
hom. 83.*

*Gods word
euen contra-
rie to sen-
ses must be
beleued.*

In this saing yt ys to be perceaued howe he laboureth, that in this matter of the Sacrament we should discredit our senseis, ad creditte Chrysts woords. And forasmuche as he saied. *This ys my bodie*: thouh yt passe our reason to comprehend the worke of God in making present the bodie of Chryst, and our senseis can not of themselues atteign to perceau the same bodie: for neither our eies doe see yt, neither our tast discern yt, neither our feeling or other senses perceau yt: yet (saith Chrysostome) we maie not doubt of yt, but beleue yt to be the bodie of Chryst, because he saied yt was so.

*But yt pas-
seth not rea-
son to make
present a fi-
gure of his
bodie.*

Nowe consider with me, if the woordes of Chryst had an other sense, the they doe outwardlie purporte, as that they shoulde teache vs, that yt ys but a figure of Chrystes bodie, and not the bodie yt self, wolde Chrysostom (trow ye) in this his open sermon wil the people to beleue, and not to doubt of the trueth of the woords, as they be spokē, and wold not rather first utter the true sense and vnderstanding of them yf anie other were, and then perswade the people of that sense not to doubt? Yt ys an euell maner of teaching to will the people to beleue the woordes of scripture as they lie, and are not so to be vnderstanded, but in a sense moche different from that. Yt ys not the maner of Chrysostom so to teache, wherefore for so moche as he willetli them not to doubt, but to beleue the woordes as they be spoken (whiche he dothe in that, that he teacheth no other sense) yt ys manifest that these woordes are to be vnderstanded in their propre sense withoute the Aduersaries figure.

*Chrysostom. wil-
leth Chry-
stes woordes
to be vnder-
standed
as they be
spoken.*

Recall pre-
sence anou-
ched by
Chryso.

In 14.
Marc. ho.
51.

Chryst sa-
ing. This
is my bodie.
with the
woorde
made the
thing.

Figure of
the Sacra-
mentaries
wiped awa-
ie by Chry-
sost.

Plain pla-
ces of Chry-
sost for the
Proclaimer
Chryf. ibi.

Tearmes
so plain for
figuratiue
speeches.

And that Chrystostome himself did so vnderstand them, thys proueth E
that he in sondrie and manie places of his workes, treating of these woordes
of Chryst: *Thys is my bodie*: he neuer addeth this sense: *Thys is a figure of my bo-
die*: But euer leaueth them in the sense that they be spoken, and in some pla-
ce by expresse woordes, in some place by plain circumstance, he declareth
the verie presence of Chrystes bodie in the Sacrament. By expresse woor-
des, as wher he saith: *Qui dixit: Hoc est corpus meum, & rem simul cum verbo confe-
cit.* He that saied: *Thys is my bodie*: He with hys woorde made the
the thing also.

I wishe these fewe woordes of Chrystostom to be well marked, that they
neuer fall from memorie, but maie allwaies be reteined as a rule to vnder-
stand him in all places wher he speaketh of the Sacrament of Chrystes bo-
die and blood. For yf Chryst with hys woorde made the thing also that he
spake of, and the thing that he spake of was hys bodie, then with the spea-
king of hys woorde he made hys bodie. This then being trueth (as Chryso-
stome here teacheth) yt can not be denied, but that by expresse woordes he F
teacheth the presence of Chrystes verie bodie in the Sacrament.

And thus by Chrystostome ys clerely wiped awaie the hereticall figura-
tiue vnderstanding of these woordes of Chryst: *Thys is my bodie*. For the
Aduerfaries wolde haue yt so a figure as of a thing absent. But Chryst (as Chry-
stostome saith) made the thing together with the woorde. Wherefore as the woorde
was present: so was the thing present. Yf the thing be present, then the figu-
re of the Aduerfaries can not here be admitted.

Vpon the certentie of which presence, the same Chrystostome in the sa-
me homelie thus taught hys people. *Quando igitur sacerdotem corpus tibi prebere
videris, noli sacerdotis, sed Christi manum ad te porrigi arbitrari.* Therfore when thou
seest the preist geue thee the bodie, thinke not the hand of the preist, but
the hand of Chryst to be put furth to thee. And that the people shoulde
geue full creditte to this trueth, he vseth this perswasion in the same home-
lie: *Qui enim maius, id est, animam suam pro te posuit, quare dedignabitur suum tibi tra-
dere corpus? Audiamus igitur tam sacerdotes quam alij, quam magna, quam admirabilis
res nobis concessa est. Audiamus, oro, & perhorrescamus, carnes suas nobis tradidit, seipsum
immolatum nobis proposuit. Quam igitur satisfactionem offeremus, cum tali pabulo nutriti
peccemus? cum Agnum comedentes in lupos conuertamur? cum ouinis carnibus refecti, ut
leones rapiamus?* He that hath geuen a greater thing for thee, that ys to
saie, his life, why will he disdein to deliuer hys bodie to thee? Let
vs therfore heare, bothe preistes and other, howe great and wonderfull a
thing ys graunted vnto vs. Let vs heare (I praye yowe) and let vs feare. He
hath deliuered vnto vs hys flesh: himself offered hath he putte before vs. What satisfi-
faction then shall we offre, that being nourished with soch foode, doe sinne?
When eating the lambe, we are turned into wolues? when satisfied with the
pes flesh, we rauine as lions? Thus saith Chrystostom.

Note well this perswasion of his. Yf Chryst hath vouchesd saif to geue his life for
thee, will he not vouchesafe to geue his bodie? he hath geuen his life for thee, whiche ys a
great matter, will he not geue thee his bodie, whiche ys not so great a matter?
After that we haue considered this perswasion, let vs somewhat more depe-
lie weigh this place of Chrystostom, and we shall finde yt so euident in de-
claring the presence of Chrystes bodie in the Sacrament, that Sathan him-
self can not well open hys mouth against yt, moche lesse hys mynisters.
For if they will glose this place of Chrystostom, they must bestowe a great
nombre of figures vpon yt. For here be manie plain woordes and tear-
mes

A mes, as his bodie, his flesh a great and a woonderfull thinge, himself offred fetsfurth before vs: soche foode, the lambe, the flesh of the shepe, which do declare vnto vs the presence of Chrystes bodie. And therefore as ys saied, they must be darkened with manie figures and mystie gloses, yf they shall be peruerted to the Aduersaries corruption of the trueth. And trulie yt were woonderfull that Chrysostom preaching to the people wolde vse so manie plain tearmes, and leaue them as sownding in their owne signification, when in verie dede (as the Aduersaries saie, and wolde bear vs in hand) they doe all signifie figuratiuelie.

But let vs yet a litle deapelier consider the wholl place, and tearmes of the same. And first as touching the perswasion, let vs weigh the comparison that ys made in the same by this authour to declare the great loue, and mercie of Chryst towards vs, wherein he compareth the life of Chryste, which he gaue for vs, to his bodie which he geueth to vs. Nowe if the Aduersarie by the bodie, will vnderstand a figure of the bodie, howe vnmeet a comparison will he cause Chrysostom to make, as to compare a bare figure to the life of Chryst? Or who will thinke that Chrysostome wolde vse soche a great matter as the life of Chryst geuen for vs, to perswade vs to beleue so small a matter, as that Chryst geueth vs a peice of bread a figure of his bodie after the sense of the Sacramentarie? *Figures be no woonderfull things.* But that yt can not beare that sense, the woordes that folowe doe well prooue. For he saith, that the thing that ys geuen vnto vs, ys a great and a woonderfull thing. Yf yt be but a figure yt ys no great thing. For figures haue ben sin ce the beginning, and for the most parte not esteemed as great thinges in the respect that they were figures.

Yf the Aduersarie will saie that Chrysostom speaketh of the bodie of Chryst spirituallie receaued, which ys a great thing: Yet yt will not helpe him to wrest Chrysostom to him. For albeit the bodie of Chryst spirituallie receaued be a great thing: yet yt ys not proprely woonderfull. For that ys proprely woonderfull that ys not in vse, but rare, seldom, and almost not seen (as saith) saint Augustine. Nowe to receaue the bodie of Chryst spirituallie ys no rare matter, for yt hath ben in vse from the beginning of the worlde, yt was comon to the holie Fathers and Patriarches in the lawe of nature. Yt was in vse among the faithfull Iewes, and so among the faithfull Chryistians (though not among the false Chryistians) yt ys no straunge matter, and therefore not a woonderfull thing, though a greate thing. But to receaue Chrystes bodie bothe spirituallie and reallie, that ys both a great thing and a woonderfull thing, woonderfull I saie, for that yt was neuer in vse the bodie of Chryst reallie to be receaued before Chryst saied: *Take, eate, this ys my bodie*, at whiche time he did institute and ordein yt so to be receaued. Before Chryst did so by his woorde institute, the worlde neuer knewe this maner of receipt, yt was neuer in vse, neuer in practise. And therefore yt ys a woonderfull thing, not onelie for that yt exceedeth the compasse of reason, and passeth the reache of the senseis that a naturall bodie shoulde in soche maner be receaued, but also for that before Chrystes institucion yt was neuer in vse.

D But what needeth me to trauaill so moche in declaring this, when the authour himself openeth what the great and woonderfull thing ys that he speaketh of heare, saing in the same place: *Audiamus oro & perhorrescamus, carnes suas nobis tradidit, seipsum immolatum nobis proposuit*. Let vs heare, I beseeche yow, and let vs feare, *He hath deliuered to vs his flesh, himself offred*

hath he sett before vs. Thys ys the great thing that he spake of, this ys the woonderfull thing that ys geuen to vs, which he meneth of, the flesh of Chryste, Chryst himself sett before vs. Which thing that we shoulde well geue heed vnto, and perceaue the greatnesse and wonderfullnesse of yt, he preuenteth vs with hys aduertisement saing: *Let vs heare and feare*, whiche kinde of aduertisement needed not, if yt were but a peice of breade.

And note here that Chrysostome to the entent the thing might fullie be perceaued according to the trueth, and his mening in the same, he did not content himself onelie to saie that *Chryst hath deliuered vnto vs his flesh*: but he addeth, that *Chryst sett himself offred before vs*, wherbie are remoued all the figures and tropes, whiche the Aduersaries to the corruption of the trueth, wolde here haue putto. For yf Chrysostome had saied no more, But that Chryst hath geuen to vs his flesh, then wolde Sathan by his ministers hanged on one of his comon seales, as this woorde, *figuratiuelie*, or *spirituallie*, and so made yt to haue appeared, that yt ys his euidence. But the holie Gost, being a good schoolemaster, hath taught hys scholer Chrysostom so to frame his woordes, that if the enemie wolde go aboute to falsifie them by putting to, one of his comon seales, yet his falthead shoulde needes appeare. For when Chrysostome had saied, that Chryst had deliuered vnto vs hys flesh, he immediately added, as an exposition of those woordes, *himself hath he sett furth before vs*. By whiche woordes the matter ys made plain for yf Chryst himself be sett before vs, then ys the bare figure taken awaie and denied. Yf he be sett before vs, then ys he not onely spirituallie receaued. For spirituall receipt ys in vs, and not before vs. Chryst by the doctrine of the Aduersarie ys within vs, and not in the Sacrament before vs: but Chrysostom saith that he ys before vs, and speaketh of the being of Chryst in the Sacrament. Wherefore he himself ys in the Sacrament before vs, and so ys excluded the onely spirituall maner, whiche ys the other seale of the Aduersarie, and the reall presence ys proued whiche ys the doctrine catholique.

The farther certentie also of this matter ys added when he saith, *that we eate the lambe*, wherby he meneth the Lambe, that taketh awaie the finnes of the worlde, Iesus Chryst, that innocent Lambe figured by the olde Paschall lambe. Likewise saing, *that we eat the flesh of the shepe*, he meneth the flesh of Chryst, who ys he, *Qui tanquam ouis ad occisionem ducebatur, et tanquam agnus coram se tondeute obmutescibat, et non aperiebat os suum*, who as a shepe was ledde to be slain, and as a lambe before the sherer did holde his peace, and did not open his mouthe.

Finallie that in all this discourse he speaketh of the verie reall presence of Chrystes bodie in the Sacrament, and that we verilie and substanciallie receaue yt, and be nourished with yt, his last woordes doe inuincible prooue. In whiche mouing a question vpon the woordes before saied, he saith: *Quam satisfact.* etc. *what maner of amendes, or satisfaction shall we make to him, that being in sinne, doe receaue soche fooode? that being wolues doe eate the lambe? that being lions, doe rauine the flesh of the shepe?* Nowe certes yt ys both by the doctrine of the Catholique, and the Protestant, that the sinner eateth not the bodie of Chryst spirituallie, wherfore yt must needes be, that soche as being wolues and lions in wickednesse of life, and doe yet by the doctrine of Chrysostom eate the flesh of the lambe, and deuoure the flesh of the shepe, forasmoch (as ys saied) that they doe not eate the flesh of Chryst spirituallie, that they cate yt in the Sacrament reallie and substanciallie

Sathan's seales can not be hanged to Chrysostom's woordes.

Esay. 53.

Sinners receaue the bodie of Chryst in the Sacrament not spirituallie, but yet reallie.

A stanciallie, For this ys well knowne to the Aduersarie that the euell man can not receaue Chrystes bodie but in the Sacrament. But Chrysostom saith that the euell man receaueth the bodie of Chryst, Wherfor in the Sacrament.

Thus, if my iudgement fail me not, Chrysostom hath by expresse woordes taught vs the reall presence of Chryst in the Sacrament, Nowe we shall heare him teach the same by circumstance, but so plainlie and euidently that yt can not be against saied. The circumstance consisteth in the comparifon of the Paschall Lambe, and in the woordes of Chryste in the sixt of S. Iohn by whiche both he prooueth these woordes of Chryst: *This ys my bodie*: to be spoken in their propre sense, and to teach vs the reall presence of Chryst in the Sacrament. The woordes be these: *Præcipuam eorum solemnitatem dissoluit, & ad aliam mensam horrore plenam eos conuocat, dicens: Accipite, & comedite, Hoc est corpus meum. Quomodo igitur turbati non sunt hoc audientes? quia multa & magna de hoc antea audierant.* He dissolueth their cheif Solemnitie, and to an other table full of terriblenesse he calleth them, saing: *This ys my bodie*. Howe then were they not troobled hearing this? bicause he had spoken manie and great thinges of this before. Thus he.

In this saing two thinges breiflie noted, I passe to the next place. The first ys, that the other table wherunto Chryst did call his Apostles was full of terriblenesse or trembling, whiche sheweth that ther was in that table, aboue the table of the Paschall lambe, from the whiche they were called, some thing that was of soche maiestie, that yt was to be feared, whiche thing was not in the other table. In the other table was the Paschall lambe a liuelie figure of Chryst our Paschall lambe, and in yt Chryst was figuratiuely eaten. And although yt were their cheifest solemnitie: yet Chrysostom doth not call yt a fearfull table. Yf then in that soleme table ther was the figure of Chryst, and Chryst was ther figuratiuely eaten, and yet that table was not terrible or ful of horroure: then in the table of Chryst ys not onelie a figure of Chryst, and Chryst figuratiuelie eaten, but ther ys a great matter ther that maketh this table to be fearfull. What ys that? *Hoc est corpus meum. This ys my bodie*. For Chrysostom saith, that when Chryst called them to this table he saied: *This ys my bodie*. Yf these woordes *This ys my bodie*, did no more but cause the figure of Chrystes bodie to be in the table of Chryst, and so Chryste to be eaten in a figure as he was in the table of the Paschall Lambe, the this table had ben no more full of horroure then the other. But for so moche as by that sainge of Chryst, the table was full of horroure, yt argueth (as before yt ys alleaged oute of Chrysostome) that he so saing with the woorde made also the thing. so that as he spake the woorde presentlie, so the thing, that ys, his bodie was ther presentlie. For the saing of the woorde, and the making of the thing went iointlie togeather. Wherby then as yt doth plainly appeare that the bodie of Chryst was present in that table: so also dothe yt appeare that the bodie being made present at the saing of these woordes: *This ys my bodie*: that these woordes are to be taken and vnderstanded in their propose sense.

C The second note ys, that wher Chrysostome moueth a question, saing: how were not the Apostles troobled when they heard Chryst saie, Take, eate, *This ys my bodie*? He aunswereth that they were not troobled bycause they had heard him speake manie and great thinges of this thing before. Wher this ys to be noted that Chryst did not speake moche of this matter but onely in the sixt of saint Iohns Gospell. Nowe yt ys allready prooued that ther, Chryst spake

D The second note ys, that wher Chrysostome moueth a question, saing: how were not the Apostles troobled when they heard Chryst saie, Take, eate, *This ys my bodie*? He aunswereth that they were not troobled bycause they had heard him speake manie and great thinges of this thing before. Wher this ys to be noted that Chryst did not speake moche of this matter but onely in the sixt of saint Iohns Gospell. Nowe yt ys allready prooued that ther, Chryst spake

Reall presence announced of Chrysost. by circumstance

Chrys. homil. 83. in 16. Math.

Table of the old Paschall lambe not terrible as onelie bnt a figure the table of Chryst ys terrible ad therfor more then a figure.

ke of his flesh and his bloode. Then if he speaketh here of that, that he spake of ther, then he saing: *This ys my bodie, this ys my bloode*, speaketh here of his verie flesh and verie bloode. And so these woordes must be vnderstanded in their propre sense.

Cranmers argument against the Sacrament

Sacramentaries denie the vi. of S. Iohn to speake of the Sacrament that yt should appeare as a matter of no weight.

Cranmers spirit and Chrysostomes compared.

And here ys to be remembred that the authour of Cranmers booke growndeth an argument (as he supposeth, vpon a good grownde, but in verie dede yt ys vpo the fande) against the Sacrament, saing: that if Chryst had made his bodie in the Sacrament yt being so great a worke, so great a misterie, yt shoulde haue ben declared either by Chryst himself shewing the verie thing so to be, or by the Euangelistes in processe of the storie, or of the circumstance: But for somoche as the Gospell saith no more but breiflie without all preuiall disposition to the doing of the thinge, and without all circumstance, that *he tooke bread and gaue thanks and brake yt, and gaue yt to his Disciples, saing: Take, eate, This ys my bodie &c.* Therfor (saith he) ther ys no soche thing of beleife ther. for aboute other thinges to be beleued, either Chryst him self, or the Euangelistes doe stand in the declaracion, as in the matter of the incarnation and birth of Chryste, of his baptisme, of his passion and death, of his resurrection of his ascension and soche other. Wherfor (saith he) their ys no soche great worke of faith wrought in the Sacrament.

But see howe the spirit of erreure blinded this man, and whether he led him. Yf he had ben led by the same spirit that Chrysostom was led by, he shoulde haue seen that, that Chrysostom did see. Chrysostome (as ye haue hearde) saied, that Chryst had spoken manie and great thinges of this Sacrament before to the Apostles, and therfor nowe when Chryst went to the perfourmance of his promise made before, and in fewe woordes saied: *Take, eate, This ys my bodie*: Theie were mindefull of his promise made before, and of his great instruction geuen vnto them for their beleif in that behalf. so that being sufficientlie instructed, and therfor redilie prepared, when Chryst spake the worde, and commaunded them to eate his bodie, they were not troubled, for their faith was staied. So that Chrysostom coulde see manie and great thinges that Chryst had spoken of this matter: But this other man blinded with the great mist of heresie, coulde se nothing, wher Chrysostom sawe manie thinges, and great thinges.

Therfor yowe that be yet, or haue ben seduced, here by this great pillar of that sect be aduertised, that if he being a learned man, and yet the wicked spirit so blinded him that wher Chrysostome saied, that Chryst did speake manie and great thinges of this Sacrament, whiche yet this learned man coulde not see one of them, yowe that be learned see one of yowr best learned me blinded, and beware in time. But yowe that be vnlearned, of this moche more doe yowe beware. For yf the learned be deceaued by the Deuell and blinded, and led oute of the waie of trueth, moche more the vnlearned maie be deceaued and blinded, as was yowr first fownder in this our time, *Luther* by name, who saied that the sixt chapter of S. Iohn, was whollie to be set a part, as in whiche ther was no fillable that spake of the Sacrament. Yet Chrysost. saith Chryst spake manie and great thinges of the Sacrament. And in all the Gospell ther ys no place that speaketh of yt before the supper, but the sixt chapter of S. Iohn. Wherfor *Luther* gropeth also in the darke and can not see one fillable of S. Iohns sixt chapter speaking of the Sacrament, which speaketh moche of yt.

Whiche

- A** whiche thing also ys by expresse woordes testified of S. Augustine, who saith thus speaking of the supper of Chryst: *Ioannes de corpore & sanguine Domini hoc loco nihil dixit, sed plane alibi multo uerius de iis Dominum locutum esse testatur.* Iohn spake nothing in this place of the bodie and bloode of our Lorde; But in an other place he plainly testifieth that our lorde verie plentifullie spake of these thinges. Wher note breislie by the waie that S. Augustine saith not, that S. Iohn spake of the Sacrament of Chrystes bodie and bloode, but of the bodie and bloode of our Lorde by expresse and plain woordes, and therwith signifieth the same bodie and blood to be spoken of both in the sixt of S. Iohn, and in the other Euangelistes, wher they treacte of the last supper of Chryst. And thus ye haue perceaued the authour of that booke not onely blinded, but also directlie saing contrarie to Chrysostome in these two places jointly alleaged, and also to S. Augustine, And therfor once again I wish yow to be warned, that seing the sainges of your cheif masters be clean contrarie to the sainges of the cheif masters of Chrystes Church, beware of them, suspect them, flie farre from them. Ye haue good cause so to doe yf yowe consider the matter well.

*Aug. li. 3.
de Consen-
so Euang.
Chryst spa-
ke of his
bodie and
blood plen-
tifully in
the sixt of
S. Iohn.*

- B** And now to yowr farther instruction in this point, and to the more confutation of the aduersaie and declaracion of the trueth, I will craue yowr pacience to heare one other place of the same Chrysostom, wherin ye shall both more plainly perceauie both that the vi of Iohn, and also the woordes of the supper doe manifestlie speake of the bodie and bloode of Chryst in the Sacrament. Thus he writeth: *Hac de causa desiderio desiderauimus hoc Pascha uobiscum comedere, quo uos spirituales faciamus. Ipse quoque bibit ex eo, ne auditis uerbis illis dicerent: Quid igitur sanguinem bibimus, & carnem comedimus? ac ideo perturbarentur. Nam & quando prius de iis uerba fecit multi solummodo propter uerba scandalum passi sunt. Ne igitur tunc quoque id accideret, primus ipse hoc fecit, ut tranquillo animo ad communicationem mysteriorum induceret.* For this cause with desire haue I desired to eate this passeouer with yowe, by the whiche I maie make yowe spiritual. He also dranke of yt, lest when they had heard these woordes they shoulde saie, what therfor doe we drinke bloode, and eate flesh? And therfor they shoulde be troobled. for when he did first speake of these thinges also, manie alonlie for his woordes were offended. Lest therfor that also shoulde then happen, he himself first did this thing, that with quiett minde he might iuduce them to the partaking or comunicacion of the mysteries. Thus moche Chrysostome.

*Chrys. ho-
mil. 83. in
26. Math.*

- C** In whiche saing I will first note to yowe for the sixt of S. Iohn, that after I maie the more at large open his minde to yowe for the presence: That Chryst spake of his bodie and bloode in the sixt of S. Iohn, these woordes of this authour doe teach vs wher he saith: *Quando de iis prius uerba fecit, multi solummodo propter uerba scandalum passi sunt.* When he first spake of these thinges manie euen alonely for the woordes were offended. Wherby yowe maie perceauie that Chrysostome sheweth here that Chryst spake before of this mysterie of his bodie and bloode in that place, wher manie onelie were offended for the woordes. Wher that was yt ys clere to all men that can read the Gospell, that yt was ther, wher they saied, *Durus est est hic sermo, quis potest eum audire?* This ys an harde saing, who can abide yt? wher yt ys manifest that they were (according to Chrysostoms saing) offended onely for the woordes of Chryst, whiche made them to saie that yt was an hard saing. So that wher Chrysostom in the other sentence saied that Chryst had spoken great thinges of this mysterie, but opened not in what place, here by cir-

*Chryst spa-
ke of his bo-
die and
blood in
the Sacra-
ment Io. 6.*

Joan. 6.

cumstan

cumstance he sheweth the certen place.

This I thought good first to note, that being iointlie spoken of after the other, the first might be confirmed by this, in that that this openeth the place of the speaking of yt. And this by that manie somewhat be explained in that yt declareth, that Chryst spake ther manie and great things which in this place be not so farre reported.

*Two sayings of Chryso-
stom. confer-
red and
conciled.*

Ther seemeth betwixt these two places of Chrysostom to be a contradiction, the dissolucion of whiche shall bringfurth some good matter meit for this place. The contradiction ys this: in the first sentence saing: *Quomodo igitur turbati non sunt discipuli hoc audientes?* howe were the disciples not troubled hearing this? he geueth vs to vnderstand, that the Apostles were so staied and confirmed, that when Chryst spake to them comaunding them to eate his bodie, they were not, neither coulede be troubled. In this sentence he saith that Chryst did first drinke of his bloode lest they shoulde saie: *Wherfor then doe we drinke blood and eate flesh? and therfor shoulde be troubled.* Wherby contrariwise he semeth to insinuate that they were not perfect, but wolde haue ben troubled.

But these two sainges well weighed, ther shall be fownde no contradiction, but rather strong euident matter for the opening of the trueth nowe declared. Wherfor this ys to be noted, that in the first sentence Chrysostom spake of the faith of the Apostles as concerning this misterie. And as touching their faith they were not troubled at the straunge sownde of Chrystes woordes, who bid them take and eate his bodie and drinke his blode, who otherwise if they had not ben staied in faith, being fullie instructed, and fullie perswaded, they wolde haue ben troubled at the hearing of soche woordes, but they were resolued, and therfor wolde not depart and go backe from Chryste, as other disciples did, but when Chryst asked them: *will youe also go awaie?* They answered: *Domine ad quem ibimus? verba vite eterne habes.* Lorde to whom shall we go? Thowe hauest the woordes of euerlasting life.

The Apostles hearing Chrystes woordes: Take, eate, this ys my bodie were not troubled in faith,

They had taken a good tast in the woordes of Chryst, though they were repugnant to their naturall knowledge. Wherfor they subdewed their naturall knowledge to the heauenly and spirituall knowledge, and so perceaued euerlasting life in his woordes. Therefore hearing this newe and straunge voice, *Take, eate, This ys my bodie. Drinke, this ys my blood,* that yt was so in dede, as Chryst spake they beleued most certenlie. And therfor in faith they were not troubled. For if they had, they wolde haue vttered their doubt with a (*Quomodo*) howe, as they did that were troubled and saied: *Quomodo potest hic nobis dare carnem suam ad manducandum?* Howe can this felowe geue vs his flesh to eate? And as our men in these daies troubled likewise in faith doe shewe their doubt with a (*Quomodo*) with an howe, asking howe can Chryst be in the Sacrament? with manie soche like questions. But the Apostles were deliuered from this trouble. and therfor (saith Chrysostom) they were not troubled, that ys, they were not troubled in faith. That he meneth they were not troubled in faith, his woordes doe declare, when he asketh, *howe were not the Apostles troubled hearing these woordes?* So that their trouble shoulde be vpon the hearing of Chrystes woordes. But forasmoche as faith ys of hearing, and by hearing Chryst before they had conceaued faith, therfor faith by the hearing of these woordes, which before by hearing were beleued, was not nowe troubled. Whiche also this Chrysostome saith in his answer geuing a cause why they were not troubled. *Quia multa & magna de hoc ante discernerat.* Bicause he had spoken manie and great things of this before. so that

A that by the hearing of these manie and great thinges they were nowe quietted in faith.

In the seconde sentence wher he sheweth a thing to be doen by Chryst lest they shoulde be troobled, he doth not speake of their trooble in faith, but of their trooble that might haue happened in the executiō of their faith, that ys, in the receauing of that bodie and bloode whiche they beleued ther to be reallie present, and as verie flesh and verie bloode to be receaued.

The Apostles beleued the real presence of Chrystes bodie and blood in the Sacr.

B Wherfor yt ys to be noted that the Apostles beleued in the Sacrament to be not a bare figure, as of thing absent, but they beleued the verie bodie and bloode of Chryst really present. The prooffe of this by Chrysostom ys this: Yf they had beleued yt to be but a figure, and in very dede bread and wine, then in the receipt of yt they wolde not haue ben troobled. For vnto bread and wine they were accustomed as their vsuall foode. But forasmuch as they beleued yt to be the verie flesh and verie blood of Chryst, the receipt wher of being both straunge, and to oure nature lothsome, and speciallie the flesh and blood of a man (as Theophylact saith) therfor as they were not troobled in the beleuing: so that they shoulde not be trobled in the receauing of yt, Chryst, to induce them by his example, and to remoue the lothfomnesse of nature abhorring to eate the flesh of man, and to drinke his bloode, did drinke first, *vt tranquillo animo* (saith Chrysostom) *ad communicationem mysteriorū induceret*. That he might induce them with a quiet minde to receaue the misteries. Cōsider with yowr self, if they had beleued yt to be but bread, whie should thei not receaue yt with quiet mind? yf yt were wine why should they not drinke yt quietlie. And if they were soche thinges, what needed Chryst to drinke before them, to induce them, and to quiet them? Did they neuer eate bread before? Did they neuer drinke wine before?

Chryst to induce his Apost. without lothfomnesse to eat his flesh, and drinke his blood, did first eat and drinke thā himself.

Perchaunce the Aduersaries will saie that they neuer eate bread, and drinke wine in that sort before. For nowe they did eate bread, and drinke wine as the figures of Chrystes bodie and bloode. Ys this a sufficient cause to trooble them? Had they neuer before eaten any thing as the figure of Chryst? Had they not euen a litle before eaten the Paschall lambe, a verie liuely figure of Chryst? Had they not hearde, that Melchisedech did eate and drinke bread and wine in the figure of Chryste? Had they not heard that Manna was eaten, and the water of the rocke dronken in the figure of Chryst? Was this matter so straunge to them, that they shoulde be trobled? No, yt was not this, but yt was for the eating of the flesh, and drinking of the blood of Chryst, whiche for that that yt was neuer in vse before yt was very straunge to them, and for that yt was against nature yt was lothsome, and therfor they might verie well haue ben trobled. That this ys the cause Chrysostome by plain woordes declareth saing: *Chryst did drinke first of yt lest, when they had heard the woordes of Chryste, which were these: Eate, This ys my bodie. Drinke, This ys my bloode: they shoulde saie, what doe we eate flesh and drinke bloode? and therfor they shoulde be trobled.*

C Note that he saith, that the Apostles wolde haue saied, *whi doe we eat flesh and drinke bloode?* In the whiche woordes he doth plainlie expresse their faith that they beleued yt to be flesh and bloode. And bicause they did certenlie beleue yt to be flesh and bloode, and that they shoulde so haue receaued yt, yt might haue ben a cause to trooble them. Therfor Chrysostom addeth: *Ac ideo perturbarentur*. And therfor they shoulde be trobled. Therfor, that ys, bicause they shoulde eate the flesh, and drinke the blood of a man.

Trooble of the Apost. shoulde haue ben bicause they knewe they shoulde eate verie flesh.

For

For that ys the cause that Chrysostom doeth assigne, of their trouble.

That whiche foloweth also moche helpeth the declaracion of this matter, that when Chryst (*saieth Chrysostom*) did speake of these things before manie for the woordes alonelic were offeded. In that he saieth that they were offeded for the woordes alone, he geueth vs to vnderstand, that the Apostles shoulde not nowe haue be offeded so, but for the doing, that where Chryst before did speake of the geuing of his flesh, nowe he did both speake of yt, and geue yt in dede. And so in the receipt of yt in dede, they shoulde haue ben offeded. But (*saieth Chrysostom*) *that that might not happen, he dranke first*, that they animated, and comforted by his example, might with a quiett minde, neither thinking yt straunge neither lothsome, receaue the misteries, in the whiche (as a mistery requireth) was hidden a thinge not open to senseis, whiche was the bodie of Iesus Chryste. Nowe ye haue heard the minde of Chrysostom vpon the woordes of Chryst, and howe he vnderstandeth them yowe maie perceaue, and by the same also yowe maie knowe both howe he did beleue, and howe also the Apostles, who first tooke this mistery at Chrystes hand, did beleue.

*Sedulius in 11
prim. Cor.*

*A plain place
for M.
Inell.*

And nowe forasmuche as I haue taried long vpon Chrysostom (but not without profit to the reader, as I trust) I will with the more expedition breiflie, ouerpasse the breif saing of *Sedulius*, who at this time ys ioined to Chrysostom, as his yockefelow, to testifie the true vnderstanding of Chrystes woordes in the latin church, as Chrysostome hath doen in the greke church. Thus he saieth: *Accipite, hoc est corpus meum. quasi dixisset Paulus: Caute ne illud corpus indigne comedatis, dum corpus Christi est.* Take, this ys my bodie, as though Paule had saied, Beware that ye eate not that bodie unworthilie, forasmuche as yt ys the bodie of Chryste. Thus moche he.

Sedulius comended.

*The Proclamer must
subscribe to
the catholique
doctrin
of the
Church if
he will kepe
promesse.*

Who expownding the woordes of Chryst vttered by S. Paule to the Corinthians dothe by expresse woordes geue vs to vnderstande the in their propre sense, as speaking of the verie bodie, and of no figure or trope. For if they were so to be vnderstanded, this learned man taking vpon him the office of an expositoure, and so to expownde the woordes of Chryst, and the mening of S. Paule, in the alleaging of them, wolde haue taught nowe that theie are to be vnderstanded by a figure, as an expositour aught to doe. But forasmuche as he teacheth that they are vnderstanded of Chrystes bodie, as in opening S. Pauls minde yt doeth wel appeare, yt can not otherwise be but the woordes of Chryste are to be taken simplie, as teaching vs that Chryste and S. Paule spake of the very bodie and not of the bare figure of yt. This ma was both learned and auncient, not moche aboue foure hondreth years after Chryste who as by learning he was not voide of good knowledg: so by auncientie he was not voide of true faith. Wherefor we must nedes confesse, that this doctrine ys according to the true faith, and so consequentlie acknowledge that yt ys the true faith to beleue Chrystes verie bodie in the Sacrament.

Thus, Reader, thoue hauest heard these twoo noble men of Chrystes Parliament howe openinge to vs the enacted trueth of the vnderstanding of Chrystes woordes, bothe of them testifieng the presence of Chrystes bodie by the same woordes, and no one title of the Aduersaries figures and signes, and that so plainlie and euidentlie, that methinke the Proclamer shall doe me wronge if he subscribe not to this trueth, for somoche as he hath promised so to doe vpon the seight of anie one plain place in scripture, Councell or doctoure. Chrysostom, I am sure, ys so plain and with all so euident, and strong against the wicked assertion of the Proclamer, that he shall neuer be

able

A able with all his engins, and false shifts that he had to withstand his force. But yf hys mouthe will not for pride confesse the trueth, his conscience, I doubt not, accuseth him as confounded.

THE SIX AND FIFTETH CHAP. ABIDETH

in the exposition of the same wordes by Theophilus and Leo.



OW (gentle Reader) coming towards the ende of these famous and noble men of Chrystes higher house, of Parliament, I meen of soche as were within sixe hondreth years after Chryst, I trust thowe wilt not faine to proceade and see the ende. And to thy more ease, I also, as a man traouailing in iourneie and coming towards the ende, being desierouse of the same taketh courage to him, and maketh the more hast to atteign his desire: Euen so I nowe drawing to the ende, will be shorter then I haue ben, and so make hast that I maie obtaine

B that, that I desire.

And nowe of those fathers that remain *Theophilus* Archibishoppe of *Alexandria*, shall be the first that in our matter shall geue his testimonie. This man writing against *Origen*, for that he saied that the deuells shall be saued at the last, saith thus. *Consequens est, ut qui priora suscepit, suscipiat & quia sequuntur. Et qui pro Daemonibus Christum dixerit crucifigi, ad ipsos quoque dicendum suscipiat, Hoc est corpus meum, & accipite, Hic est sanguis meus. Si enim pro Daemonibus crucifigitur (ut nonnorum dogmatum assertor affirmat) quod erit priuilegium, aut qua ratio, ut soli homines corpori eius sanguinique communicent, & non Demones quoque pro quibus in passione sanguinem fuderit. Ut ys consequent, that he that receaueth the first thinges, shoulde also receaue those thinges that folowe. And he that doeth saie Chryst to be crucified for Deuells, alow also to be saied vnto the: *This ys my bodie, and Take, this ys my blood.* For yf Chryst shall be crucified also for Deuells, as the auoucher of newe doctrines doeth affirme, what shall be the priuilege, or what reason that onely men shoulde communicate the bodie and bloode of him, and not Deuells also for the whiche in his passion he did shedde his bloode? hitherto *Theoph.**

Origen his heresie.

Theop. Alexand. li. 2. pasch.

C Who improving the opinion of *Origen* before mencioned, saith that if the bodie of Chryst shoulde suffre for Deuells, and his blood shoulde be shedde for the, then vnto the he shoulde haue saied, as he hath to his Apostles, and all faithfull men: *Take, eate, This ys my bodie, Take and drinke, This ys my blood.* Whiche argumēt, as yt doth confute the errour of *Origen*, for that yt ys meit that all they that be partakers of the redemption purchaced by the bodie and blood of Chryst, should also be soche, as to who in time conuenient, yt might be saied: *Take eat, This ys my bodie. Take drinke, This ys my blood.* Whiche thing to Deuells ys not saied: so also yt doeth impugn the errour of our Aduersarie in that that no mencion being made of figures and tropes, the wordes of Chryst be left in their owne propre sense, teaching vs that we must take and eate, his verie bodie, and drinke his verie bloode.

Deuells be not redeemed by Chrystes passion, but if they might receaue him spirituallie they shoulde be partakers of his merittes.

D And that they doe so teache vs by the minde of this authour, the wordes that folowe in his second argumēt doo well prooue. For the better perceauing wherof, vnderstand first (as the trueth of the catholique faith ys) that Deuells be not redeemed by the passion of Chryst, neither be they, nor can be partakers of the vertue and benefitt of the same. Nowe to receaue Chryst spirituallie, ys to receaue the grace and fruct of this passion. When then in his second argument this authour saith that the Deuells be not

Nn par-

partakers of Chrystes bodie and bloode, as men be, he doeth not speake of the spirituall receipt, for then he shoulde make his argument of that thing, whiche he hath to impugne, whiche ys against all kinde of disputacion. Wherefore the receipt of Chrystes bodie being but in two maner of sortes, that ys either spirituall, or corporall: seing he doeth not meen of the spiritual maner, yt must nedes be vnderstanded of the corporall maner.

Deuells ca
not be par-
takers of
Chrystes bo-
die realle.

For the better vnderstanding of this, I will frame hys argument to yowr vnderstanding in this sorte, Soche as maie be partakers of Chrystes verie reall bodie, maie be partakers of Chrystes spirituall bodie: But onely men and not Deuells be partakers of Chrystes reall bodie (for vnto them and not to these yt ys saied: *Take eat, this ys my bodie, &c*) Wherefore men onely and not Deuells be partakers of Chrystes spirituall bodie, yf Deuells can not be partakers of Chrystes bodie spirituallie, then can they not be saued. Thus then ye maie perceaue that this authour vnderstandeth both these places of saint Mathew, and saint Paule, of the verie bodie of Chryste in the Sacrament, and not of the figure of yt.

Error of
Origen.
Theoph. li.
1. Pasch.

And that he did certenly so without all doubt, an other place of his in the first booke will make yt manifest, wher refuting one other erreure in Origen, saing that the holie Gost woorketh not in dumbe thinges: he saith thus. *Dicit Spiritum sanctum non operari in ea, quæ inanimata sunt, nec ad irrationabilia peruenire. Quod asserens non recogitat aquas in baptisate mysticas, aduentu Spiritus sancti consecrari, panemque Dominicum, quo saluatoris corpus ostenditur, & quem frangimus in sanctificationem nostri, & sacrum calicem, quæ in mensa collocantur, & utrique inanimata sunt, per inuocationem & aduentum Spiritus sancti sanctificari.* He saith that the holie

The bread
of the Sac-
ys consecra-
ted by the
coming of
the holie
Gost.

Gost neither cometh to vnreasonable thinges, nor woorketh in those thinges whiche be without life. Which when he saith he remembreth not the mysticall waters in baptisme by the coming of the holie Goste to be consecrated, and the bread of our Lord, in the whiche the bodie of our Sauour ys shewed, and whiche we breake to the sanctification of our selues: And the holie cuppe, whiche be sett vpon the table, and be withoute life, to be sanctified by inuocation, and the coming to of the holie Goste. Thus moche Theophil. Doe ye not see that the bread and wine be sanctified by the coming of the holie Gost, in the whiche by his worke ys shewed, when yt ys sanctified, the bodie of our Sauour? Doe ye not see also that this ys doen by inuocation? And what ys this inuocation but the woordes of consecracion spoken vpon the bread and wine, by the which, as Chrysostom, Eusebius Emif. Theophilact, and other doe saie, the bread and wine be consecrated, they be turned into the substance of the bodie and bloode of Chryst, so adfuerdly, that although yt semeth bread, yet in verie deed yt ys the flesh of Chryst.

Homil. 30.
de prod. In
de. Homil.
5. pasch.
Theop. in
6. Ioan.

The woordes of consecracion be of the Fathers diuersly named. Irenæus calleth them *uocationem Dei*, the calling of God. S. Basill and Theophilus call them: *inuocationis verba*: the woordes of inuocation or calling vpon. S. Cyrill calleth them and the Sacrament also, *Mysticam benedictionem*, the mysticall benediction, and so furth. Which all teache vs that by those woordes, and by the worke of the holie Gost, of the bread and wine be made the bodie and bloode of Chryst. *Vbi acceperint Christi verba* (saith S. Ambrose) *de pane fit corpus Christi*. When the woordes of Chryst haue comed to the bread, of the bread ys made the bodie of Chryst. Euen so this holie father Theophilus, no doubt, but as he vsed the same woordes aboute the matter of the Sacrament, as other holie fathers did: so did he profess and teache the same faith that

Iren. li. 4.
cont. here-
sies. Basill.
de spiritu
sancto. cap.
27. Cyrill.
in 15. Ioan.

Li. 4. de
fac. ca. 4

A that they did, whiche being oute of doubt, we maie affirme that this author by the woordes of Chryste teacheth the presence of Chrystes bodie, and so vnderstandeth them in their propre sense, withoute the Aduersaries figure.

This then being plain, let vs also heare the holie Father Leo Byshoppe of Rome, of whose holinesse, and woorthinesse, the generall Councell of Chalcedon, geueth notable testimonie. This holie man although he doth not make expresse mencion of the verie woordes of Chryste: yet he maketh relacion to them, and sheweth vs the meaning of them. Thus he saith: *Iesus consilij sui certus, & in opere paternae dispositionis intrepidus, vetus testamentum consummabat, & nouum Pascha condebat. Discumbentibus enim secum Discipulis ad edendam mysticam coenam, cum in Caipha atrio tractaretur, quomodo Christus posset occidi, ille corporis & sanguinis sui ordinans sacramentum, docebat, qualis Deo hostia debet offerri, nec ab hoc quidem mysterio traditore submoto.* Iesus being at a point with himself and readie to doe the worke of his Fathers disposition, he finished the olde Testament, and made a newe passouer. For he sitting downe with his Disciples to eate the mysticall supper, when they in the house of Caiphas were treating howe Chryst might be slain, he ordeineing the Sacrament of his bodie and bloode, taught what sacrifice shoulde be offred to God, Iudas the traitour not being remoued from this mysterie. Thus farre Leo.

Leo prim.
Serm. 7. de
passio. Do.

Chryste in
his supper
taught
what sacri-
fice shoulde
be offred to
God.

In this sentence, where this author saith that Chryst did ordein the Sacrament of his bodie and bloode, and taught what sacrifice shoulde be offred to God, he doeth vnderstand these woordes of Chryst (*This is my bodie, which shall be geuen for youe. And This is my blood, which shall be shed for the sinnes of manie*) literally, by whiche woordes he did both ordein the Sacrament of his bodie and blood, and declared also that the same hys bodie and blood should be offred for the sinnes of the worlde. But here the Aduersarie will saie, that this author saith not that Chryst by those woordes of his supper did make really present his bodie and blood, but did ordein a Sacrament of his bodie and bloode, whiche maner of speache maketh for him verie moch. Let the Aduersarie staie a litle, and he shall perceauce that this author maketh nothing for him. And first lett him consider that the learned of the catholique Church, and other also whiche be vnlearned, who doe professe acknowledge and beleue the verie reall and substanciall presence of Chrystes bodie and blood in the Sacrament, doe comonly call the same, somtime the Sacrament of Chrystes bodie and blood: somtime the Sacrament of the aul tar, whiche their maner of tearing or calling doth not empayr their faith, neither proue that they take yt for a Sacrament onelie. Euen so although this author call yt the Sacrament of Chrystes bodie and blood, yt proueth not that he meneth yt to be a sacrament onelie, as the Aduersarie doeth teache, but bothe a sacrament, and the thing yt self also, as yt ys in Tertullian before declared.

Obiectio of
this word.
Sacrament
of Chrystes
bodie and
blood.

Answer

And that this author ment not of the ordeinaunce of a bare Sacrament, but of the thing yt self also, hys saing in the same sermon written a litle before this last alleadged place, doeth fullie testifie. Thus he writeth: *Vt umbra cederent corpori, & cessarent imagines sub praesentia veritatis, antiqua obseruantia noua tollitur sacramento, hostia in hostiam transit, sanguinem sanguis excludit, & legalis festiuitas, dum mutatur, impletur.* That the shadowes shoulde geue place to the bodie, and the images should cease in the presence of the trueth, the olde obseruance ys taken awaie with a newe sacrament, one sacrifice passeth into an other,

Leo. ibid.

In Chrystes
supper sacri-
fice folo-
weth sacri-
fice, and
blood exclu-
deth blood.

Nn ii one

one bloode excludeth an other, and the legall solemnitie, when yt ys chaun E
ged, ys fulfilled. Thus Leo.

For the better vnderstanding of this saing of the authour, yr ys to be obserued that he doth compare the solemnitie of the olde iudaicall Passouer to the newe Passouer solemnely begonne by Chryst in his last supper. Whiche thing maie well be perceaued by the last woordes of the authour, wher he saith as the conclusion of all that he had before spoken: *Et legalis festiuitas, dum mutatur, impletur.* And the legall solemnitie, when yt ys chaunged, ys fulfilled. The legall solemnitie, was the feast of the Paschall lambe. This feast was chaunged and then fullfilled, when Chryst in stead of that lambe being the figure, made his solempne feast, and gaue his owne bodie and bloode, the bodie and blood of the right, and verie true lambe of God, that taketh awaie the sinnes of the worlde, of which matter more ys saied in the first booke. In the whiche feast (saith the authour) *that the shadowes shoulde geue place to the bodie, and the images shoulde ceasse in the presence of the trueth, the olde obseruance ys taken awaie with a newe sacrament.* Marke then, in the legall solemnitie was the shadowe: in Chrystes supper the bodie, in the legall solemnitie were the Images: in Chrystes feast was the presence of the trueth, that ys, the verie thing signified by the image, which ys the bodie and bloode of Chryst, not nowe in figure, but in verie deed.

In Chrystes
supper ys
the verie
bodie and
not the sha
dow.

See ye not nowe then what ys in Chrystes supper? Ys ther not the bodie of the shadowe, and not the onelic shadowe? Ys ther not the verie thing and not the image? Ys not the bodie of the shadowe and the verie thing of the image the bodie and bloode of Chryst? Then the verie bodie and bloode of Chryst be in hys supper. Thus maie ye perceauie what he ment, when he saied that Chryst did ordein the Sacrament of hys bodie and bloode, not a Sacrament voyde of hys bodie and bloode, but a Sacrament conteyning hys bodie and bloode.

Will ye see this again plainlie taught? This authour saith, *that the olde obseruance ys taken awaie with a newe Sacrament.* But what ys thys Sacrament? Yt ys a sacrament, that ys a sacrifice remouing and ending the sacrifice of the Paschall lambe, and others of that nature. Yt ys a Sacrament wherin ys bloode excluding the bloode of legall sacrifices. *Hostia in hostiam transit, sanguis sanguinem excludit,* one sacrifice passeth into an other sacrifice: one bloode excludeth an other bloode. The sacrifice of the olde lawe passeth into the sacrifice of Chrystes bodie and ther endeth, and the bloode of Chryst excludeth and putteth awaie the bloode of the sacrifice of the olde lawe, and so ys the sacrifice of that bloode ended.

Chryste in
his supper
did not in
stitute a
bare Sacra
ment onelic

Thus maie yowe perceauie, that when this authour saied, that Chryst ordeined the Sacrament of hys bodie and bloode, that he ment not onely the institution of a bare Sacrament, but also the consecracion of the bodie and bloode of Chryst lieng hidden vnder the formes of bread and wine in the same Sacrament. Whiche ordinance and consecracion was doen by the woordes of Chryst, when he saied: *Take, eate, This ys my bodie.* And *Take, drinke, this ys my bloode.* And so the woordes teache the verie presence of Chrystes bodie and blood in the Sacrament, and not a naked figure.

Yf thus moch satisfie not the reader forso moch as ys here saied of and vpō this authour, as I trust yt maie anie that ys not contencionse, yf he desire to see more of this authour, let him reparaie to the sixt of saint Iohn, and to the H

A to the beginning of this proceſſe vpon the woordes of the Supper, and he ſhall ſee more, wherefore remitting the reader to thoſe places, I ſtaie to ſaie anie more vpon this coople, but haſt me, according to my promeſſe to heare an other coople.

THE SEVEN AND FIFTETH CHAP. PRO-

ceedeth in the expoſition of the ſame woordes by ſainct Cyrill and ſainct Gregorie.



Hough yt be moche that ys allready ſaied vpon theſe fewe woordes of Chryſt, and maie well ſuffice to teache the truerth of this matter: yet that the arrogancie of the Proclamer maie be beaten down, and his vntrueth againſt gods truerth well perceaued, we ſhall yet bring in one or twoo cooples mo of the higher houſe of Chryſtes Parliament, and then deſcend to other of the lower houſe.

B Of the higher houſe ther yet remaineth holy Cyrill, whoſe faith in the Sacrament, although yt maie well be knowen to vs by hys manie and ſondrie ſentences both in the firſt booke, and in this vpo the vi. of S. Iohn alladged: yet that the faith of the catholique Church maie be diſcerned from errour and hereſie, with which titles ſome heretiques wold defame the ſame, we wil heare him teache vs the faith that ought to be had and geuen to the woordes of Chryſt, and howe we ſhall vnderſtand them, euen as he taught Caloſyrus, to whom he wrote vpon the woordes of Chryſt in this maner: *Non dubites, an hoc verum ſit, eo manifeſte dicente. Hoc eſt corpus meum: ſed potius ſuſcipe verbum ſaluatoris in fide. Cum enim ſit veritas, non mentitur.* Doubt not whether this be true or no, ſeing that he manifeſtly ſaith: *This ys my bodie*: But rather receaue the woord of our Sauour in faith. For he forasmoch as he ys tureth, he lieth not.

C Weigh theſe fewe woordes of S. Cyrill well (gentle Reader) and firſt that he willet Caloſyrus not to doubt whether this that Chriſt manifeſtly ſaied: *This ys my bodie*: be true or no. For in that he willed him and by him all chryſtians not to doubt, what ells willet he but that al errour, hereſie, opinion, wandering, wauering and colde faith ſhoulde be remoued, and firme, ſure, and faſt faith ſhoulde be geuen to the woordes of Chryſt: *This ys my bodie*, whiche woordes he ſaith be manifeſt. Yf they be manifeſt, then they haue no obſcure ſenſe: then they muſt be taken in the ſenſe that manifeſtly dieth open before vs. That ſenſe ys the gramaticall ſenſe. Then the figuratiue ſenſe ys taken awaie. For that ſenſe, as the woordes be nowe ſpoken, ys not manifeſt, but obſcure. Then alſo muſt the Proclamer ſubſcribe: For by the iudgemente of S. Cyrill the woordes of Chryſt be manifeſt. Yf they be manifeſt, as vndoubtedly they be, then ther ys one ſcripture that manifeſtly teacheth the preſence of Chryſtes bodie.

D Again ſainct Cyrill ſaith, that forasmoch as Chryſt ys the truerth, he lieth not: but he taking the bread and wine, ſaied: *This ys my bodie*. Therefore he being the truerth and lieng not, the thinges were as he ſaied, then were they his bodie and bloode. For ſo ſaied he that they were. Yf the bread and wine, he ſaig, *This ys my bodie. This ys my bloode*: were not made by his almighty power and woorde the bodie and blood of Chryſt (theſe woordes being ſpoken by demõſtraciõ of certain ſingular things in nature without anie circũſtance to declare anie other ſenſe vpo theſe woordes, then in the firſt hearing they ſounde to haue) Yf, I ſaie, theſe creatures

Cirill ad
Caloſyrin.
Chryſtes
woordes
manifeſt
and with-
out doubt.

S. Cyrill
ſheweth
the Pro-
clamer
plain woordes.

remain still in their nature and substances, and be but figures of Chrystes bodie and blood, then I saie, that Chrystes woordes were not true. For he saied that they were his bodie and bloode. And by the opinion of the Aduersarie, they be not so, but bread and wine figures of Chrystes bodie and blood.

The Pro-
clamer to
disgrace
our faith
plaieth
with indini-
dū vagum.

People are
simple to
be taught
not with
Quidditi-
es.

Cyrrillus
ibidem.

Chryst tur-
neth the
bread into
his owne
verie flesh.

Forasmuche as my cheef pourpose ys to helpe and staie them in their faith that be vnlearned, to whome quiddities in learning be rather trouble-
fom then pleasaunt or profitable, I haue determined not to dispute with the Proclamer in anie quidditie, or ells I wolde somewhat haue saied to him, for that yt liketh him to dallie, and to aske where we finde that this woord (*hoc*) in english (*this*) pointeth not the bread, but *indivium vagum*. For if yt shall be his phantasie to disgrace the trueth before the comon people by plaining with some quidditie, that they can not vnderstand, he maie so soen disgrace our faith in the holie and blessed Trinitie. For if he lyst so to plaie, he might moue matter of the distinction and relacon of the persons, and by soche toying bring the people to stagger in their faith in the blessed Trinitie, as by this mockerie of the demonstracion, he wolde make them fall from their faith of the blessed Sacrament. Yt were conuenient that as the people should be taught simple, to beleue in God the Father, God the Sonne, and God the holie Gost, and not to be troubled with the learned quiddities of the generacion of the Sonne, of the spiracion as touching the holie Goste, of the procesion of the same from the Father and the Sonne, and with the distinction and relacon of the persons, so shoulde they be taught simple to beleue as the scripturs doe teache, and the holie fathers doe declare and expownde the same, that the bodie and bloode of our Sauour Chryst, euen full Chryst, God and man, after the consecracion, which (as before ys declared) ys doen by the secrett power of God, by the worke of the holy Goste at the pronounciation of Chrystes woordes by his sufficient mynister, ys verilie, reallie, substanciallie, and naturally present in the Sacrament, and not to be troubled with demonstracions with accidentes, with substances, with placing of that bodie circumscripuielie, definitiuelie, by the maner of substance, or by the maner of quantitie. For these matters are for learned men to dispute, not for good Chrystian vnlearned people to call in question of beleue. In the schooles yt had ben a meit matter to dispute: in the pulpitie yt was no matter to teache to edifie. But yt liked him to talke of soche quiddities, bicause by their obscuritie and darkenesse, they being vnpleasaunt vnto the people shoulde the more myslike them, and by that means haue the redier waie to deface the catholique faith, and to sett vppe his heresie. But I minding for that litle that in me ys, to maintein that holie faith of Chryst my Sauour that ys taught in his catholique Church, I will leaue these quiddities, and simple treat of the thing, that we haue in hande. And therefore nowe returning to Cyrill, from whom I haue a litle digressed, I saie with him, that Chryst being trueth, and saing: *This ys my bodie*, yt must nedes be as he saied, and so simple we must beleue the bodie and blood of Chryst, according to his woorde to be present in the Sacrament.

Whiche thing, as he saied here that Chryst manifestlie saied: *This ys my bodie*: So he manifestlie in the same epistle after a fewe lines, doth open and declare to be true, wher he thus writeth: *Ne horremus carnē et sanguinē appositā sacris altaribus, cōdescendēs Deus nostris fragilitatibus, insit ut oblati vni vīta, cōuertēs ea in veritatē propria carnis, ut corpus vītae quasi quoddā semē vītificatiū inueniatur in nobis*. That we shoulde not loath flesh and bloode sett vpon the holie aultars, God con-

con-

A condescending to our fragilities hath powred into the thinges offred the power of life *conuerting or turning them into his verie owne flesh*, that the bodie of life maie be fownde in vs, as a certain quickning seede.

For that I haue vpon this place of Cyrill saied something allreadie, I will nowe no more but note vnto yowe, howe manifestlie, howe apertlie, and howe plainlie he teacheth vs not onely that the bodie of Chryst ys in the Sacrament: but also the meanes howe yt ys ther, which ys that God turneth the bread sett vpon the holie aularris into his verie flesh. After this he rendreth to vs two causes of the goodnesse of God towarde vs, and shewed in this Sacrament. the one ys, that though yt be flesh in dede: yet (as Euthymius, and Theophilact also doe saie) God considering or condescending to our infirmities, maketh yt not to appeare vnto vs that that yt ys in dede, but yt appeareth still to vs as yt was before, as bread and wine. The other cause whie we receaue the verie flesh of Chryst (though not in the forme of flesh) ys, saith Cyrill, that the bodie of Chryst, whiche in an other place he calleth the bodie of life, might be in our bodies, as the seede of life, to communicate life vnto vs, and so make vs by vertue therof, to liue euerlastingly.

Two causes whie the substance in the Sacrament being flesh appeareth not.

B Nowe if the Sacrament were but a figure, and not the bodie of Chryst, as the Aduersarie saith, howe coulde Cyrills saing be true, that God turneth the offred thinges into his flesh? Again if in the Sacrament we receaue not the bodie of Chryste, howe then standeth Cyrills sainge, that the bodie of Chryst, to the intent yt maie be the seed of life ys fownde in vs? Yt maie then well be perceaued, that the doctrine of the Aduersarie teaching that Chrystes bodie and bloode be not in the Sacrament, ys pestilent, pernicious and vntrue, not onely in that yt ys repugnant to the doctrine of this holie Father, and others before alleadged, but also to the verie woorde of Chryst, who plainlie saith: *This ys my bodie*, and the Aduersarie saith, *yt ys not his bodie*. But a figure of his bodie.

The flesh of Chryst receaued in the Sacrament ys the seed of euerlasting life.

But yt ys time that we heare S. Grogorie whom we haue appoynted to ioine with S. Cyrill, to declare what was the faith of the latin church in his daies. Thus he writeth: *Debemus itaque praesens seculum, vel quia iam conspicimus de fluxisse, tota mente contemnere, quotidiana Deo lacrimarum sacrificia, quotidianas carnis et sanguinis eius hostias immolare. Hec namque singulariter victima ab eterno interitu animam saluat, quae illam nobis mortem Vnigeniti per mysterium reparat. Qui licet resurgens ex mortuis iam non moritur, et mors ei ultra non dominabitur: tamen in seipso immortaliter, atque incorruptibiliter viuens, pro nobis iterum in hoc mysterio sacrae oblationis immolatur. Eius quippe ibi corpus sumitur, eius caro in populi salutem partitur, eius sanguis non iam in manus infidelium, sed in ora fidelium funditur. Hinc ergo pensamus, quale sit pro nobis hoc sacrificium, quod pro absolutione nostra passionem Vnigeniti filii sui imitatur. Quis enim fidelium habere dubium possit in ipsa immolationis hora ad sacerdotis vocem celos aperiri? in illo Iesu Christi mysterio Angelorum Choros adesse? summis ima sociari: terrena caelestibus iungi? unum quoque ex visibilibus, et invisibilibus fieri? We aught therfor, forasmoeche as we see this present worlde to haue comed to nothing, with all owre minde to contemne yt, and to offre vnto God the dailie sacrifices of teares, the dailie sacrifices of his flesh, and bloode. This singular sacrifice saueh the soule from euerlasting destruction, whiche reneweth vnto vs by misterie the death of the onelie begotten Sonne.*

Grog. li. 4 dialog. ca. 58.

Dailie sacrifice of Chrystes bodie and bloode ys to be offered.

D Who although rising from death, dieth no more, and death shall neuer more haue lord shippe ouer him: yet in himself liuing immortallie, and in corruptible, he ys offred again in this misterie of the holie oblation for vs. *Ther trulie his bodie ys receaued, his flesh to the health of the people ys geuen abroede: his*

bloode ys nowe shedde, not into the handes of the vnfaithfull: but into the mouthes of the faithfull. By this the let vs weigh what maner of sacrifice this ys for vs, whiche for our deliuerance dothe allwais folowe the passion of the onely begotten Sonne. What faithfull man can doubt in the time of that sacrificing, at the woordes of the preist, the heauens to be opened, in that misterie of Iesus Chryste? companies of Angells to be present? vnto high things lowe things to be cooped? to heauenlie things earthlie things to be ioined? one thing also of inuisible and visiblie things to be made? Thus moche S. Gregorie.

Yt maie perchaunce be saied, that though this place of S. Gregorie doeth moche prouue the verie presence of Chrystes bodie in the Sacrament, yet yt teacheth not the vnderstanding of Chrystes woordes: *This ys my body*: whiche ys the matter that I nowe take in hande to declare, Trueth yt ys, that the woordes of Chryst be not here recited by expresse woordes, but they are heare vnderstanded and the true vnderstanding of them ys also here sett furth. for the vnderstanding wherof I first note vnto yowe this sentence of Gregories authoritie: *What faithfull man (saith he) can doubt in that time of immolation at the voice of the preist the heauens to be opened &c.* what voice of the preist yt ys at whiche the heauens be opened, the companies of angells be present: high things are cooped to lowe things: but that voice of the woordes of Chryst spoken by the preist, in the person of Chryst: *This ys my bodie, This ys my blood*: For vnto that time (saith S. Ambrose) the preist vseth his owne woordes, but then he vseth not his owne woordes but the woordes of Chryst. at the whiche voice all these wonderfull things are doen. S. Gregorie then by this voice of the preist vnderstandeth these woordes of Chryst vttered by the preist. The true vnderstanding of whiche woordes he teacheth when he saith: that at the speaking and pronounciation of them, vnto high things, lowe things are cooped: vnto heauenly things, earthlie things are ioined. What be these high things and heauenly things cooped and ioined to lowe things and earthlie things, but the heauenly and gloriouse hodie and bloode of our Sauour Chryst? whiche by his diuine power turning the substances of bread and wine into the substance of the same his bodie and bloode and being in the Sacrament vnder the earthlie formes of bread and wine, he being high and heauenly ys ioined and cooped to lowe and earthlie things.

The heauenlie bodie of Chryst ys ioined to the earthlie formes of bread and wine at the pronounci-
ing of the woordes of Chryst

Irenaus li.
4. ca. 34.

Amb. ora.
prepar. ad
Missam.

Heauenlie
and earthlie
things
of the Sacrament
discussed
what they
be, by confes-
sion of the ad-
uersary.
doctrines,

After this maner the holie martir Irenaus did sett furth the holie Sacrament for he saith: *Qui est a terra panis precipiens vocationem Dei iam non communis panis est, sed Eucharistia, ex duabus constans rebus, terrena, & caelesti.* The bread, whiche ys of the earth, receauing the vocation of God (that ys the woordes of consecration) ys nowe not common bread, but (Eucharistia) a good grace of God being compact of two things, earthlie and heauenlie. S. Ambrose also hath euen the same woordes, that S. Gregorie hath, saing: *vbi summa imis inungitur.* Where high things be ioined to lowe things.

Yt shall moche helpe the setting furth of the trueth, if we maie, conferring with the doctrine of the aduersaries, discusse what ys this heauenlie or high thinge that ys ioined in the Sacrament, with the earthlie thinge, And here we must according to the doctrine of Irenaus, first confesse and agree, that these twoo things, of the whiche the Sacrament ys made, are twoo permanent things, twoo things standing and abiding.

Nowe the aduersaries doctrine seeking by all means to displace and remove Chryst from the Sacrament feigneth manie things to be the heauenlie

parte

A parte of the Sacrament, which in dede will not stand with the doctrine of *Irenaeus*. In some place yt saith that the grace of God which cometh to the receauers of the Sacrament, ys the heauenly parte of the Sacrament. This can not stand as part, for grace ys the effect of the Sacrament, and not the parte. And grace therfor must be and ys in the receauer and not in the Sacrament, as a part therof. For if grace were in the Sacrament as a part of the Sacrament, then either vnwoorthie men receauing the Sacramēt, receauē grace also, (which ys not to be saied) or ells yt must be saied, that forasmoche as they receauē not grace, they receauē no Sacrament: for a thing ys receaued when yt ys whollie receaued. And thus shall they be vncerten when the Sacrament ys ministred.

Grace ys not one of the partes of the Sacrament, but the effecte.

Offome yt maie be saied that bicause the Sacrament ys called the bread of thanks geuing, that thanks to God ys the heauenly parte of the Sacrament. This also can not be. For this ys well knownen to all men that haue but reason, that thanks geuing ys either in him that geueth them, or in him that receaueth them, and not in the bread, for yt neither geueth nōr receaueth thanks.

Thanks geuing ys not the heauenly parte of the Sacrament.

B Yf they saie, bicause, *S. August.* saith, *Accedit verbum ad elementum, et fit Sacramentum*, that ys, the woorde cometh to the element, and yt ys made a Sacrament: that therfore the woorde ys the heauenly part of the Sacrament. That also can not be saied of the Sacrament allreadie consecrated. for the woorde ys rather the cause of the Sacrament, then the part, bicause the woorde ys not a permanent thing, but these partes of the Sacrament must be twoo permanent or constant thinges as *Irenaeus* saith,

The woorde ys not that one part of the Sacrament.

Yf they will flee to this shifte and saie, that though the woorde be not a permanent thing: yet the sanctification that ys doen in the bread by the woorde remaineth, and that ys the heauenly part of the Sacrament. This also euen by their owne learning can not stande. For *Oecolampadius* and *Cranmer*, and all the rable of that Sect teache constantlie that dumbe thinges be not partakers of sanctification.

Sanctification of the creature can not be the heauenly part of the Sacrament, by the doctrine of the aduer.

C Nowe what ells they can feign to maintein their euell matter I can not deuise. but of these no one will serue. Wherfor leauing them, we will heare what the catholique faith teacheth to be the heauenly part of the Sacramēt whiche thing we maie easilie doe, traouailing no farder then to *S. Gregorie* whom we haue nowē in hande. For we haue heard him saie that *Iesus Chryst* liuing in himself immortalie, and incorruptible, ys offered for vs in the holie mysterie, wher his bodie ys receaued, wher his flesh ys geuen abroad to the people, wher the bloode ys not shedde vpon the hādes of the vnfaithfull, but into the mouthes of the faithfull. Here maie yowe see the heauenly parte of the Sacrament what yt ys. Yt ys verie bodie and bloode of Chryst that ys geuen in the holie mysterie to the people yt ys the high thing cooped to lowe thinges: yt ys the heauenlic thing ioined to earthlie thinges: yrys that one inuisible thing that ys made one with visiblie thinges.

The heauenly part of the blessed Sacrament what ys ys

And here note that this place of *S. Gregorie* can not be wrested to the onely spirituall receauing of Chrystes bodie, but yt must be vnderstande of the corporall receipt. For he saith, that the blood of Chryst in the Sacramen ys powred into the mouthes of the faithfull, whiche maner of receipt ys corporall, euen the receipt of Chrystes verie reall and substanciall bloode. The other receipt ys onely in the soule, and can not be receaued of the bodie. Wherfor we maie conclude that he speaketh here of the corporall receipt of Chrystes bloode, whiche thing also ys confirmed by that he accompreth

Corporall receauing of the bodie and blood of Chryste auouched by S. Greg.

comptethall one bloode that was shed vpon the handes of the vnfaithfull, and into the mouthes of the faithfull. That, that was shed vpon the handes of the vnfaithfull Iewes in the passion of Chryst, was Chrystes verie reall and substanciall bloode, wherfor that, that ys receaued by the mouthes of the faithfull, ys Chrystes verie substanciall bloode. Thus by S. Gregorie we are taught that Chrystes verie bodie and bloode, be verilie in the Sacrament, whiche so being the catholique doctrine ys, that Chrystes bodie and bloode be the heauenly parte of the Sacrament.

But of both partes distinctlie sainct Bernarde, whom onely at this time I will produce, dothe verie learnedly speake, treating of the Sacrament in this maner *Quemadmodum species ibi videntur, quorum res, vel substantia ibi esse non creduntur: sic res veraciter, & substantiabiter creditur, cuius species non cernitur. videntur enim species panis & vini, & substantia panis & vini non creditur. Creditur autem substantia corporis, & sanguinis Christi, & amen species non cernitur.* As the formes be ther seen whose thinges or substances be not beleued, ther to be: so a thing ys verilie and substanciallie beleued, whose forme ys not seen. For the forme of bread and wine ys seen, and the substance of bread and wine ys not beleued: the substance of the bodie and bloode of Chryst ys beleued, and yet the forme ys not seen. Again in the same sermon he writeth thus: *Quod autem videmus species est panis & vini, quod autem sub specie illa credimus, verum corpus est, & verus Christi sanguis. quod pendit in cruce, & qui fluxit de latere.* That that we see ys the forme of bread and wine: but that we beleue vnder the forme ys the verie bodie and verie bloode of Chryst, that did hang vpon the crosse and that flowed oute of his side. Thus he,

Forme of bread seen, the substance not beleued, substance of Chrysts bodie beleued, the forme not seen.

Nowe ye haue seen the twoo partes of the Sacrament so plainly expressed, as nothing can be desired more plain. In the Sacrament (saith S. Bernarde) be the formes of bread and wine, and the substance of the bodie and bloode. These twoo thinges be the twoo partes of the Sacrament. The bodie and bloode of Chryst be the heauenly parte: the formes of bread and wine be the earthlie part. The bodie and bloode of Chryst be the high thinges the formes of bread and wine be the lowe thinges. These heauenlie and high thinges of Chrystes bodie and bloode, and the lowe and earthlie thinges of the formes of bread and wine ioined together make the Sacrament according to the sainges of the holie martir *Irenaeus*, of S. Ambrose, and S. Gregorie.

And nowe supposing that the mindes of these two noble men of Chrystes Parliament house, I meen S. Cyrill and S. Gregorie, be fullie opened, and declared as touching the vnderstanding of the woordes of Chrystes supper, whiche in all pointes agreeth with the rest, I will leaue them, and call in the last coople of this companie of the higher house.

THE EIGHT AND FIFTETH CHAP. ENDETH

the exposition among the eldest Fathers by Euthymius, and Isidorus.



Hough yt hath ben a painfull worke for me to gather so manie authours of the eldest Fathers of Chrystes Church, vpon this one text of Chryst: yet yt comforteth me and recliueth me of my paines to see and beholde the mercie and goodnesse of God towards his Church, who by his foreknowledge foreseeing that the children of *Ismaell* wolde persecute, and vex the children

ren

A ren of *Sara* and *Isaac*, did in time of peace prouide weapons, and in time of plentie laied vppē store, that the children of *Sara* the children of the Church might haue plentie of weapons, and prouision to withstande the aduersaries and defende their mother.

In the time of peace as concerning the matter of the holy Sacrament, when no cōtrouerſie was moued vppō yt, his holie Spiritt directed the penes of a nombre of holie men then to write that, that nowe (as ye haue perceaued and yet more shall) defendeth the holie faith of Chryſt and his spouse the Church. of the which ther yet remaineth one named *Euthymius*, a famous man in the Greke Church, who as he ys auncient, learned and holie: so ys his weapon verie sharpe against the Aduersarie, yt will in dede perce the false patched coate of Chryſtes enemie in this matter of the Sacrament Thus he writeth: *Sicut vetus testamentum hostias & sanguinem habebat: ita*

*Euthym. in
26. Math.*

sanct & nouum, corpus videlicet et sanguine Domini. Non dixit autem: Hec sunt signa corporis mei, & sanguinis mei: sed, Hec sunt corpus meum, & sanguis meus. Oportet ergo non ad naturam eorum que proponuntur respicere, sed ad virtutem eorum. Quemadmodum enim supernaturaliter assumptam carnem deificauit (si ita loqui liceat) ita & hec ineffabiliter transmutat in ipsum vinificum corpus suum, & in gratiam ipsorum. Habent autem similitudinem quandam, panis ad corpus, & vinum ad sanguinem. Nam & panis & corpus terrea sunt: vinum autem & sanguis aerea sunt & calida. Et quemadmodum panis confortat: ita & Christi corpus hoc facit, ac magis etiam, corpus & animam sanctificat. Et sicut vinum letificat: ita & sanguis Christi hoc facit, & in super presidium efficitur. As the olde testament had sacrifices and blood: so trulie hath the newe testament also, that ys, the bodie and bloode of our Lorde. He did not saie: *These be signes of my bodie and bloode, but these thinges be my bodie and bloode.* We must therfor not looke to the nature of those thinges that be sett furth but to the verue of them. Foras he did supernaturallie deifie (if a man maie so speake) the flesh that he tooke vpon him: Euen so doeth he vnspeakeable transmute these thinges into the same his quickning bodie, and into his owne precious bloode, and into the grace of them. The bread hath a certain similitude to the bodie, and the wine to the bloode. For bothe the bread and the bodie be of the earth. But the wine and bloode be of the aier and horte. And as bread doeth comfort: so doeth the bodie of Chryſt also, and moreouer also yt doeth sanctifie both bodie and soule. And as wine doeth make gladd: so doeth the blood of Chryſt also, and aboute that yt ys made a defence. Thus farre *Euthym.*

*Plain say-
ges for the
Proclamer*

I will not nowe trouble yowe with manie notes here; the authour ys so plain of himself that he needeth not to be noted. And yet euery sentence ys woorthie to be noted. But for that that ys to the pourpose of our processe here, namelie for the hauing of the true vnderstanding of Chryſtes woordes I can not passe, but wish thee (good reader) if thoue hauest noted yt, yet to turne backe and note yt again, that the wicked exposition of the Aduersarie ys by expresse and direct woordes denied and reiected. So sounnd and good ys that doctrine that an holie father writing aboute a thousande yeares past by the computacion of some doeth flatlie denie yt. The Aduersarie conſoundeth the text of Chryſte, and saith *this ys a figure of my bodie*: This learned Father expowndereth the woordes of Chryſt, and saith: *Chryſt saith not these be*

*Figurative
glose of the
Sacramen-
taries flat-
lie denied.*

signes of my bodie and bloode, but these be my bodie and bloode. And to remoue all cauills he doeth immediatelie shewe howe these thinges become his bodie and blood. As Chryſte (saith this authour) did supernaturallie deifie the flesh that he tooke vpon him: euen so vnspeakeable doeth he transmute these thinges

ges

ges into his owne verie bodie, and into his owne verie precieuse boode.

E

*Enthymius
with a
plain nega-
tive deni-
eth the
proclamers
affirmati-
on.*

mercifull God what ys the maliciouse blindnesse of these men, that see their doctrin confuted a thousand years ago, and yet arrogantlie persist in yt, and to the encrease of their damnacion, laboure to drawe manie foules with them to withstande so manifest a trueth. Yf the Proclamer will not saie that this ys a plain sentence, whiche by a plain negatiue denieth his affirmatiue, and teacheth that the sacrament ys not a signe or a figure of Chrystes bodie, but the bodie yt self, wher the Aduersarie saith yt ys a figure and not the bodie: I can not but saie that his seight faileth him, being corrupted with a verie euell humoure, so that he can not iudge betwixt rough and plain, crooked and streight.

And here again consider that this holy father *Enthymius* writeth these wordes vpon the woordes of Chryst, expownding them to geue vs the true mening, sense and vnderstanding of them. Wherfor we maie verie well conclude, that the woordes of Chryst are to be vnderstanded withoute figure or trope, accordinglie as this learned auncient hath taught.

F

Perchaunce the Proclamer will saie that although this authour denieth a figure in Chrystes woordes: yet he doeth not as by him ys requested in his proclamacion, saie plainlie by expresse woordes that Chrystes naturall bodie ys in the Sacrament. To see the vanitie of this shift, let vs seache howe manie thinges be called Chrystes bodie, and by applicacion we shall perceaue, that yt can not otherwise be but that this authour speaketh of the naturall bodie of Chryst.

*Four things
called
the bodie
of Chryst.*

- 1.
- 2.
- 3.
- 4.

There be foure thinges that be called the bodie of Chryste: The figure, the Church, the meritt, fruit, or vertue of his passion, and his bodie naturall. The figure ys called the bodie of Chryst. For *S. Augustine* saith: that figures oftentimes haue the names of the thinges of the whiche they are figures. This maner of bodie ys not here to be vnderstanded, for yt ys by expresse woordes denied, of this authour. Yt ys not the Church, which *S. Paule* calleth the bodie of Chryst. For to all men yt ys euident, that the Sacrament ys not the Church, other wise then bicause the Sacrament ys a figure of the Church. Yt ys not the spirituall bodie of Chryst, I meen the meritt, vertue, and grace of Chrystes passion. For the bread and wine can not be transmutated into yt, as the Aduersarie him self doth graunt. Yt remaineth then that yt must nedes be spoken of the naturall bodie of Chryst. And wher of necessitie one thing must be vnderstanded, and none other can ther be vnderstanded, that place must nedes be called plain.

G

*Plain tear-
mes for
proof of re-
all presence.*

To be short, wher a thing ys spoken of and if yt can not be applied to the figure of the thing, yt must nedes be applied to the thing yt self, speciallie when the circumstance shall also fully prooue the same, as here yt doeth. For the transmutacion of the bread and wine into the thing, and these terms: *his owne verie bodie, and his owne verie bloode*, with the comparisons of the proprietie of the breade and wine to the proprietie of the bodie and bloode of Chryst, maketh the matter so plain, that yt can not be but confessed so to be but as a man in a bright Sunne shining daie will maliciousslie saie that the Sunne shineth nott.

*Isidore com-
mended.*

But what doe I stande so long vpon so clere a place? Yt ys time that the other that shall declare the faith of the latin Church be produced, who shall be *Isidore*. This *Isidore*, although he be not with in six hondreth yeares of Chryst: yet he ys verie neare, For he liued the yeare of our Lorde 626, I haue yet produced him to make vppon the coople with *Enthymius*, both that he

H

ys

A ys the eldest of the latin Church of them that remain, and treat of the wordes of Chryst, and also that he ys one that liued before anie controuersie was risen in the matter of the holie Sacrament. Wherefore I might produce him as a sufficient and a meet wittnesse in this matter. this ys his testimonie. *Sacrificium quod à Christianis Deo offertur primum Christus Deus noster & magister instituit, quando commendauit Apostolis corpus & sanguinem suum priusquam traderetur sicut legitur in Euangelio: Accepit Iesus panem & calicem, & benedicens dedit eis.* The sacrifice that ys offred of the chrystians vnto God, Chryst our Lorde and Master did first institute, when he gaue to his Apostles his bodie and bloode, before he shoulde be betraied, as yt ys redd in the gospell: *Iesus tooke the bread and the cuppe, and blessing them gaue them vnto them.* Thus Isidor.

Isidor. de offic. eccle. cap. 18.

Chryst instituted the sacrifice of fred of the Chrystians.

In this breif saing of this authour ye learn not that Chryst gaue vnto his Apostles a figure of his bodie and bloode, but that he gaue them his bodie and bloode. We be here also aduertised of the time, that yt was before he shoulde be betraied (as yt ys readde in the Gospell) whiche was in his last supper, at which time (as this authour maketh mencion) he tooke the

The blessing of Chryst of great force and power.

B bread and the cuppe, and blessing them, gaue them to this Disciples. Great ys the prowe of the blessing of Chryst. And as the power ys great, so ys the effect answerable great. He blessed the fīue loaves, ad two fishes and by that blessing they so multiplied as they fedde fīue thousande people. And when they were satisfied ther were gathered vppe twelue baskettes full of the fragmētes that they had lefte. He blessed vii loaves and a fewe fishes, and by the power of his blessing they were sufficient not onely to feede and satisfie foure thousande people, but also to fill seuen baskettes after they had doen. Great therfor, I saie, ys the power of Chrystes blessing. Wherefor taking in his last supper the breade and the cuppe and blessing them, he wrought ther by soche and so great an effect, that he saied: *This ys my bodie: This ys my bloode.* This great effect ys aunswerable to so great a power. Yf by this blessing he had made the bread and wine onelie figures of his bodie and blode, and not his verie bodie and bloode, the effecte in respect had ben very small. For manie thinges were figures without the expresse blessing of God: The lambes the calues, the oxen that were slain in the lawe of Moyse. The brasen Serpent, as Chryst him self testifieth, was a figure of himself exalted vpon the Crosse. And yet we read not that yt was blessed to be made a figure, yt ys therfor but a vain dreame of the aduersarie and an abasing of Goddes power, and a derogacion to his honour, to saie that Chryst blessing the breade and wine did no more but make the figures of his bodie and bloode. Therfor acknowledging the great power of Chrystes blessing with this holie Bishopp Isidore, let vs saie as he saith, that Chryst gaue to his Apostles after he had blessed the bread and wine, not nowe bread and wine in substance, but the bodie and bloode of himself, according to the trueth of his owne saing: *This ys my bloode.* As who might saie, before I blessed yt, yt was bread and wine: but nowe that I haue blessed yt, and by my blessing chaunged yt, nowe I saie to yowe: *Take and eate: This ys my bodie: Take and drinke this ys my bloode.*

*Matth. 14
Ioan. 6.
Matth. 15*

Effect of Chrystes blessing of the breade

*Ioan. 3.
To saie Chryst made but a figure of hys bodie by blessing the bread ys a derogacion of his power and honour*

*Amb. li. 4.
de Sac. c. 4
Ang. de verbis Do. ferm. 28.*

Consent of doctrine among the holie and auncient fathers.

D This like maner of vnderstanding (as ys before declared) hath both S. Ambrose, and S. Augustin, when they saied: *Non erat corpus Christi ante consecrationem, sed post consecrationem dico tibi, quod iam corpus est Christi.* Yt was not the bodie of Chryst before the consecracion: but after the consecracion, I sai to thee, that nowe yt ys the bodie of Chryst.

Thus nowe ye see the consonant testimonie of this Father of the latin Church,

Church, with *Enthymius* of the greke Church, and of these twoo with all the rest, and of all among them selues, which all as yt were with one mouth, as yt becometh soche auncient fathers, and noble men of Chrystes high Parliament house, and right scholers also of his blessed schoole, though they were in diuerse places, half of the greke Church, and half of the latine Church, and diuerse times, some in the verie beginning of the Church, some two hundreth, some three hundreth, some foure hundreth years after other, and yet in faith and in agreement in the same, in the vnderstanding also of the woordes of Chrystes supper, they speake as they were but one mouthe, and in one time and place, all confessing vpon these woordes of Chryst the verie presence of his reall bodie, and not one confessing yt to be a figure, *Tertullian* onely excepted, who yet so doeth not after the maner of the Aduersaries doctrine, but after the maner of the catholique doctrine, which (as ther at large ys declared) teacheth that the Sacrament ys bothe the figure and the thing yt self.

Nowe therfore (Reader) seing thowe seest so great consent and agreement of so manie auncient learned Fathers, euen of the eldest of the Church of the whiche diuerse haue testified their faith by their bloodes, and be holie Martirs of Chryst, diuerse holie confessours and sainctes in heauen, and all vertuouse and good, vpon whose authoritie, next vnto the scripturs, the Canons of the holie Apostles, and the holie generall Councells, the Church doeth fownde and buill their faith and religion in all poinctes of the same, honouring and reuerencing them, and submitting themselues to them and their iudgements as children to fathers and scholers to masters: submitte also thy self to them, consent to them, agree with them, and beleue with the, that thowe maist be saued with them. Remembre whether thowe be English man, or Frenche man, Germain, Flemming or Saxon. that when this contrie first receaued Chryst, yt receaued this faith, in this yt hath continued, in this thy fathers were baptised, in this they liued, in this the most parte of them died, and in this, hope ys, that they be saued. Bring furth yf thou can, yf euer (till nowe of late daies) thy contrie professed soche faith (yf yt maie be called faith) yf euer yt vsed soche maner of religion, yf euer they did so often chaunge their profession. Yf no soche president can be shewed, yf this waie be a waie that thowe neuer sawest before, why wilt thowe vpon the phantasie of nouelties be caried awaie? Call to thy minde the good aduertisement of saint Paule, who saith: *Be not caried awaie with diuerse and straunge doctrines.* Forgett not that when *Luther* first began hys pestilent heresie, he acknowledged the presence of Chrystes bodie in the Sacrament, so did his disciples also, till within fewe daies hys Disciples *Carlostadius*, *Zwinglius*, and *Colampadius*, fell from him, and began a newe waie, and taught that Chrystes bodie was not in the Sacrament. Besides these, oute of *Luther* came the *Anabaptistes*, and a nombre moo of other sectes so that in diuerse contries, so manie free cities: so manie Dukedomes, so manie lordships, almost so manie faithes, or rather opinions, and so manie diuerse countenances of religions. In Englonde in the time of King Henrie the eight, ther began a newe countenance of religion: In the first yeare of the reign of his Sonne King Edward, an other countenance: within twoo yeares after euen in the time of the same king hys reign, an other countenance. And that ys nowe in thys same Realme varieth from them all.

Perceauce then that the doctrines that be nowe sett furth by the Proclamer

Let all the
Protestantes
bring
furth if
they can,
when anie
contrie did
whollie op-
lie and: qui
etia profes-
se soche reli-
gion as they
nowe preac-
he.

Heb. 13
Diuersities
of religion in
these daies
howe they
began.

Mutations
of religion
in Englod.

F

G

H

Amer, as they be straung, so be they diuerse, so be they variable, so be they chaungeable. The doctrine, that was before this kinde of people troubled the Church, was not diuerse but one, not straunge, but of auncient continuance, not causing warre, debate, tumultes, and insurrections in Realmes: diuisions, dissentions and contencions betwixt neighbours: But as touching religion great quietnesse, ioisfull peace, and amiable concorde, not onely in Citties and townes: but also in all free cities, Lordshippes, Dukedomes and realmes of *Europe*. Remembre again that (as *S. Paule* saith) *God ys not the God of dissention but of peace.* Wher then thou seist peace, thither diuerter, ther sette thy self: ther abyde: among these holie Fathers thou seist peace in this matter of the Sacrament: among the other, ther ys discord as thou hauest perceaued in the xli. chapter of this booke, leaue the one and cleaue to the other, and the God of peace be withe thee. 1. Cor. 14.

THE NINE AND FIFTETH CHAPITER

B

beginneth the exposition of the same text by the fathers of the later daies, and first by Damasce, and Haymo.



But haue hitherto vsed the testimonies of the auncientes and Fathers of Chrystes Church, naming them noble men of the higher house of Chrystes Parliament, for that they be all within or verie neare sixt hundreth years of Chryst, whiche the Proclamer, can not refuse, except he will saie, as the great heresiark *Luther* saied. *Non euro mille Cyprianos, nec mille Augustinos:* I care not for a thousand Cyprians, nor a thousand Augustines. By the testimonie of all whiche the woordes of Chryst are deliuered from the mystie and clowdie figures, of the aduersaries, and are plated and adourned with the auouching of the bright and clere presence of Chrystes blessed bodie and blood. And so ys the Proclamer plentifully confuted by soche holie fathers as he himself can not refuse. And the faith of the catholique Church by the same ys as fullie maintained and declared.

*Luthers
proinde con-
tempt of ho-
lie fathers.*

C

And although the Proclamer by Luciferane pride, semeth (as yt ys in the english prouerbe) to correct *magnificat*, I meen, to correct the Church, and the faith of the same, and to be a iudge vpon all the learned men, that haue ben these nine hundreth years, and by his iudgement withoute anie sufficient Commission to condemne them, to deface them, and not to esteem their sainges, learning or authoritie, wherein he foloweth the *Manichees* and other, which for the mainteinaunce of their heresies wolde accept soche scriptures as they liked, and soche as they liked not they wolde refuse. Yet forasmuche as the Church hath allowed them, and their doctrine ys agreeable to the elder Fathers: I will call a companie of them, both that their doctrine maie be conferred with the elders before alleadged, and so to be approued: and also that by them we maie know the enacted trueth of the true vnderstanding of Chrystes woordes, in the lower house of Chrystes Parliament, wherby the Aduersaries heresie maie be more manifestlie confuted, and the faith of the good Chryistian more confirmed and staied. And although yt liked the Proclamer in his high pride to solace himself with the mocking of the learning of *Siluester*, *Isidore*, *Innocentius* the thirde, *Gerson*, *Durand*, *Holcot*, *S. Thomas*, *Dunce*, *Fisher*, and other, and made their argumentes as foolishlie as he listed, therbie to commende himself and his doctrine to soche as were

*The Procla-
mer mock-
eth holie
and learned
fathers.*

D

clamer in his high pride to solace himself with the mocking of the learning of *Siluester*, *Isidore*, *Innocentius* the thirde, *Gerson*, *Durand*, *Holcot*, *S. Thomas*, *Dunce*, *Fisher*, and other, and made their argumentes as foolishlie as he listed, therbie to commende himself and his doctrine to soche as were

*A lamentable time
to see preachers in pul-
pites mocke
the Sainctes
in heauen.*

light, whiche yet was and ys discommendable to them that be graue, sobre, E
and wise, yet in the ende ye shall see that these men shall confute him, and
ouerthrowe him in the iudgement of them whome gods grace hath not
forsaken. For who ys he that ys wise, and, as the wiseman saith, hath his eies
in his heade, that seith not to moche arrogancie in that man, that taketh v-
pon him in open audience to deride mocke and skorne holie auncient lear-
ned men? of which some of them be Sainctes in heauen, some of them liued
with great fame of learning aboute a thousand yeares agon, some eight or
nine hundreth yeares agon, some three hundreth yeares agon or ther aboute.
All which are but babes and punies in his seight.

But I will not intermedle this worke of the heigh and great matter of the
Sacrament, with soche vain toies of mockeries, but they shall be referued to
some other more meit place, as either to a Christenmasse skaffold, and so a
plaier by a plaier, or ells to the *Paruise*, in Oxforde, a paruise toie, by a paruise
boie to be answered. Wherefore conuerting my self to the matter, I wil pro-
duce Damascen, as the first and eldest of this companie of the lower house, F
whiche I haue selected and chosen among all other to expownde vnto vs
Chrystes woordes. This Damascen although he be placed in the lower hou-
se, as in consideracion that the aduersarie doeth not accept or regarde hys
authoritie: yet he liued more then eight hundreth yeares agon, and therefore
ys woorthie to be hearde. Thus he writeth vpon the woordes of Chryst:
*Propositionis panis, vinum & aqua per inuocationem, & aduentum sancti Spiritus super-
naturaliter transmutantur in corpus & sanguinem Christi, & non sunt duo, sed
vnum, & idem.* The shewe bread, the wine and the water by the in-
uocation and the coming of the holie Gost are supernaturallie transmu-
red into the bodie and bloode of Chryst, and they be not twoo, but one and
the verie same.

*Damascen
li. 4 ca. 14.*

*Bread and
wine not a
figure of
the bodie
and blood
of Chryste*

And after a fewe woordes of exhortacion in the same matter, he sai-
eth thus of the same breade and wine. *Non est figura panis & vinum cor-
poris & sanguinis Christi (absit enim hoc credere) sed ipsum corpus Domini deificatum, ip-
so dicente, Hoc est verum (non mei corporis figura) sed corpus, non figura sanguinis, sed
sanguis. Et ante hoc, ipsis Iudeis: Quoniam nisi manducaueritis carnem filij hominis, &
G biberitis eius sanguinem, non habebitis vitam in vobis. Caro mea verè est cibus, & san-
guis meus verè est potus. Proinde omni cum timore & conscientia pura, & indubita-
bili fide accedamus.* The bread and wine ys not a figure of the bodie and blood
of Chryst (God forbidde we shoulde beleue that) but yt ys the verie bodie of our
Lorde deified, himselfe saing: *This ys, not a figure of my bodie, but my bodie,
not a figure of my bloode, but my bloode.* And before this he saied to the
Iewes, that except ye eate the flesh of the Sonne of man, and drinke his bloode, ye shall
haue no life in yow. *My flesh ys verilie meat, and my bloode ys verilie drinke.* There-
fore with all feare and pure conscience, and vndoubted faith let vs
come vnto yt.

In these fewe woordes of Damascen ye see foure thinges taught: The
transubstanciacion: The presence of Chrystes verie bodie and bloode, with
a plain deniall of the aduersaries figure: The application of the sixt chap-
of sainct Iohn to these woordes of Chryst: And finallie an exhortacion
for owre due coming to the receipt of the same bodie and blode,
Of transubstanciacion we haue allreadie spoken; and that by the autho-
ritie also of this man amonge other Fathers: wherefore I will not tar-
rie vpon yt, onely I wolde that the reader shoulde be aduertised,
that though the Aduersarie doe so moche exclame against the thinge
yet

H

A yet the learned Fathers according to the catholique faith of Chrystes Church, doe plainlie and agreable teache the same, and therfore, I wolde wish that by repeticion of the same, yt maie remain in memorie, wherbie, as meit yt ys, their authouritie declaring the trueth with great agreement and consent, maie be regarded and esteemed, and the arrogant falsheade of the Aduersarie teaching vntueths and heresie, maie be vterlie condemned and forsaken, and thus ouerpassing this matter as not principallie here sought, I will come to that, that ys here cheiflie intended.

For the whiche I wish yt to be well noted, that this Authour expounding the woordes of Chryst: *This ys my bodie* (the seking of the exposition of whiche woordes ys our trauaill) doeth plainlie by expresse woordes denie, refuse and reiect, the fonde exposition of the Aduersarie, and teacheth that these woordes are to be vnderstanded in their propre sense. And therfore saith, *that yt ys not a figure*, mening that yt ys not a bare figure of a thing absent in substance, and onelie present in figure, but yt ys (saith he) the verie bodie.

*Figuratiue
expositions
of the Sacra-
mentarie
denied.*

B And this ys not to be ouerpassed, that to this exposition he addeth these woordes: *God forbidde that anie man shoulde so beleue*, whiche manner of woordes we vse in matters that be perillous, daungerous, and horrible, and matters to godwarde, wher the thing ys moche offending God, and prouoking his heauie displeasure, yre and indignaciō. Wherbie maie be perceaued the great daunger that ys ensewing to them that so beleue, and the great necessitie of the right beleif, that ys, to beleue that the Sacrament ys not a bare figure, but the verie bodie of Chryst.

Thus once again to aduertise yowe, yefee that wher the Aduersarie saith, *This ys my bodie*, that ys (saith he) a figure of my bodie: This learned authour saith, God forbidde yowe should so beleue. *Yt ys not* (saith he) a figure of the bodie of Chryst, but his bodie: not a figure of the blood of Chryst but his blood in deed. This exposition as yt ys dissonaunte and repugnaunte to the exposition of the Aduersaries: so ys yt consonaunte and agreable to the doctrine and exposition of the elders.

C In the next chapter before this, yowe sawe the exposition of Euthymius vpon these woordes of Chryst, not vnlike vnto this, but altogether like bothe in woordes and sentence, yt ys not (saith he) a figure of Chrystes bodie, but his bodie, not a figure of hys bloode, but his bloode. Wherfore Reader, when thou seest the authours agree, and agreing saie the contrarie of that, that the Aduersarie teacheth, thou maist be well adured, that the doctrine of the Aduersarie ys falle. Wherfore seing yt plain before thine eyes, flee the falthead, and cleaue to the trueth.

*Euth. in
26. Matt.
Doctrine of
the Sacra-
mentarie
contrarie
to the fa-
thers.*

The third note also, maketh for the declaracion of this matter that he alleaging the sixt of saint Iohn, referreth yt to the Sacrament in the same sense that he vnderstoode Chrystes other woordes, which ys, as Theophilact also vpon the same sixt of saint Iohn saith, *Non figura carnis, sed caro mea est*. Not a figure of my flesh but yt ys my flesh. So that by these authours the sixt of S. Iohn pertaineth to the Sacrament, notwithstanding the contrarie saing of Luther and Oecolampadius, and other of that rable. In which chapter ys promised the geuing not of a figure of his flesh, but his verie flesh. And as yt was ther promised verilie to be geuen: so was the same to the accomplishment of the same promesse in verie dede deliuered and receaued, euen the verie flesh and verie blood of Iesus Chryst, and not the onelie figure of them.

The fourte note also, whiche ys for the due receauing of the Sacrament, geueth also light to the vnderstanding of the presence of Chrystes verie bodie in the Sacrament. But for that the conuenient place to speake of this matter ys in the thirde booke, we shall not here trooble the reader with all.

We haue now seen a goodlie, and an euident testimonie testifieng howe Chrystes woordes were vnderstanded in the greke Church: we will likewise heare one that shall declare the vnderstanding of them in the latin Church. Who shall be Haymo, who vpon these woordes of Chryst writeth thus: *Expletis solemnij veteris Pasche, transit Dominus ad sacramenta noui Pasche demonstranda, Postquam cenauit dedit eis panem, & vinum in mysterio videlicet corporis, & sanguinis sui: Quia enim panis cor hominis confirmat, & vinum anget sanguinem in homine, merito idem panis in carnem Domini mutatur, & idem vinum in sanguinem Domini transfertur, non per figuram, neque per umbram, sed per veritatem. Credimus enim quia in veritate caro est Christi, similiter & sanguis.* The Solemnities of the olde passouer being fullfilled, our Lord goeth to shewe the sacramentes of the newe Passouer. After he had supped he gaue them breade and wine in myste-
Haymo in 26. Matth
Breadchaunged into the bodie, and wine into the blood of Chryst not in figur but in trueth.
F

rie, that ys of his bodie and bloode. Bicause bread doeth make strong the heart of man, and wine encreaseth blood in man, therfor the same bread ys verie well chaunged into the flesh of Chryst, and the same wine ys transferred into the blood of our Lorde, not by figure, nor by shadowe, but by trueth. For we beleue that in verie dede ys ys the flesh of Chryste, and likewise that ys ys his bloode. Thus moch Haymo.

Yowe see nowe here in the latin Church, also a goodlie testimonie, and a clere exposition of Chrystes woordes, so clere and plain, that I shall not nede to trauaill to open the same, but onely I haue thought good to note to thee, Reader, the goodlie order that this authour obserueth in his exposition. First he ioneth our newe Passouer to the olde, as the verie trueth to the figure, whiche being in place the figure vanisheth awaie. Wherebie yt ys consequent, that yf the Passouer whiche Chryst did institute were the trueth, whiche the olde passouer did prefigure, that the newe Passouer was a true thing in dede, and not a bare figure. For otherwise shoulde the figure be the figure of a figure, and not of a trueth, which ys against the nature of a figure.

G

And when he had thus ioined the trueth to the figure, he declareth whē yt was doen, saing that after he had supped he gaue them bread and wine in the mysterie of his bodie and bloode. Then proceeding he geueth a cause whie Chryst vfed bread and wine in this mysterie of his bodie and blood bicause (saith he) the materiall bread comforteth the heart, and the materiall wine encreaseth the blood, therfor to signifie that as these twoo things doe worke ther effectes in our materiall bodies: so thy being transmuted and chaunged into heauenlie bread and wine of Chrystes bodie and blood the bread of the life, they worke the like effect spirituallie in our soules. And forasmuche as he had saied that the bread and wine be turned and chaunged into the bodie and bloode of Chryst, he immediatelie teacheth howe yt ys chaunged. *They are chaunged (saith he) not by figure, nor by shadowe, sed per veritatem, but in verie dede,* whiche ys asmoche to saie, as yt ys chaunged or turned into the verie flesh and blood of Chryst in verie dede, and not into a bare Sacramentall bread as the Aduersarie tearmeth ys.

A chaunge in the Sacr. in trueth not in figure.
H

Now as I haue doen with Damascē, so will I with this authour first cōferr this dictrine with the doctrine of the elders to see howe they agree, and after

A after, the doctrine of the aduersarie, both that yt maie appeare which of the best agree with the auncient Churche, and whether ther be anie iust cause why the Aduersarie shoulde reiect this authour or his likes. This authour saith that the bread ys chaunged into the bodie of our Lorde, and the wine into his bloode, doeth not among the elders, the great elder *Gregorie Nissen* vse the like woordes? *Quamobrem* (saith he) *recte nunc etiam Dei verbo sanctificatum panem, in Dei Verbi corpus credimus immutari*. Wherefor we doe nowe also verie well beleue the bread that ys sanctified by the woorde of God, to be chaunged into the bodie of the sonne of God.

Greg. Nissen. serm. cathec. de diuinis Sacramen.

See ye not then that the doctrine which *Haymo* here teacheth of the transmutacion, chaunging, or turning of the bread into the bodie of Chryst which nowe the Church tearmeth, *Transubstantiation*, ys an auncient doctrine and if yowe will conferre them diligentlie, ye shall haue occasion to thinke that this authour *Haymo* did in this matter folowe *Gregorie Nissen*, their fainges be so like. For as *Gregorie* maketh this matter of the chaunging of the bread into the bodie of Chryst no matter of doubt, or an opinion, but a sure and certain matter of faith and beleif, for he saith, *Credimus immutari*, we beleue yt to be chaunged into the bodie of our lorde: so *Haymo*, when he had saied that the bread ys chaunged into the flesh of Chryst, and the wine into his bloode, saith, *Credimus quia in veritate caro est Christi, similiter et sanguis*, we beleue that in verie dede yt ys the flesh of Chryst, and likewise his blode. So that ye maie perceaue not onely a concorde and consent of doctrine betwixt them, but also an imitation.

Transubstantiacō, that ys, chaunge of bread ad wine into the bodie and bloode of Chryst, a matter of faith.

And here I wish these woordes well to be noted, that the vnstabilenesse of men in their faith might be take awaie. For the more ys the pitie, so moch hath the Deuell gotten by the worke of his ministres, that diuerse men in these daies be not ashamed to saie, we can not tell what to beleue. Other some will saie, I will beleue none of them all, vntill they agree better. as though yt were sufficient for them to liue withoute faith, and that they might be saued, without the profession of their faith, forgetting the saing of S. Paule: *Sine fide impossibile est placere Deo*. withoute faith yt ys not possible to please God. And again: *Corde creditur ad iusticiam, ore autem confessio fit ad salutem*. The hearte beleueth into righteounes, but the confession of faith by mouthe ys doen to saluacion. Let them vnderstande that this time ys a time of probacion, a time of triall, who will abide by their faith and who will be caried awaie from yt. But although yowr teachers in this time saie: *Non credimus immutari*, we beleue not the bread and wine by the woorde of God to be chaunged into the bodie and bloode of Chryste, yet turne yowr eies to the olde auncient church, haue yowe recourse thither, and see *Gregorie Nissen* and after him *Haymo* saing: *Credimus immutari*. We beleue that the bread and wine be chaunged into the bodie and bloode of Chryst, and they be nowe in verie dede the flesh of Chryst, and likewise his bloode. and so abide in the faith of the auncient church, what soeuer ys nowe taught yowe to the contrarie.

Faith howe yt ys decayed in these daies.

Hebr. 11. Rom. 10.

This time a time of probacion.

By this conference ye maie perceaue, that *Haymo* agreeth with the auncient elders, as concerning the chaunging of the bread and wine into the bodie and bloode of Chryst. Yf ye will conferre him in that he saith, that this chaunge ys not doen by figure, or shaddow, but in verie dede: yowe haue *Euthymius* and *Damascen* at hand, which both denie the Sacrament to be onely a figure. Yf ye will conferre the doctrine of the Aduersarie to the doctrine of these Fathers ye shall perceaue that what the Fathers affirme,

Sacramentaries denie that the fathers affirme that they denie.

the Aduersarie denieth, and what the Fathers denie, the Aduersarie affirmeth. The holie Fathers affirme that the bread and wine be chaunged: the Aduersarie denieth yt. The holie Fathers denie that the Sacrament ys onlie a figure, the Aduersarie saith that yt ys a figure onely. See yowe not then that the Aduersarie ys directlie contrarie to the holie Fathers? What hope of true learning then ys ther to be had, wher and of whome the fathers of trueth are denied, contraried and against saied.

But to conclude for the matter that ys here sought, this authour speaking these woordes as an exposition vpon the woordes of Chryst and teaching vs, that the bread and wine be chaunged into the bodie and bloode of Chryste, and that by no figure, nor shadowe, but in verie dede, yt ys manifest that these woordes of Chryste, be to be vnderstanded withoute figure, and that they teache vs that in the Sacramēt ys the verie bodie, and the verie bloode of Chryste in verie dede. Wherfor leauing this as a most plain matter, we will call an other coople.

THE SIXTETH CHAP. PROCEADETP IN

*the exposition of the same text by Theophilact,
and Paschasius.*

*Theoph. in
26. Math.*



*The bread
sanctified
on the al-
tar ys the
verie bodie
of Chryst
and
not onely a
figure.*

*Foure thin-
ges plainlie
anounced
by Theoph.
against the
Sacram.*

*1.
Reall pre-
sence affir-
med.*

*2.
Figure de-
nied.*

OF this coople that shall now geue ther testimonie for the true vnderstanding of Chrystes woordes, *Theophilact*, as he ys the senior so shall he be the first that geueth testimonie. Expounding the woordes of Chryst, thus he writeth vpon the same woordes: *Dicens: Hoc est corpus meum, ostendit quod ipsum corpus Domini est panis, qui sanctificatur in altari et non respondens figura. Non enim dicit. Hoc est figura, sed hoc est corpus meum. Ineffabili enim operatione transformatur, etiam nobis videatur panis. Quonia infirmi sumus et abhorremus crudas carnes comedere, maxime hominis carnem, ideo panis quidem apparet, sed caro est.* Saing: *This ys my bodie*, he doeth declare that the bread which ys sanctified in the altar ys the verie boodie of our Lorde, and not a figure answering to yt. For he did not saie, *This ys a figure of my bodie*: but *this ys my bodie*. For yt ys transformed by an vnspokeable operacion, although yt appeare bread. For asmoche as we be weake, and doe abhorre to eate rawe flesh speciallie the flesh of a man, therfor yt appeareth bread, but yt ys flesh. Thus *Theophilact*.

As they that be obstinate in this heresie against the blessed Sacrament when they reade this exposition, their consciences be, I dare saie, touched and pressed with the same to their great greif: euen so doe I merueill that they be so solde ouer to voluntarie and maliciouse blindenesse in heresie, that seing not onely the true faith and exposition taught so clerelie and euidentlie, that they be not able with any good apparant answer to auoide, will yet stubburnlie to their greuouse damnacion, persist and abide still in their heresie. But let vs veieue the saing of *Theophilact*. In him we finde these foure thinges taught: First the presence of Chrystes verie bodie in the Sacrament. For he saith that the bread that ys sanctified in the altar, ys the verie bodie of our Lorde.

The second ys a flatt and a plain deniall of the figuratiue speache, that the Aduersarie wolde haue in the woordes of Chryste. For this authour saith that Chryst did not saie: *This ys a figure of my bodie*: but *my bodie*. and so the figure ys denied, that so stoutlie and with violence shoulde be here thrust in.

Thirde

A Thirdelie here ys taught howe the sanctified breade ys made the body of Chryst; yt ys transformed (saith he) by an ineffable operacion, although yt appeare bread vnto vs. In these fewe woordes he teacheth vs three thinges: first that the bread ys trasformed, whiche ys all one as if he had saied transubstanciati. for in the bread ther be two formes, the in warde forme, and the outwarde forme. Nowe this authour saith that the outwarde forme of bread remaineth still. For he saith that yt appeareth vnto vs as bread. Yt ys consequent then that seing here ys a transformation, which ys a chaunge of a forme, that the inwarde forme of breade ys chaunged. The inward forme of the bread ys the substance of yt (*Substantia* and *forma* being all one) wherfor he saing that yt ys transformed, saith that the Church saith, that yt ys transubstanciati. The secod that he teacheth ys that transformatiō or transubstanciatiō ys doen, *ineffabili operatione* with an vnspeakable maner of woorking, by which he doeth both teach that this chaunge of the bread into the bodie of Chryst ys against *Oecolampadiū*, *ys miraculose*

B a woonderfull and a miraculouse worke, so miraculouse that though we beleue yt to be doen, yet not being able to comprehend yt, how yt ys doen, we are not able to saie how yt ys doen, and therfor vnspeakable. For nothing can well be spoken that ys not knowen: and also that this chaunge against the Aduersarie ys not a sacramentall chaunge, for that trasformatiō or chaunge ys not vnspeakable. For we both comprehend the doing of yt, and we are also able to speake yt, and therfor not vnspeakable. And if then this trasformatiō be vnspeakable, yt ys a moche greater and higher chaunge, then to chaunge the vse of a peice of common breade, to the vse of Sacramentall bread.

Trasubstanciatiō a-nounced.

The work of the Sacrament ys miraculose

The fourth that ys here taught, ys why the bread being transformed, yt doeth yet still appeare breade, as though yt were still bread in substance. yt ys (saith the authour) bicause we are weake, and doe abhorre to eate rawe flesh, chieflie of a man, therfor yt appeareth bread. So that by this we are warned of the great goodnesse of God and mercie towardes vs, in that he so mercifullie considereth our weake state and condescendeth to oure infirmitie, and yet as touching the Sacrament, though for gods mercifull considerations yt appeareth breade, yet in verie dede (as this authour saith) yt ys flesh.

Forme of bread why yt remaineth.

C Nowe to kepe our order, for that *Theophilact* ys of the lower house, and with in the compasse of the time, that the Aduersarie prescribeth against, Let vs also conferre his doctrine with the doctrine of the Fathers, whiche be of the higher house to make proof howe they agree. Wher he saith that the bread which ys sanctified in the altar ys not a figure, but the verie bodie of Chryst, although the Aduersarie him self maie confesse that *Chrysostom*, by that that ys alleaged oute of him in this booke and in manie other places, doeth likewise plainlie and fullie confesse the same presence of Chryste in the Sacrament: yet that I maie be short and with one authour shewe you all that *Theophilact* saith, I wil conferre him with *S. Cyrill*, whom yet hearde but late alleaged, who vseth almost the same woords that *S. Cyrill* did, so near that in this place I maie rather call him the imitour of *Cyrill*, then of *Chrysostom*. Thus yehaue him then alleaged: *Ne horreamus carnem et sanguinem appositā sacris altariis; cōdescendens Deus nostris fragilitatibus, insuit oblatū vim vitæ, conuertens ea in veritatem propria carnis.* That we shoulde not abhorre flesh sett vpon the holie altare, God cōdescending to our fragilities powreth in to the thinges offred the powre of life, turning the into his verie owne flesh.

D Thus *Cyrill*.

ca. 55.

ca. 57.

Cyrill ad Galat.

Nowe

*Theophi-
last, and S.
Cyrill, com-
pared in
their do-
ctrine of
the Sacr.*

*Theophi-
last in 14.
Matth.*

*Figure of
of the Sacra-
mentarie de-
nied.*

*Cauille of
the Sacra-
mentaries
upon the
word (ver-
tue)*

*Oecol. de
verb. cana
Dom.*

Nowe if yowe wil conferre them, wher *Theophilast* saith that the bodie of Chryst ys in the altar, *Cyrill* saith that flesh and bloode ys on the holie altars, wher *Theophilast* saith that the bread ys transformed by the vnspeakeable worke of God: *Cyrill* saith that God turneth yt into his verie owne flesh. *Theophilast* saith that bicause we are weake, God considering our weaknesse suffreth the outwarde formes of breade to remain: *Cyrill* saith that lest we shoulde abhorre flesh and blod vpon the holie aultars, he put into the bread and wine which be the thinges offred. the power of life, whiche ys the flesh of Chryste, whiche he calleth the flesh that hath power to geue life. Thus ye see a goodlie agreement, be twixt *Theophilast* and *Cyrill*. Soche was the constar faith of this learned authour that not onelic vpon the sixt of S. Iohn, and the x x i of S. Mattheue, as ye haue nowe hearde, he doeth teache the pre fence, and denie the Sacrament to be a figure, and cōfesseth the transforma cion of the bread into the flesh of Chryst, but also he doeth the like vpon S. Marke, Whose saing I will ascribe, not onelic for that yt maketh for the matter of the Sacrament as the other doe: but also that soche cauill as the Aduersarie wolde make ther vpon maie be remoued. Thus he writeth ther. *Quum benedixisset, hoc est gratias egisset, fregit panem, id quod etiam nos facimus preces adiungendo, Hæc est corpus meum, hoc (inquam) quod sumitis. Non enim figura tantum & exemplar Domini corporis panis est, sed in ipsum cōuertitur corpus Christi, Dominus enim dicit: Panis, quem ego dabo, caro mea est, non dixit figura carnis mea est, sed caro mea est. Et iterum: Nisi edueritis carnem filii hominis. Et quomodo (inquis) caro non videtur? O homo, propter nostram infirmitatem istud fit, quia enim panis & vinum ex iis sunt qui bus assueuimus, ea non abhorremus. Idcirco misericors Deus nostra infirmitati condescen dens speciem quidem panis & vini seruat, in virtutem autem carnis & sanguinis transele mentat. When he had blessed, that ys, when he had geuen thanks, he brake the breade, whiche thing also we doe, adioining praiers: This ys my bodie, this I saie, that yowe receaue. For the breade ys not onelic a figure and an exemplar of owre Lordes bodie, but yt ys turned into the verie bodie of Chryste. For our Lode saied: *The bread that I will geue yowe ys my flesh.* He did not saie, yt ys a figure of my flesh, but yt ys my flesh. And again except ye eate the flesh of the Sonne of man &c. But thowe saiest, howe ys not the flesh seen? O man, this ys doen for our weaknesse. For bicause bread and wine be of these thinges whiche we be accustomed vnto, we doe not abhorre them, therfor oure mercifull God condescending to our weaknesse, he kepeth the forme of bread and wine, but he doeth transelementate them into the vertue of his flesh and bloode. Thus *Theoph.* *Yt were superfluous, to make anie notes vpon this place, sith euerie par te ys so plain, and therwith so like the other before alleaged, that what ys saied ther, maie be applied to this, and soche notes as be ther maie be refer red also to this. Onelic I shall remoue the cauill of the Aduersarie, whiche he wolde grownde vpon these woordes of Theophilast, wher he saith, that God transelementated the bread ad wine into the vertue of his flesh ad bloode. By this sentence, and speciallic by this woorde (vertue) wolde the Aduersarie wrest all the sainges of this Authour, that wher he saith, that God transmuteth, transformeth, turneth or chaungeth the bread and wine into his flesh and bloode, they are (saith the Aduersarie) to be vnderstanded of the vertue of his flesh and bloode, and not of the flesh and bloode them selues. For this ys his saing: Panem & vinum conuertuntur dignè comedentibus non in corpo ralem presentiam, sed in virtutem carnis & sanguinis Christi. The bread and wine are turned, to them that woorthilie eate, not into the corporall presence, but into**

A into the vertue of the flesh and bloode of Chryste.

Let vs nowe weigh this their violent exposition. They saie that the bread and wine be turned into the vertue of the flesh and bloode of Chryste. yt ys a pretended rule among them, that nothing maie be taught withoute scriptures. What scripture haue they to proue this their saing? Wher finde they in all the scripture that the bread ys turned into the vertue of Chrystes flesh? Certen I am, they haue no one title. and yet they teache nothing, they saie, but the sincere woordes of God. but vnder soche coolour of sinceritie they vtter manie vntrueths, as we shall prooue this to be one. First their owne doctrine ys (as before ys saied) that these dumbe and insensate creatures are not partakers of sanctificacion or holinesse. But the vertue of Chrystes flesh ys not onelie an holie thing, but also the cause of sanctificacion and holinesse. wherfor bread and wine being insensate creatures, are not partakers of yt muche lesse can they be turned into yt.

*Sacramēta
ries teache
cōtrarie to
their owne
rules.*

B To proouethis we will open someparte of the vertue of Chrystes flesh for yt ys great and large, and hath manie partes, But the bread and wine cā be turned into none of them. The vertue of Chrystes flesh ys to vnite vs to the same his flesh, as S. Hilarie saith. The vertue of the same flesh ys to make Chryst naturallie to abide in vs, as he also saith. The vertue of the same flesh maketh vs membres of Chrystes bodie, as saith *Irenaeus*. The vertue of the same flesh, which ys quickning and making to liue, or geuing power of life, maketh our flesh after the resurrectiō to liue euerlastinglie, as saith S. Cyrill. Chryfostom reherfing the vertues of Chrystes bloode, amonge a great nombre, which were to long to reherse, saith thus: *Hic sanguis facit ut imago in nobis regia floreat: hic animarum nostrarum salus: hoc lauatur, hoc ornat, hoc incenditur, hic igne clariorem mentem nostram reddit, et auro splendidiorem.* This bloode causeth the Kinges ymage to florish in vs: this bloode ys the saluacion of our soules, with this she ys washed, with this she ys beautified: with this she ys enkindled: this bloode maketh our minde more clear, and more glistering then golde. To be shorte the vertue of the flesh and bloode of Chryste ys our redemption, iustificacion, and saluacion. Be the bread and wine turned into these vertues, or into anie one of the? yf the breade and wine can receaue no holinesse, can they receaue these vertues?

*Vertue of
Chrysts
flesh*

*Hilar. li. 8.
de Irini.*

*Iren. li. 5.
aduers. he-
res.*

*Cyrill in
13. Ioan.*

*Chryso. bñ.
45 in Ioan.*

C As by this ye maie perceaue that their doctrine ys neither consonant and agreeable within yt self, nor yet sōwnde and good: so shall yt be made plain to yowe that yt will not agree with *Theophilact*, whom they labour to wrest. They saie that the bread and wine be turned into the vertue of Chrystes flesh and blood, and not into the flesh and blood yt self: yf the bread be turned into the vertue, and not into the flesh, then standeth this propoſicion of theirs, that the bread and wine be still but figures. But howe standeth that their saing with the sainge of *Theophilact*, who by expresse woordes saith: *Non est figura. It ys not a figure?* Again, saing that the bread ys not turned into the flesh: howe agree they with *Theophilact*, who saith also by expresse woordes: *Panis conuertitur in ipsum corpus Christi.* The bread ys turned into the verie bodie of Chryste. or into the bodie of Chryst yt self? Whiche woordes haue great force, and limite this turning of the breade solie and onelie into the flesh of Chryste. I meen wholl Chryste him self, and no other thing for him. Again, yf the breade be not turned into the flesh of Chryst, howe agreeth yt, with that *Theophilact* saith, that although yt appeare bread: yet yt ys flesh?

*Sacramen-
taries do-
ctrine con-
ferred with
Theophi-
lact.*

D Tus then ys maie perceaue that this Authour by expresse woordes denied the

the

the breade to be a figure, and also affirmed the same bread to be turned into the bodie of Chryst yt self, and that the Sacrament ys flesh, though yt appeare breade. What impudencie than, What shamelesnes ys ther in these men, that after so plain and manifest asseueracion of the turning of the bread, and wine into the bodie and bloode of Chryst, made by this authour not in one place as a thing vnaduisedly spoken, or sodenlie fallen from him, but with good deliberacion both vpon S. Matthew, and vpon the sixt chap. of S. Iohn, and ther also more then once, and here likewise vpon S. Marke, denieth the figure, and affirmeth the turning of the bread to be into the verie bodie of Chryst. yet nowe they wolde vpon one woorde drawe him violentlie to theiur wicked pourpose, and make him (as yt werewith one breath) to saie yea and naie to one thing, and in one sentence to denie and again to affirme the same.

But that we maie once ende this matter, and let yowe perceane the true vnderstanding of this woorde of *Theophilact*. which the Aduersarie abuseth: ye shall vnderstand that the woorde (*Vertue*) in that place ys taken for the flesh of Chryst, and not for the vertue as diuided from the flesh of Chryst. Which thing first the processe of *Theophilact* doeth well prooue, and among other this that he saith, that although yt appeare bread: yet yt ys flesh. which maner of speach prooueth inuincible the presence of Chrystes flesh: which presence ys no otherwise there but by turning of the substance of bread into yt.

*Vertue and
power takē
for the flesh
of Chryste
Tractatu
26. in Iohā.*

Besides this the holie doctours vse this woorde (*Virtus*, vertue) and this woorde (*Vis* power) for the flesh of Chryst in the Sacrament. As for the first yt appeareth in S. Augustin, and the other in Cyrill. S. Augustyn saith thus: *Aliud est sacramentum, aliud virtus sacramenti, quam multi de altari accipiunt, & moriuntur, & accipiendo moriuntur.* The Sacrament ys one thing: the vertue of the Sacrament ys an other. which vertue manie doe receaue from the altar and doe die, and in receauing doe die. By the death that S. Augustine here speaketh of he meneth dānacion euerlasting. For immediatelie he saith: *unde dicit Apostolus: Indignum sibi manducat & bibit.* Wherefore the Apostle saith: he eateth and drinketh his owne damnacion.

In which his woordes this partick (the *Vertue of the Sacrament*) ys not taken for the vertue of Chrystes flesh as distincted and diuided from the flesh of Chryst, but yt ys taken for the verie flesh of Chryst yt self, which we knowe and beleue allwaies to be full of vertue whersoeuer yt be. Yf the Aduersarie will take here the woorde (*Vertue*) in S. Augustine, as not signifieng the flesh of Chryst, but onelie the merittes and benefittes of Chrystes flesh, which be grace, remission of sinnes, iustificacion and saluacion, then yt shall folowe that a man maie at one time receaue grace and displeasure, iustificacion and condemnacion. saluacion and damnacion. For S. Augustine saith: *that manie in receauing the vertue of the Sacrament doe die.* that ys be damned. Nowe if in receauing the vertue of Chrystes flesh, which ys saluacion they also receaue death which ys damnacion, then they receaue at one time both saluacion and damnacion, which ys vnpossible. Wherefor (*Vertue*) in this place neither ys nor can be taken as the aduersarie wolde haue yt, but for the flesh of Chryst, which being vnwoorthilie taken and receaued causeth in dede damnacion, as the text of S. Paule by S. Augustin alleaged doth teache. of the which we shall treat more at large in his owne place in the thirde booke.

The other also vsed by S. Cyrill signifieth not the power of life, as separated

A rated from the flesh of Chryst, whiche ys (as S. Cyril saith) *Caro vite*, the flesh of life: and *Corpus vite*, the bodie of life: but yt signifieth that liuelie flesh yt self. For when sainct Cyrill (as a litle before ye haue heard) had saied that God powreth into the offred thinges (mening the bread and wine) the power of life, howe that ys doen, or what he meneth by that, he immediatelie declareth saing: *turning those thinges into his owne verie flesh and bloode*. As who might haue saied: He powreth into the offred thinges the power of life, whē he turneth them into his owne flesh and bloode.

Thus trusting that Theophilact ys fullie deliuered from the wresting of the the Aduersarie, and that the falhead of the same Aduersarie, ys here detected and the catholique trueth opened and defended: I will ende with him, and call in Paschasius, who ys of the other side of Chrystes Parliament house, who will verie aptelie come in this place to aunswer the Aduersarie, who wolde in steade of Chrystes bodie place the vertue of his bodie. For he vpon Chrystes woordes saith thus: *Caenantiū autem illis, accepit Iesus panem, benedixit ac fregit, deditque Discipulis suis* & ait: *Accipite & comedite, Hoc est corpus meum*. Audiant qui volunt extenuare hoc verbum (*corpus*) quod non sit vera caro Christi, qua nunc in sacramento celebratur in Ecclesia Christi, neque verus eius sanguis. When they were at supper Iesus tooke bread, he blessed yt and brake yt, and gaue yt to his Disciples and saied: *Take and eate, this ys my bodie*. Let them heare that will extenuate or abase this worde (*bodie*) that yt ys not the verie flesh of Chryst, that ys nowe celebrated in the Sacrament in the Church of Chryst, neither that yt ys verie bloode,

Plain places of Paschasius against the Sacramentaries.

B *git, deditque Discipulis suis* & ait: *Accipite & comedite, Hoc est corpus meum*. Audiant qui volunt extenuare hoc verbum (*corpus*) quod non sit vera caro Christi, qua nunc in sacramento celebratur in Ecclesia Christi, neque verus eius sanguis. When they were at supper Iesus tooke bread, he blessed yt and brake yt, and gaue yt to his Disciples and saied: *Take and eate, this ys my bodie*. Let them heare that will extenuate or abase this worde (*bodie*) that yt ys not the verie flesh of Chryst, that ys nowe celebrated in the Sacrament in the Church of Chryst, neither that yt ys verie bloode,

Paschasius li. de corp. et sang. Dom.

And a litle before he saith vpon the same text: *Nec ita dixit, cum fregit & dedit eis panem: Hæc est, vel in hoc mysterio est quædam virtus, vel figura corporis mei, sed ait non fictè: Hoc est corpus meum. Et ideo hoc est, quod dixit, & non quod quisque fingit*. Neither did he saie, when he brake the bread, and gaue yt them: This ys, or in this myserie ys a certain vertue or figure of my bodie: but he saith plainlie, *This ys my bodie*. And therefore yt ys yt, that he saied, and not that that euery man seigneth.

C And yet again after a fewe lines he saith: *Vnde miror quid velint nunc quidam dicere non in re esse veritatem carnis Christi & sanguinis, sed in sacramento, virtutem quandam carnis, & non carnem: virtutem sanguinis, & non sanguinem: figuram, & non veritatem: umbram, & non corpus*. Wherefore I woonder what some men doe meen to saie that ther ys not in dede the veritie of the flesh and bloode of Chryste: but in the Sacrament, to be a certain vertue of the flesh and not the flesh, the vertue of the bloode and not the bloode, a figure and not the veritie, a shadowe and not the bodie.

What shall I trooble the reader with doing of that, that ys allreadie doen? As Euthymius, Damascen, Haymo, and Theophilact, doe auouche the presence of Chrystes bodie in the Sacrament, and as yowe haue hearde them denie the Sacrament to be onelie a figure: so doth this authour agree with them, and denieng with them the Sacrament to be a figure, shadowe or vertue or Chrystes bodie, teacheth as they doe, the verie presence of Chrystes bodie in the Sacrament, and that by vertue of Chrystes woordes, who saied (*This ys my bodie*) Wherupon again he saith: *Hoc est corpus meum*,

Paschasius ibid.

D & non aliud quàm quod pro vobis tradetur. Et cum calicem porrigeret: *Hic est* (inquit) *calix novi Testamenti, qui pro vobis effundetur in remissionem peccatorum. Nec dum itaque erat fusus, & tamen ipse porrigitur in calice sanguis, qui fundendus erat. Erat quidem iam in calice, qui adhuc tamen fundendus erat in precium*.

Et ideo ipse idemque sanguis iam erat in calice, qui & in corpore, sicut & caro, vel corpus in pane. This ys my bodie, and none other but euen the same that shall be deliuered for yowe. And when he gaue them the cuppe, he saied: This ys the cuppe of the newe Testament, whiche shall be shed for yowe in the remission of sinnes. Yt was not yet shed, and yet the same bloode was geuen in the cuppe, that was to be shed. Yt was true nowe in the cuppe, that was to be shed in redemption. And therfore euen the verie same blood was nowe in the cuppe, that was in the bodie, euen as yt was the same flesh or bodie that was vnder the bread. Thus farre Paschasius.

The same blood in the cuppe, that was to be shed.

As this authour agreeth with other about named, for that he ther saied: so for this that he here saith he agreeth with saint Augustine. For as this man saith that the bodie and blood, which was geuen to the Apostles, was euen the same that was to be deliuered to death, and to be shed for the remission of sinne, and so all one with his owne bodie sitting among them in visible forme: so (as ye haue heard) saint Augustine saied, that Chryst caried himself in his owne handes, when he gaue furth his bodie to his disciples, and saied, *Take eate, this ys my bodie.* And so the bodie that did carie, and the bodie that was caried, was all one bodie of Chryste. So nowe to conclude, yt ys manifest, that as saint Augustine in that place taught the verie presence of Chrystes bodie in the Sacrament, and the woordes of Chryste to be vnderstanded withoute figure in their propre sense: so doth this authour also. Wherefor this being plain I ende, and go to an other coople.

Aug in Psal. 33. conc. 1.

THE ONE AND SIXTETH CHAP. CONTI-

nueth the exposition of the same woordes by Occumenius, and Anselmus.

NOwe of the lower house we haue hearde two cooples, whiche although they be so placed, yet are they both of good antiquitie (the yongest of them, which ys Paschasius, being almost seuen hundredth years ago) and also soche as aught to be receaued for that they were a good time before Berengarius began the controuersie of the blessed Sacrament. These that folowe be soche as were after the controuersie was moued by Berengarius: yet soche as haue ben in estimation; price and reuerence both in the greke Church and in the latin Church, and soche, whose doctrine the Church hath approued, and receaued. Wherefore reason and good order wold (notwithstanding the arrogancie of the Aduersaries, who haue appointed them selues iudges vpon the Church, to which they aught to be subiectes, and so refuse soche as they list) that they that loue the Church of Chryst, and wish to be, or be membres of the same, shoulde accept, whome the Church accepteth, and approue, whom the Church approoueth. The testimonie then of these we will heare, that to the confutaciō of the enemy, yt maie appeare that they are vniustlie reiected of thē, whē they teache as the fathers doe. And therewithall we shall see the trueth of the Sacrament set furth and commended vnto vs, to the great comfort (I trust) of soche as loue the catholique faith, and the honoure of that blessed Sacrament.

Occum in 11. Prim. Corr.

Among these therefore that yet remain, Occumenius, one of the greke church, who ys accompted to haue liued aboute foure hundredth and seuentie years ago, writeth thus vpon Chrystes woordes: *Erant quoque in veteri testamento po-*

cula

A cula in quibus libabant ubi etiam postquam victimas immolassent, sanguinem irrationabilium excipientes poculis libabant. Pro sanguine igitur irrationabilium, Dominus proprium sanguinem dat, & bene in poculo, ut ostendat vetus Testamentum antea hoc delineasse. Ther were also in the olde Testament cuppes in the whiche they did sacrifice, wherein also after they had offred their sacrifices, receauing the bloode of vnreasonable beastes, they did sacrifice yt in cuppes. Therfore for the bloode of vnreasonable beastes, our Lord geueth his owne blood. And well in a cuppe, that he might shewe the olde Testament to haue delined this before. Thus *Oecumen.*

Our Lorde
geueth his
owne blood
in a cuppe.

Besides the aptacion and applieng of the thing figurated to the figure, in the whiche this authour meneth, that as verilie as the bloode of vnreasonable beastes was receaued in cuppes, so verilie also haue we the bloode of Chryst in cuppes, besides this I saie, his speache and maner of woordes are to be weighed. The figure of Chrystes bloode ys not his owne bloode. Wherefore sainge that Chryst geueth vs his owne bloode, he remoueth the aduersaries figure. For the one importeth proprely the thing yt self: the other a figure or token of the same.

B And yet farder to consider the verie woordes of this authour, wher geueth Chryst his owne bloode vnto vs. He saith: *In poculo.* In the cuppe. Yf then yt be geuen vs in the cuppe, yt ys not the bloode of Chryst spirituallie, for that ys not receaued in cuppes, but in the soule of man. Being than Chrystes own bloode, and receaued in a cuppe, yt must nedes be the bloode of Chryst reallie, to the which yt well apperteineth, for somoche as Chryst hath so appointed yt, to be receaued in a reall cuppe, for that yt self ys a reall thing. Besides this, the authour saith that yt aunswereth the figure verie well, that the bloode of Chryst ys in a cuppe, bicause the figure had so, as yt were forefaied that yt shoulde so be, in that that the bloode of beastes was offred in cuppes. Then Chryst geuing his own bloode in the cuppe to hys Disciples, and saing: *Drinke ye all of this. This ys my blood:* did speake these woordes in their propre sence. And as he did them, so did he vndoubtedlie these, *This ys my bodie.* And thus by this authour we haue like testimonie, as by other before alleaged.

Chrystes
bloode ys not
containe d.
in cuppes
spirituallie

C We shall nowe likewise see what agreeable testimonie *Anselmus* will geue, who ys appointed to geue the same for the latin Church, as *Oecumenius* hath doen for the greke church. Thus he writeth: *Sic enim habemus in euangelij: Accepit Iesus panem, benedixit, fregit, deditque Discipulis suis dicens: Accipite, & manducate ex hoc omnes. Hoc est enim corpus meum, quod pro vobis tradetur. Quando in manus accepit panis erat, sic enim dixit: Accepit panem, & per illam benedictionem panis factus est corpus Christi, non tantum significatiue, sed etiam substantiue. Neque enim ab hoc sacramento figuram omnino excludimus, neque figuram solam admittimus. Veritas est, quia corpus Christi est: figura est, quia immolatur, quod incorruptibile habetur. Consideremus verba Domini. Manducate (inquit) ex hoc omnes. Hoc enim, quod vobis trado ad manducandum est corpus meum. Et ut certi essent, quod reuera esset corpus Christi, signa expressit, quibus hoc dignoscerent. Hoc est, inquit, corpus meum, quod pro vobis tradetur. Si hoc corpus, corpus Christi non substantiue, sed significatiue tantum fieret, hoc figura corporis Christi tantum existeret. Nihil ad figuram, quod sequitur: Quod pro vobis tradetur. Nec panem nominauit postquam panem benedixit, sed corpus: nec vinum nominauit postquam vinum benedixit, sed sanguinem. Igitur, sicut fides catholica credit, panis qui offertur sacerdoti ad ad consecrandum, per sacerdotalem consecrationem fit corpus Christi non significatiue tantum sed substantiue.*

Ansel. li.
de offi.
cini.

D Thus haue we in the Gospels: Iesus tooke bread, he blessed yt, he brak yt,

*Bread how
yt ys made
the bodie of
Chryst.*

*Circumsta
ces in Chri
stes words
declaring
the Bles.
Sacr. to be
his verie bo
die.*

*Sacramen
taries dis
sent among
them selues
thole fa
thers agree
in one doc
trine.*

*De consec.
dist. 2. ca.
vtrum*

*Both figure
and veritie
in the Sacr.*

and gaue yt to his Disciples, sainge: Take and eate of this all. For this ys my bodie, which shall be deliuered for yowe. When he tooke yt into his handes yt was bread. For so the Euāgelist saith: he tooke bread, and by that blessing the bread ys made the bodie of Chryst, not onelie significatiuelie, but also substantiuelie. Neither doe we from the Sacrament altogether exclude the figure, neither doe we admitte the sole figure. Yt ys the veritie, bicause yt ys the bodie of Chryste: Yt ys a figure bicause yt ys offred in sacrifice, that ys incorruptible. Let vs consider the woordes of our Lorde: He saith: *Eate ye all of this. For this, whiche I deliuer yowe to eate, ys my bodie.* And that they shoulde be certen, that in verie dede yt was the bodie of Chryst, he declared certen tokens, by which they shoulde perceauē yt. *This ys my bodie* (saith he) *that shall be deliuered for yowe.* Yf this bodie shoulde be made the bodie of Chryst figuratiuelie and not substantiellie, yt shoulde be onelie a figure of the bodie of Chryst, that that foloweth, pertaineth nothing to a figure, which ys this, that shall be deliuered for yowe. Neither did he name yt bread, after that he had blessed the bread, but his bodie: neither did he after he had blessed the wine, name yt wine, but his bloode. Therfor, as the catholique faith doeth beleue, the bread that ys offred to the preist to be consecrated by the preistlie consecracion ys made the bodie of Chryst, not significatiuelie, but substantiuelie. Thus moch *Anselmus.*

Whome ye see to drawe by the same line, that all the rest of the fathers haue doen. Ye see in this exposition, as yt shoulde be among soche as be of the house of God, an vniformitie, a consent, and a goodlie agreement in the utterance of this one trueth, being a weightie matter of our faith. Ye see not here as among them that haue separated them selues frō the house of God, as the Lutherans, the Zuinglians or Oecolampadians and Caluinistes, who so contend striue and dissent among them selues, that that the one side affirmeth the other side denieth. So among these ther ys yea and naie, yt ys, and yt ys not. But among all them that be produced oute of Gods Parliament house, among these that learned their lessons in Chrystes schoole, ther ys no soche dissension. What one affirmeth, the other denieth not. And what one denieth, the other affirmeth not. For wher other before haue taught, that in the Sacrament after consecracion, ther ys the bodie and blood of Chryst, as saint Ambrose, and saint Augustine: so doeth this authour saie, that by the consecracion ys made the bodie and bloode of Chryst. And wher by a nombre yt was before taught, as by Euthymius, Damascen, Hymno, Theophilact, and Paschasius; that the Sacrament ys not a figure onely. This authour teacheth vs euen so, and withall geueth vs the plain catholique vnderstanding of these fathers (whiche thing ys also declared vpon the place of Tertullian) that the Sacrament containeth both the bodie of Chryst verilie, reallie, and substantiellie: and also the figure of the same bodie.

Wherunto to adde also something at this present, saint Augustine geueth a goodlie, and a most plain testimonie therof, saing: *Corpus Christi & veritas & figura est: Veritas dum corpus Christi & sanguis in virtute Spiritus sancti ex panis & vini substantia efficitur: figura verò est, quod exterius sentitur.* The bodie of Chryst ys bothe the veritie and the figure. Yt ys the veritie for that the bodie and bloode of Chryst, by the power of the holie Ghoste, ys made of the substance of bread and wine: but that ys the figure, that ys outwardlie perceaued.

Agreable to this saith Hilarius, Bishoppe of Rome next vnto Leo the first. *Corpus Christi quod sumitur de altare figura est, dum panis & vinum videntur extra, veritas*

A *veritas autem, dum corpus & sanguis Christi intus creditur.* The bodie of Chryst that ys receaued of the aultar ys a figure, for that the bread and wine be seen outwardlie: But yt ys the trueth, for that the bodie and bloode of Chryst be beleued inwardlie.

Wher then these fathers saie that the Sacrament ys not a figure of the bodie of Chryst but the bodie yt self: they vnderstand that yt ys not onelie a figure. A figure yt ys, but yt ys the bodie also, whiche thing this authour *Anselm* dothe verie well in fewe woordes vtter when he saith: *Neque ab hoc sacramento figuram omnino excludimus, neque figuram solam admittimus.* We doe not from this Sacrament exclude altogether a figure: neither doe we admitte onelie a figure. This then ys the catholique faith, that the holie Sacrament ys both a figure, and also the verie bodie of Chryst.

By this authour also, who doeth expownde Chrystes woordes ys the tripling sophistickall argument solued, whiche an Aduersarie made against Chrystes presence in the Sacrament, vpon these woordes of Chryst. The argument was this: Chryst tooke bread, he blessed bread, he brake bread. Wherefore he gaue to his Disciples bread. Yf he gaue them bread, then he gaue them not his bodie.

In this argument the Aduersarie vseth the woordes, as though by the actes, whiche the verbes expresse, nothing had ben doen. He saith Chryst did take bread, and blessed bread. By that that Chryst did take bread, ys declared one acte, and when he did blesse the bread, he did an other acte, whiche the Aduersarie passeth ouer, as though Chryst in blessing had done nothing. By whiche Sophisme he maie aswell prooue Chryst to haue deliuered no sacrament, as no bodie. For (as they saie) he deliuered that, whiche he took: but he tooke bread no sacrament: therfore he deliuered bread no sacrament. But what did Chryst when he blessed the bread? Though the Aduersarie wolde so ouerpasse yt: yet this authour telleth vs what he did. For he saith:

Accepit panem, & per illam benedictionem panis, fit corpus Christi. He tooke bread, and by that benediction the bread ys made the bodie of Chryst. Nowe then wher the Aduersarie reasoneth and saith: Chryst tooke bread, and blessed bread, and brake bread, and therfore gaue bread, he hideth what acte Chryst did when he blessed the bread. For by that blessing the bread was made the bodie of Chryst. So that he might and did truely saie, take and eate, This ys my bodie. Therefore the argument ys nothing but a false Sophisme. For in dede he tooke bread into his handes but after he had once blessed yt, and saied, this ys my bodie, he deliuered no breade, but his bodie, according to the trueth of his woorde. Other thinges woorthie of note ther be in this authour, but hauing declared that, that sufficeth to the pourpose for the expownding of Chrystes woordes, I leaue the rest to be considered by the reader, and will hast me to bring in an other coople.

M. Pilkingtons sophistickall argument in shopen disputacio holden in Cambrigie against the blessed Sac.

Effect of Chrystes blessing of the bread.

THE TWO AND SIXTETH CHAP. ABIDETH

in the exposition of the same woordes by Rupertus, and Nicolaus Methonen.



Wishing that the reader should fullie perceave the descent of the faith of the Sacrament, howe yt ys deduced fro Chryst to the Fathers, and so from age to age, and from time to time, euen vnto this our time, and therewith howe the woordes of Chryst are to be vnderstanded, euen from Chrystes time of the speaking of the vntill this our time: forsomoch as I haue passed so neare to our time, I will with thy patience (gentle reader) go on, vntil I bring the within a verie litle of this our time.

In Gods name then let vs proceade and go to the time of Rupertus, who ys thought to haue liued the year of our Lord mcccxxiii. ad so about ccccxxviii. agon, of whome we shall learn what faith was in the latin Church in his time as concerning the blessed Sacrament, and howe the woordes of Chryst

Rup de opo
rib. lib. 3.

were vnderstanded. Thus he writeth: *Cœnantibus, id est, sedentibus adhuc in cœna qua manducauerant carnes agni, carnes Pasche veteris, accepit panem, & benedixit. Panem communem accepit, sed benedicendo longè in aliud quàm fuerat transmutauit, ut veraciter diceret sic: Hoc est corpus meum, quod pro vobis tradetur. Item vini substantiam accepit, sed itidem gratias agendo, vel benedicendo sic in aliud vertit, ut diceret veritas, que non mentitur: Hic est sanguis meus noui Testamenti, qui pro multis effundetur. Sed non videtur oculis carnis, non sentitur gustu oris, quod panis ille caro factus sit: quod vinum illud in sanguinem verum sit. Nimirum si videretur color, aut sentiretur sapor carnis, & sanguinis humani, homini non plus salutis, sed plurimum adferret horroris.* Being at supper,

If Chryst
blessing the
bread trans-
muted yt in
to a better
thing, M.
Pilkinton
argument
beareth.

that ys, sitting yet at supper in the whiche they had eaten the flesh of the lambe, the flesh of the olde Passouer, he tooke bread and blessed yt, he tooke comon bread, but blessing yt, he did transmute yt into a farre other thing, than yt was, that he might trulie saie: *This ys my bodie, which shall be deliuered for youe.* He did also take the substance of wine, but likewise geuing thanks or blessing, he did so turne yt into an other thing, that the trueth which lieth not, might saie: *This ys my bloode of the newe Testament, which shall be shedde for manie.* But yt ys not seen with the eies of the bodie: yt ys not perceaued by the taste of the mouthe, that, that bread ys made the flesh of Chryst, that that wine ys turned into bloode. For trulie yf the cooloure of the flesh and bloode of man should be seen, or the taste shoulde be perceaued, yt shoulde bring no more health to a man, but yt shoulde bring moch loathsomnesse. Thus moche Rupertus.

Effect of
Chrystes
blessing of
the bread.

In this authour as in Anselmus, who went last before him in the last chapter, ys declared the vertue and power of the benediction of Chryst when he blessed the bread and wine in his holie supper. For as Anselmus saied, that by the blessing of the bread and wine, they were made the bodie and bloode of Chryst: So this authour saith, that Chryst blessing the bread, did transmute or chaunge yt into a farre better thing. Whiche thing was soche that Chryst might trulie saie by yt: *This ys my bodie, which ys geuen for youe.* Neither let this seem straunge to the Aduersarie, that these two authours saie, that by the blessing of Chryst the bread and wine be chaunged or turned into the bodie and blood of Chryst. For yt ys not a sainge yesterdaie inuented, but yt ys a sainge, of the great Fathers, the auncientes and pillars of the Church. Howe moche doeth saint Ambrose speake of this thing

H

A thing? how large a discourse doeth he make of yt? treating of the blessed Sacrament, and proving by examples of the scripture, howe the grace and blessing of God doeth change the nature of one thing into an other thing. He saith thus. *Quantis igitur utimur exemplis, ut probemus non hoc esse, quod natura formauit, sed quod benedictio consecrauit, maioremque vim esse benedictionis, quam natura, quia benedictione etiam natura ipsa mutatur?* Howe manie examples haue we to prooue, that this ys not yt that nature formed, but yt that the blessing hath consecrated, and that the power of the blessing ys greater then the power of nature. Bicause that by the blessing nature yt self ys chaunged. And after manie examples ther produced to that pourpose, he maketh this conclusion *Quod si tantum ualuit humana benedictio, ut naturā cōuerteret, quid dicimus de ipsa cōsecratione diuina, ubi uerba ipsa Domini saluatoris operantur?* Yf the the blessing of mā were of so great force that yt might turn or chaunge nature: what saie we of the diuine consecracion, wher the verie woordes of owre sauour doe worke them selues? Thus S. Amb.

*Amb. li. de
imit. myst.
cap. 9.*

*Power of
blessing gre
ater the po
wer of natu
re.*

B And thus maie we perceau the great power of Chrystes blessing to be soche, that not onelic yt maie, but yt doeth also chaunge the nature of one thing into an other, as the nature of bread and wine in the Sacrament, into the verie nature of the bodie and bloode of Chryst, verilie and substantiallic. And therfor this chaunge wrought and doen by the blessing of Chryst for somoche as yt ys a turning or chaunging of one nature or substance into an other nature or substance, yt maie verie well beare the name of *Transubstanciation*. For that name doeth liuelie declare the acte that ther ys doen.

*Transub-
stanciation
anounced.*

Holie Cyrill also considering that the great worke of God, whiche maketh present in the Sacrament the bodie and bloode of Chryst, ys doen by the denediction of God, doeth commonlie in his workes call the blessed Sacrament the mysticall benedictio. As then this authour hath taught no other wife then he heard his Fathers speake before him, of the power of Chrystes blessing: no more doeth he in teaching the presence of Chrystes bodie and bloode, although our senseis can not perceau the same presence. For (saith

C he) though the bread be made the flesh of Chryst, and the wine be turned into his bloode: yet neither doe we see yt, neither tast yt so to be. By whiche his teaching he doeth well aduertise vs of the office of faith that aught to be in vs, which grownded vpon the woorde of God, beleueth what yt teacheth, though no one of our senses geue vs anie aide ther vnto. And here ys rebuked the grosse maner of *Cranmer*, who saith that faith teacheth nothing against the senseis, and therfor for somoche as we see no flesh nor bloode, nor tast none in the Sacrament, ther ys none in the Sacrament. But I will not nowe tarie to refell that grosse and sensuall erroure of the senseis, forasmoche as I doe more at large speake of yt in an other place. Therfor I will no more doe here, but by conferring of the doctrine of this authour, with the doctrine of the Fathers, so by that waie improoue the doctrine of *Cranmer*. Yt ys not saith this authour, see with our eies, nor tasted by our mouthes, that the bread ys made flesh, nor that the wine ys turned into bloode, for yf yt shoulde so be, yt shoulde nothing encrease our saluacion, but yt shoulde bring moch loathsomnesse. And therfor yt ys so the flesh

*Cranmers
grosse sen-
suall here-
sie impro-
ued.*

D and blood of Chryst, as yt maie be meit for our vse, and sufficient also for our saluacion. Agreeable to this ye haue heard declared oute of S. Cyrill. Lett we should loath flesh and blood sett vpon the holiealtars, God condescending vnto our weaknesse, powred into the offred thinges the power of

*Cyrrill. ad
Calosyr.
Chrystes
owne verie
flesh in the
Sacrament*

*Theophil.**Faith teacheth one thing and senses another.**Nicolaus Methan.**he treadeth vnder foot the Sonne of God, that beleueth not his bodie and blood to be in the Sacr.*

life, turning the same into *the treuth of his owne flesh*. Here ye see Chrystes owne flesh taught to be in the sacrament, but so as no sense perceaueth the same, least we shoulde loath yt, if she shoulde see yt or tast ys as verie flesh. Damascen also hath the like sainge, and *Theophilact* in diuerse places. but one of the shall suffice for all. Bycause we are weake and loath to eate rawe flesh, speciallic the flesh of man, therfor *yt appeareth bread*, but *yt ys flesh*. Note this last part of *Theophilactes saing* *yt appeareth bread but yt ys flesh*. Are we not taught by this that faith teacheth vs one thing, and the senses teache vs an other thing? *Yt appeareth bread*: What ys that? Owre seight iudgeth yt to be breade, owre tast iudgeth yt to be breade, owre tast iudgeth yt to be breade and so furth of other senses, But yt ys flesh. For owre faith grownded vpon the certen and infallible truthe of Chrystes woorde, belegeth and knoweth yt (bicause he saith: *This ys my bodie*) to be his flesh. Nowe our senses teache yt to be that, that yt ys not. For they teach that yt ys bread, wher faith teacheth that yt ys flesh in dede. Vain therfor ys *Crammers* sainge, vain also be they that saie bicause they see not, nor tast no flesh nor bloode, they will beleue none to be ther. As they be sensuall men: so they frame to themselues a sensuall faith. But God make them once rightlie spirituall.

And nowe to our purpose yowe haue seen a conference and a plain agreement, betwixt this authour and other in these two poinctes. Finallic he expowndeth the woordes of Chryst of the verie presence. for (saith he) *the bread ys chaunged into that thing, that Chryst maie trulie saie: This ys my bodie. And so the wine ys turned into that thing, that he maie trulie saie by yt: This ys my bloode*. These woordes with that that ys aboue saied, prooue most sufficientlie that the woordes of Chryst are to be vnderstanded withoute figure metaphor, or trope.

This being thus plain we will see what his felowe will doe. who ys *Nicolaus Methanensis*. Thus he writeth: *Quis ille qui conculcat filium Dei? Nonne qui sanguinem eius ingratus abrogat, nec admittit? & veracis ab omniq[ue] mendacio alieni oris irriditionem & mandatum nihili facit, Hoc est corpus meum dicentis, & hic est sanguis meus, & nisi manducetis carnem filii hominis, & bibatis eius sanguinem, non habetis vitam in vobis? Quid hesitas? Quid omnipotenti impotentiam attribuis? Nonne ipse est, qui ex nihilo omnia vi essent fecit? Vnus trium personarum diuinitatis, qui postremis incarnatus est, & panem in suum corpus transmutari iussit. Quid requiris causam & ordinem nature panis transmutationis in Christi corpus, & aque vniq[ue] in sanguinem cum supra naturam, rationem mentem & cogitationem ex virgine sit natus? Non credes itaque nec mortuorum resurrectionem, nec in celos eius assumptionem, & alia Christi miracula supra naturam mentem & cogitationem eminentia. Who ys he that treadeth vnder foote the Sonne of God? ys yt not he that as an ingrate and vnkinde man, dothe abrogate his bloode and will not alowe yt? and setteth nothing by the commaundement and tradicion of that true mouthe, which ys all wide from all vntruth, saing: *This ys my bodie*: And, *this ys my bloode*, And except ye eate the flesh of the Sonne of man, and drinke his bloode, ye haue no life in yowe? What doest thowe doubt? What doest thowe attribute impotencie to the omnipotent? Ys yt not he that made all thinges of nothing? one of the three persons in god head, who in these last times was incarnated, and commaunded the bread to be transmuted into his bodie. What doest thow require the cause and order of the transmutacion of the nature of bread into Chrystes bodie, and of the water and the wine into the bloode, sithen that he aboue nature, reaso, vnderstanding and thought was born of a virgen? Thowe wilt not then beleue neither the resurrection of the dead, nor the assumption of him into heauen,*

A heauen, nor other miracles of Chryst being aboute the reach of nature, vnderstanding and thought. Thus farre he.

Ye haue nowe hearde an other wittnesse, but not telling yowe an other tale diuerse from him that heys coopled with, or frō anie here before alleaged. In the maner of the vtterance of his testimonie he doeth somewhat, like vnto *Chrysostome*, speake with wonder and admiraciō that men shoulde doubt of the presence of Chrystes bodie in the Sacrament, seing that Chrystes owne mouth hath spoken yt. Wherin he wel declareth that this faith in this matter was so firme, so sure, and so stable, that yt was a matter of wonder to him, that anie man coulde not beleue yt, that had ben brought vppe in Chryst, in somoche that he reputeth the misbeleuers of this Sacrament, of the nombre of those that treade Chryst vnder foote, vpon whome, as *S. Paul* saith, shal come heaue and greuouse punishmentes.

He teacheth vs, as *Gregorie Nissen*, Chrysostom and manie mo haue taught that the bread ys transmuted or chaunged into the bodie of Chryst. In the setting furth wherof he vseth almost *S. Ambrose* sentence and woordes.

B *Ambrose* saith: *Quid hic queris natura ordinem in Christi corpore, cum preter naturam sit ipse Dominus Iesus partus ex virgine?* What doest thoue here seke the order of nature in the bodie of Chryst, sith the same Lorde Iesus Chryste was beside nature conceaued of a virgen? This authour saith, what doest thoue seke the caule or ordre of the transmutacion of the nature of breade, into the bodie of Chryst, and of the wine and water into his bloode, sith he aboue nature, and reason was born of a virgen? So farre wide was yt from the mening of this authour to varie from the mindes of the auncient fathers, that he vseth their woordes. To end, yt ys easie to perceauē that this man teaching transmutacion, or transubstancion, and soche creditte to be geuen to the plain woorde of Chryst for the verie presence of his bodie in the Sacrament, vnderstandeth Chrystes woordes withoute figure, as also *Rupertus* did?

Ambr. li. de myst. c. 9.

THE THREE AND SIXTITH CHAP. TARIETH IN

the exposition of the same woordes by Innocentius, and Germanus.

C



IN this proceasse we are descended to *Innocentius* the thirde, who liued the yeare of our Lorde. 1300. and therfor about 362 years agon. In this matter he writeth thus: *Agnus Paschalis siue dubio si geruabat Dominicum corpus: sed panis azymus sincerum opus. Sicut autem Ioannes Baptista qui dixerat: Ecce agnus Dei, per adiunctum determinauit: Ecce qui tollit peccata mundi: Sic et Christus qui dixerat, Hoc est corpus meum, per adiunctum determinauit: quod pro vobis tradetur. Sicut ergo corpus Christi veraciter tradebatur: sic verè demonstrabatur, non in figura, quia iam cessauerat, sed in veritate quæ iam aduenerat.* The patchall lambe without doubte, was a figure of our Lordes bodie, but the vncleauened breade signified a sincere worke. As *Iohn the Baptist* who saied: Behold the lambe of God, by a clause adioined did determine yt saing: Behold him that taketh awaie the sinnes of the worlde: So Chryste, who had saied, *This ys my bodie*: by a clause adioned determined the same, saing: which shall be deliuered for yowe. Therfor as the bodie of Chryst was verilie deliuered: so was yt verilie demonstrated, not in a figure, whiche nowe had ceased, but in trueth which nowe was comed.

Innocen. de offi. Miss.

The bodie of Chryst both deliuered and demonstrated not in figure but in trueth.

D

This authour minding to expownde Chrystes woordes, doeth first declare, that

re that the Paschall lambe, wherof we haue at large spoaken in the first booke, was vndoubtedlie a figure of Chrystes bodie wherbie the geueth vs to vnderstand, that nowe the figure being taken awaie (which can not other wise be ceassed but by the cominge of the veritie) that nowe the bodie of Chryst ys not onelie as in a figure, as yt was in the paschall lambe, but yt ys nowe in veritie. He prooueth yt by Chrystes owne woordes, who saied and spake nothing but trueth: *This ys my bodie*. That he spake yt by his owne naturall and substanciall bodie, he prooueth by the determinacion that he put to yt, which was this: *Which shall be deliuered for youe*. This particule added determineth his sainge to be of his naturall bodie. For he deliuered not his figuratiue bodie, neither his spirituall bodie, nor his mysticall bodie. Wherfor yt was spoaken of that bodie, whiche might be deliuered for the sinnes of the worlde, whiche was onelie his owne naturall bodie.

Figure of
the Sacra-
mentaries
flatlie de-
nied.

Germanus
epif. Con-
stantin.

Then he concludeth vpon these two partes, that as Chrystes bodie was verilie deliuered to deathe: so was yt verilie spokē of Chryst in the supper not in a figure, which ys nowe past and hoen, but in veritie, which ys comed. To be shorte, as he breiflie concludeth the trueth: so with asmoche breuitie he excludeth the vntrueth. He sendeth the emptie figure, to the olde Lawe: he appointeth the fullnesse of the veritie in the newe Lawe. Thus the Aduerlaries figure being also denied by this authour, as yt hath ben by manie other, the conclusion maie be made, that Chrystes woordes are to be vnderstanded not figuratiuely, but in their propre sense simplicie and literallie.

Nowe on the other side shall geue testimonie the holie man Germanus, Bishoppe of Constantinople, who did write an exposition vpon the Masse of the greke church, wher in he writeth thus: *Ipse dixit: Hoc est corpus meum: hic est sanguis meus. Ipse et Apostolus iussit, et illos vniuersa Ecclesia, hoc facere. Hoc enim ait, facite in meam commemorationem. Non sanè id facere iussisset, nisi vim inditurus fuisset, ut id facere liceret*. He saith, *This ys my bodie: this ys my blood*: He also commaunded the Apostles, and by them the wholl Church, this to doe. For saith he, *This doe ye in the remembrance of me*. Trulie he wolde not haue commaunded them so to doe, except he had geuen them powr that thei might doe yt.

The holie
Gost con-
secraterh the
Sacra. by the
hand and
tounge of the
preistres.

What ys their power afterwarde he declareth saing: *Spiritus sanctus, qui semel egressus est, et in posterum non dereliquit nos, sed est nobiscum et erit in perpetuum cum, hac per manum sacerdotum et linguam mysteria conficit. Ac non sanctum spiritum dumtaxat misit Dominus noster ut maneat nobiscum, sed et ipse pollicitus est se mansurum nobiscum usque ad consummationem seculi. At Paracletus inconspicuus adest, quia ipse corpus non gestauit: Dominus vero, et conspicitur, et tangi se patitur per tremenda et sacra mysteria, ut qui nostram naturam acceperit, eamque gesserit in secula*. The holie Gost, who once came furth to vs, and neuer hereafter doeth forsake vs, but shal be with vs for euer to the worldes ende, dothe consecrate these misteries by the hand and tounge of the preistes. And our Lorde hath not sent his holie Spiritte, that he onelie shoulde abide with vs: But he himself also hath promised to dwell with vs, vnto the ende of the worlde. The holie Gost ys with vs, but not seen, bicause he had no bodie. But our Lord ys both seen, and suffreth himself by the fearfull and holie misteries to be touched, as one that hath taken our nature vpon him, and will beare yt for euer.

The power the of the ministres of Chryst ys that they be the instrumētes of holie Gost, by whose hād ad tounge these misteries be cōsecrated. In that he saith the holie Gost doeth woork this great work by the toug of the preist, he meneth

A he meneth at the pronounciacion of Chrystes woordes by the' mouthe of the preistes, at the whiche the holie God inuifible woorketh the presence of Chrystes bodie and bloode agreable to the woordes of Chryst spoken by the preist in the person of Chryst, saing: *This ys my bodie.* For vntill that time (saith S. Ambrose) the preist vseth his owne woordes, but nowe (saith he) he vseth not his owne woordes, but the woordes of Chryst.

*Li. 4. de
Sacr.*

That the holie Goste woorketh this consecration of the bodie and bloode of Chryst yrys not a fewe times testified before. But Damascen by most plain woordes declareth the matter, saing: *Quemadmodum quaecunque fecit Deus, Spiritu sancto cooperante fecit sic & nunc spiritus sancti operatione, hec super naturam operatur, quae non potest capere nisi sola fides. Quomodo fiet mihi istud, dicit sancta virgo, quoniam virum non cognosco? Respondit Gabriel Archangelus: Spiritus sanctus superueniet in te, & virtus Altissimi obumbrabit tibi. Et nunc interrogas, quomodo panis sit corpus Christi, & vinum & aqua sanguis Christi. Respondeo tibi & ego: Spiritus sanctus obumbrat, & haec operatur super sermonem & intelligentiam.*

B As all that god hath made, he hath made them the holie gost woorking with him: euen so now by the worke of the holie Goste he woorketh these thinges (mening the consecration of the bodie and blood of Chryst) aboue nature, which thinges nothing can perceauce but onelie faith. Howe shall this be doen to me (saith the holy Virgen) for I knowe not a man? The Archangell Gabriell answereth: The holy Gost shall come vpon thee, and the power of the hieghest shall ouershadowe thee. And nowe thoue askest howe the bread ys made the bodie of Chryst, and the wine and water the bloode of Chryst. And I also answer vnto thee, The holie Gost ouershaddoeth and woorketh these thinges aboue that can be spoken, and aboue all vnderstanding.

*The work
of the holie
Gost in the
Sacr. ys a-
boue natu-
re, and un-
derstanding*

Agreable to this S. Augustine also speaking of the Sacrament, and of the worke of the holie Gost therein saith: *Quod cum per manus hominum ad illam visibilem speciem perducitur, non sanctificatur ut sit tam magnum sacramentum, nisi operante inuisibiliter Spiritu Dei.* Whiche thing (mening bread) when by the handes of men yrys brought to that visible forme, yt ys not yet sanctified that yt maie be so great a Sacrament but by the inuifible worke of the Spiritte of God.

*August. li.
3. de Trin.
cap. 4.*

C In this then that this authour saith that these misteries of the bodie and bloode of Chryst be wrought by the holie Gost, ye perceauce that he teacheth none otherwise then the other holie Fathers of the Church. And by this also by the waie maie we learn reuerentlie to speake of this blessed Sacrament, for somoche as yt ys no trifeling roie of mans inuencion, but yt ys the worke of the holie Goste, who woorketh no trifles but matters of weight agreable to his maiestie. Whiche thing this authour also after the manner of Chrysostome doeth verie well teache in the later parte of his saing, when he calleth the Sacramentes of Chrystes bodie and blood, *Tremenda & sacra mysteria*, fearfull and holie misteries. They are not fearfull and holie, except something be in them that ys of yt self fearfull and holie. Bread and wine being figures of Chrystes bodie and bloode, be no more fearfull, then the bread and wine of Melchisedech, or the shewe bread in the temple, whiche was eaten of Dauid and his men without anie feare. Ther ys therfor

*The Sacra-
mentes of
Chrystes bo-
die ad bloo-
de holie ad
fearfull my-
steries.*

D in this holie misterie more then a figure, whiche ells can be nothing but the verie thing that ys figured, which ys Chryst our Lorde and God, who ys to be feared of all saintes, the psalme sainge: *Time-te Dominum omnes sancti eius.* Feare yowr Lorde all ye Sainctes.

In

*Difference
of the being
of Chryst
with vs, and
of the holie
Goste.*

In the ende this authour declaringe the difference of the being and abidinge of Chryst and the holie Goste with vs maketh this difference. The holie Gost (*saith he*) for that he had no bodie, for he was not incarnated, ther for though he be with vs, yet he ys not seen: Chryst for that by his incarnation he tooke a bodie vpon him, he ys bothe seen, and also suffreth himself to be touched, but howe? By the holie and fearfull misteries. Then by the bolie and fearfull misteries Chryste ys bothe seen and touched. Yt ys so, For so *saith* Chrysostome: *Ipsū vides, Ipsū tangis, Ipsū comedis.* Thowe seist him, thowe touchest him: thowe eatest him, thowe desierest to see his garmētes, but he deliuereth himself to thee, not that thowe shouldest onelie see him: but also that thowe maist touche him and also haue him with thee.

*A Canill
of the Sacra
mentaries.*

But here labourerth the Aduersarie to laie a snare to entrappe the reader, and to make him mistake Chrysostome. For (*saith the Aduersarie*) we touche and eate Chryst in the Sacrament as we see him. But wet see him onelie by faith, wherfor we touche and eate him but by faith. And so ys the presence of Chryst merelie spirituall and not corporall.

An answer

Yf this argument were good, he might proue by the same that there were no creature. And thus he might, frame his argument. Euerie creature as concerning his beinge ys as yt ys seen. But no creature ys seen to haue corporall Substance, wherfor no creature hath corporall Substance. Or thus, to come nearer to him in his owne termes: We touche and eate our meat at the table as we see yt: But we see no substance of meate. Wherfor we eate no substance of meat. Thus one fond argument maie be perceaued by an other. And so perceaued to be fond, to let yt so go as sufficientlie answered.

*A thing
ys saied to
be seen, whe
the outward
formes are
onelie seen,
because the
substāce ys
inuisible*

But for the contentacion of the reader this shall be saied: As naturall knowledge teacheth that euerie creature hath a substance: so yt teacheth that that substance ys inuisible. Therfor though we see no substance, but the outward formes of creatures: yet being assured by this knowledge, that ther ys vnder those formes a substance, we saie that we did see or touche this or that creature, and the saing ys true: Euen so when spirituall knowledge, which ys faith, teacheth vs that the holie Sacrament hath a substance, and that substance ys inuisible. And therfor though we see but outward formes of bread and wine. yet being assured by this spirituall knowledge that ther ys vnder those formes the substance of the bodie and bloode of Chryst, we saie verie well, that we see Chrystes bodie, and touche his bodie, and eate his bodie, when we see, touch, and eate these formes in due maner after that the consecracion ys doen, faith geuing vs certen and assured knowledge of the being, of Chrystes substance vnder those formes: as naturall knowledge doeth for the substances of naturall creatures vnder their formes. And therfor nowe wher the Aduersarie saith, that we eate Chryst as we see him, though in naturall thinges yt be not proprely true, for their we eate both the substāce and the outward formes, yet see but the outward formes, in maner aboue saied: yet for that the substance ys certainly vnder those formes, by a mean yt ys truly saied, that we see and eate soche a thing: so in this heauenlie matter of the Sacrament, we both eat and see presentlie the verie presence of Chrystes bodie in substance, our senseis subiecting them selues as well to the knowledge of faith, as they doe to the knowledge of nature, and truely saie that we see and eate the substance of the body of Chryst. And by this was the comon sainge of the faithfull people vsed generallie in the church, when they had seen the Sacrament: I haue seen my Sauour, I haue seen my redemer, and soche like, as in naturall thinges we saie:

*Spirituall
knowledge
teacheth
the substan
ce of Chrysts
bodie and
blood to be
vnder ther
formes of
bread and
wine as wel
as naturall
knowledge
the substan
ces of natu
rall thinges
vnder their
formes.*

A saie we haue seen a man, a woman, a beast, a tree, an herbe, when we haue neither seen the substance of man, woman, beast, tree, nor herbe, but onelie the ourwarde formes of them.

But to protracte this disputacion no longer, I wil ende yt with the argument of this authour, which maie be vttered in this maner. Chryst ys continually with vs, and so ys the holie Gost, but they be after diuerse maners, the one to be seen, the other not to be seen, wherfore the one corporallie, the other spirituallie. The prooffe maie be this: Yf Chryst be with vs but spirituallie in the Sacrament, then ys he with vs no otherwise, than the holie Gost ys. But Chryst ys with vs in an other diuerse maner then the holie Gost ys, in soche a maner as he maie by his fearfull and holie mysteries be seen, whiche diuerse maner to spirituall maner must be the corporall maner. Wherfore he ys with vs corporallie. And this most vndoubtedlie was the mening of this authour. For ther ys no doubte of the spirituall presence of the holie Gost in the mynistracion of the Sacramentes neither yet of Chryst. But ther must be an other maner of Chrystes being with vs besides that maner, or ells the being of the holie Gost and Chryst must be all one, and not different. The contrarie wherof this authour teacheth. Wherby also, as by that, that ys before saied, yt maie be perceaued, that the woordes of Chryst be of him vnderstanded in their propre sense.

*Difference
of the being
of Chryst
with vs, and
of the holie
Goste.*

THE FOVR AND SIXTETH CHAPITER

Sheweth the exposition of Petrus Cluniacen. and Bess-

mon vpon the same.

Nowe that our proceffe ys comed so near to our time we will ende with this coople, that shall be produced of the whiche the first ys the good and vertuouse learned man *Petrus Cluniacensis*, of whose vertue and learning not onelie his writing ys a good wittnesse, but also holie sainct Bernarde in sondrie epistles written doeth verie well testifie the same. This man thus expowndeth the woordes of Chryst: *Dic Domine testator noui & etermi Testamenti, vtrum Testamentum hoc vnus dies (sicut isti dicunt) esse volueris, an potius eternum esse decreueris. Audiant isti, non me, sed te, vt conuertantur non ad me, sed ad te. Quid ergo? In eterna vltima, quam cum Discipulis tuis veius Pascha nouo commutans celebrasti, accepisti panem, gratias egisti, fregisti, dedisti Discipulis tuis. Sed quid duxisti? Accipite, hoc est corpus meum, quod pro vobis tradetur. Et quid addidisti? Hoc facite in meam commemorationem. Similiter & calicem postquam conasti: Hic est sanguis meus noui Testamenti, qui pro vobis & pro multis effundetur in remissionem peccatorum. Audistis? Nolite fieri simulachra quae oculos habent & non vident, aures habent, & non audiunt. Audistis hoc non a quolibet doctore, sed ab illo, de quo Pater clamans praecepit: Ipsum audite. Audistis eum dantem corpus, sed quod corpus? Sunt enim corpora coelestia, & terrestria. Et quicquid visui, auditui, olfactui, gustui, hic subiaceret, corpus est. Vnde ne putaret quis animalis cuiuslibet hoc esse corpus, aut hominis cuiuslibet, ad excludendum omne aliud sensibile vel insensibile corpus, postquam dixit: Accipite, hoc est corpus, adiunxit, meum. Sum ergo non alterius corpus Discipulis dedit. Rursus ne alicui cogitatio occulta subreperet; potuisse creare in manibus suis, corpus, quod suum quidem esset, sed tamen, quod ipse erat, non esset, addidit. Quod pro vobis tradetur. Ac si diceret, nolite dubitare, nolite hoc vel illud vobis fingere,*

*Petr. Cluniacen. contra Petros-
brufianos.*

nolite, nolite aliud & aliud cogitare, quia hoc est corpus, non alterum, aut alterius sed
 meus, non permutatum vel nouiter creatum, sed quod pro vobis tradetur, pro vobis cru-
 cifigetur, pro vobis morietur. Sic & de calice: Hic est aut sanguis, non bo-
 nus, aut avariis, non agni aut cuiuslibet hominis, sed meus, non alius, aut noua crea-
 tione productus, sed qui pro vobis fundetur, flagellis prouocatus, clavis extortus, lancea ex-
 cussus. Saie therefore, o Lorde, the testatour of the newe and euerlasting tes-
 tament, whether this testament be of one daie, as these men saie, thowe wol
 destyt to be, or whether thowe hauest decreed yt to be an euerlasting Testa-
 ment. Let these men heare, not me, but thee, that they maie be turned not to
 me, but to thee, what then was doen? In the last supper whiche thowe didest
 celebrate, with the Disciples, chaunging the old passouer for the new, thow
 thookest bread, thowe gauest thanks, thowe brakest yt, and gaue yt to the
 disciples. But what saidest thowe? *Take this ys my bodie, which shall be deliuered*
for yowe. And what didest thowe adde vnto yt? *This doe ye in my remem-*
brance. Likewise the cuppe also after thowe haddest supped, saing: *This ys*
my bloode of the newe Testament which shall be shedde for yowe, and for manie in the re-
mission of sinnes. Haue yowe hearde? Be not made dead images, which ha-
 ue eies and see not, eares and heare not. Ye haue heard this not of euery tea-
 cher, but of him, of whome the Father sainge commaunded: Heare him.
 Ye haue heard him geuinge a bodie, but what bodie? Ther be heauen-
 lie bodies, and earthlie bodies, and what soeuer ys here subiect to the seight,
 hearing, smelling, tasting or touching, ys a bodie. Wherefore least anie
 man shoulde thinke this to be a bodie of anie comon man, or anie other
 naturall creature, to exclude all other bodies sensible or insensible, after he
 had saied: *Take this ys a bodie,* he adioined this worde (*mine*) he gaue
 then his owne bodie to his Disciples, and not the bodie of anie o-
 ther. Again least anie priuie thought shoulde come to anie man, that
 he might haue created in his handes a bodie that shoulde be his in deed,
 but not that shoulde be yt that he was himself: he added: *Whiche shall*
be deliuered for yowe. As who shoulde saie: doubt ye not, feign yowe
 not this or that to yowr self, thinke not an other thing, and an other thing.
 For this ys the bodie, not an other, or of an other, but mine, not permutated, or
 newlie created, but that which shall be deliuered for yowe, shall be crucified
 for yowe: shall die for yowe. So likewise also of the cuppe: *This ys,* saith he,
 bloode, not of an ox, nor of a Ramme, nor of a lambe, or of anie man, but
 mine, not an other, or produced by a newe creation, but which shall be shedde
 for yowe, prouoked by skorges, extorted with nailes, thrust oute with a
 speer. Thus moche this authour.

To this exposition to adde anie thing as therbie to make yt plain to the rea-
 der, I thinke yt superfluous. Yt ys alreadie so plain as no man in my iudge-
 ment, can make a more plain exposition. Onelie I will open the cause, why
 he wrote this. Ther was a sect of heretiques begonne by one Peter de Bruis, ad
 one Henric, whose disciples were called *Petrusbrusians* and *Henricians*. These had
 inuented a newe phantasticall heresie, as yt ys propre to all soche men, to ma-
 ke their phantasies matters of faith, and euerie of their phantasies ys the pu-
 re, and sincere woorde of the lord. These had (I saie) inuented this phantasie
 that Christ alone at his last supper did cōsecrate his bodie and blood, ad gaue
 yt to ys disciples, ad they al receaued his bodie ad blood. But since that time
 was yt neuer, nor yet ys receaued of anie man. Against these men did thys
 holie father write, against whome taking the sword of the Spiritte, which ys
 the woorde of God, he fought with them with yt, and ouerthrew rhē by the
 the

Chrysostoma
 ne to hys
 Apost. not
 the bodie of
 an other, or
 his bodie
 newlie crea-
 ted but that
 same bodie
 that should
 be deliue-
 red.

Phantasies of
 Heretiques
 called the
 woorde of
 the Lorde.

A the woorde of Chryst that saied: that the blood which he gaue in the cuppe to his disciples, was the bloode of the euerlasting Testament, wherupon taking an argument, he saith in the beginninge: Saie, o Lord, the restatour of the newe testament, whether this testament be of one daie, as these men saie thou woldest yt to be, or whether thou hauest decreed yt, to be an euer lasting testament.

An other argument he maketh also of the commaundement of Chryste, who saied: *This doe ye in the remembrance of me.* Wherby Chryst geuing them commaundement to doe that that he had doen, and he by their owne confession consecrated his bodie (wherin theye are more gentle to Chryste, the Aduersaries and the Proclamer) The argument ys good that soche, to whom the authoritie ys deriued doe that that Chryst did, that ys, doo consecrate his blessed bodie and bloode. I write thus moche, that ye maie perceaue into what varietie and diuersitie of phantasies men doe fall in, that beginne to withstande Gods holie faith, of which varietie I haue allreadie spoken in the xli. chapter of this booke, wherunto yt ye add this phantasie, then shal yowe perceauc howe manie contrarie phantasies Sathan can deuise vpon these foure woordes of Chryst: *This ys my bodie.* And can, as ys saied, vtter the all to the people for the pure woorde of God.

But to return to this authour, as by these argumentes he hath ouerthrowen the heresie of the Petrobrusians: so with these and the plain exposition of Chrystes woordes, he conuinceth all the other wicked phantasies, and leaueth Chrystes woordes in their propre and natiue sense, figures and tropes not remembered. I shall not nede to conferre him, with the auncient and elder Fathers, the conference of other saing as he doeth, maketh good that he hath saied, as yt did theirs which were cōterred with him. Wherfor omitting that cōference with his seniors, I shall bring in his iuniour to be cōferred with him, who ys Bessarion Patriarch of Constantinople and Cardinall, who liued the yere of our Lorde: 1471. Wherfore not fullie one hondreth yeres agon. And yet (as his disputacion in the Florentine Councell against the grekes, and his booke against Marcus Ephesinus doe proue) he was an excellent

C learned man, in this matter thus he writeth: *Nemo est quem lateat, quemadmodum panis & vini in corpus & sanguinem Christi in instanti facta transsubstantialitas, humanam omnem excēdit facultatem, ingensque opus est & ceruē diuinum: ita etiam huius Sacramenti efficientia verba instar ipsius Sacramenti, eximie cuiusdam virtutis esse debere. Christi verō diuinis verbis nihil esse potentius, nihil efficacius esse posse manifestum est. Quamobrem fateri necesse est, Dominici illis verbis, & nullis aliis diuinum hoc sacramentum confici posse. Nec enim diuinissima per diuinam potentiam confici negauerit quispiam; nec verbis Christi nihil efficacius esse, cum non modo homo, verumetiam Deus sit, creatorque omnium, qui solo nutu cuncta produxit, qui verbo egros curauit, mortuos suscitauit, ceteraque miracula fecit, quæ in Euangelio recitantur.* Ther ys no man but knoweth how that the trāsubstanciacion of the bread and wine, doen in an instant into the bodie and bloode of Chryst, doeth exceede all power of man, and ys a great and verie worke of God: Euen so also the efficient woordes of this Sacrament shoulde be of some great power, like as the Sacrament ys. Nowe yt ys manifest that nothinge can be more mightie, more effectuose then the diuine woordes of Chryst.

D Wherfor we must nedes cōfesse, that this diuine Sacram. maie with no other woordes be cōsecrated, the with those woordes of our Lord, Neither will anie man denie these most holie thinges to be cōsecrated by the diuine power,

Bessarion
li. de Sacr.
Euchar.

The Sacra
ment maie
be consecra
ted by noo
ther woords
then with
these: Hoc
est cor. etc.

neither

neither that anie thing ys more mightie in woорke then the woordes of Chryste, sithen he ys not onely man, but also God the creatour of al things, who at his onelie pleasure produced all thinges of nothing, who with his woорde healed the sicke, raised the dead, and did other miracles, whiche be written in the Gospell.

Not the
merites of
man, but
the power
of God con
secraterh
the Sacr.

And within a fewe woordes he saith thus: *Panis & vini in corpus & sanguinem transmutatio non potentium meritis, sed eius potentia, qui ex nihilo cuncta produxit, per sacerdotem tanquam per instrumentum quoddam efficitur.* The transmutacion of the bread and wine into the bodie and bloode ys doen not through the merittes of the petitioners, but by the preist as by a certain instrument, through the power of him that brought oute all of nothing.

Of this authour, as of all the rest, we learn the power and mightie worke of Chrystes woordes, God and man, by which the bread and wine be transmuted and chaunged into the bodie and blood of the same owre master ad Sauour Iesus Chryst. And wher transmutacion and transubstanciacion ys confessed and taught (as this authour confesseth bothe) ther ys the Aduersaries figure denied, and the propre sēse of Chrystes woordes, and not the figuratiue sēse admitted and alowed.

The true
bodie of
Chryste, in
der the for
me of bre-
ad.

But we shall heare him with his owne woordes declare himself. Thus he saith: *Corpus est duplex: Verum alterum, alterum mysticum. Et verum quidem est, quod in hoc diuino Eucharistia sacramento consecratur, atque conficitur, sub visibili specie panis ac vini. Hoc idem est cum eo corpore, quod fuit ex beata Virgine Spiritus sancti obumbratione conceptum. De quo ipse Dominus in exhibitione sacramenti, cum nobis sensibile panem vinumq; ostendisset, ait, Hoc est corpus meum: & hic est sanguis meus. Deinde addidit, Quod pro vobis traditur, & qui pro vobis effunditur in remissionem peccatorum. Mysticum autē eius corpus est Ecclesia, & congregatio fidelium.* Chryst hath two bodies: A true bodie, and a mysticall bodie. The true bodie ys yt, that ys cōsecrated and made in this diuine Sacrament, vnder the visible forme of bread and wine. This ys all one with that bodie, that was by the ouershadowing of the holie Goste, conceaued of the blessed virgen. Of which bodie our Lorde himself in the geuing furth of the Sacrament, when he had shewed to vs sensible bread and wine, saied. *This ys my bodie, and this ys my blood.* Then he added: which ys deliuered for yowe, and whiche ys shed for yowe in the remission of sinnes. But his mysticall bodie ys the Church, and the congregation of the faithfull.

A great
blasphemie
to saie or
thinke the
Sacr. ys
not the bo-
die of our
Lorde.

And afterward by expresse woordes denieng the Aduersaries figure, saith thus: *Cauendum autem, ne quis propterea quod Eucharistie mysterium figura esse dicitur, dicere aut omnino suspicari audeat, non esse verum Domini corpus.* Absit tanta blasphemia à fidelium mentibus. Yt ys diligentlie to be taken heed vnto, that no man, bicause the Sacrament ys called a figure, be so bolde to saie, or by anie meanes to thinke that yt ys not the verie bodie of our Lorde. God forbidde so great a blasphemie, from the mindes of the faithfull. Thus saie he. In whiche saing (as before diuerse times ys saied) the authour according to the catholique faith, teacheth that the Sacrament ys both a figure, and the bodie of Chryst. But bicause yt ys a figure therefore (as the Aduersarie saith) yt ys not the bodie of Chryste? That blasphemie (saith this good man) God kepe from the mindes of the faithfull. Beholde Chrystian reader) that to saie, that the Sacrament ys a figure, and not the verie bodie of Chryst, yt ys a blasphemie. O mercifull Lord, howe moche blasphemie then ys ther nowe committed? God of his mercie preferue soche as yet haue not, that they neuer speake blasphemie against ther Lorde God in this matter,

A matter, and call againe soche as haue, that his heauie indignacion fall not vpon vs.

I see I haue taried long vpon these fewe woordes of Chryst. And therefore although I might haue brought furth manie moo of the lower house (as the learned knowe ther be manie) yet I haue of them take but sixe coopes, remembre that I had a good nombre of the higher howse, and they mynistring moche occasion of matter, vpon which I had better will to tarie, bicause the Proclamer aloweth their authoritie. Who in dede, if he will looke well vpon himself, and will thinke no more of himself then ys meet, nor take more vpon him then becometh him, shoulde not with skorn and contumelie reiect anie of these of the lower house, nor disallowe soch learned men, as he doeth, and soche a nombre and of so long time, and so manie yeares, except he doeth yt vpon like policie, as some men doe, who mystrusting their cause, refuse manie to go vpon their questes, bicause they shall be fownde gilty. I haue, I saie, taried long vpon this short text, and fewe woordes of Chryst, bicause the misunderstanding of them (whiche ys the maintainance of their heresie, and the mother and damme of all the wicked opinions in this matter) maie be taken awaie and the true vnderstanding, whiche ys the grownde of true faith, and the verie fountaine and liuelie well spring of whollfom doctrine, maie be staied, settled, and with like mindes of men to be receaned. For he that hath the true vnderstanding of the woordes of Chryst can not lightlie erre in the matters of the Sacrament. And he that misunderstandeth them, for the most parte erreth in all matters, that be moued by euell men against the blessed Sacrament.

Nowe ye haue heard, first the three holie Euangelistes and S. Paule reporting in one maner those woordes of Chryst: ye haue heard cleuen coopes of Chrystes higher house of parliament of eche side, that ys, both of the greke Church, and latine Church, men not obscure, but most famous among all writers that haue written vpon these woordes of Chryst, not onelie in learning, but in auncientie, in holinesse, and in grauitie: ye haue heard sixe coopes of Chrystes lower howse of Parliament, chosen also of both sides of the howse, men also in their times famous both in learning, in holinesse of life, and in my iudgement most woorthie men. I saie amonge those that I coulde finde that did treat of the woordes of Chryst, by waie of exposition. In the processe also ye haue hearde the propositions or saynges of the catholiques and of the aduersarye as touching the vnderstanding of these woordes of Chryst, wherein standeth the controuersie. The catholiques haue two saynges: The one that the woordes of Chryst are to be vnderstanded withoute figure: The other whiche foloweth vpon that, that Chryst spake of his verie bodie. The Aduersaries contrarie wise haue two saynges: the one that Chrystes woordes are to be vnderstanded with a figure: The other that Chryst did not speake these woordes of his verie bodie. The catholique, vpon his saynges growndeth this truthe, that Chrystes verie bodie, and verie bloode after the consecracion, be reallie and substanciallie in the Sacrament, and so geuen to the receauers. The aduersarie vpon his saynges growndeth his erreure, that Chrystes verie bodie and blood be not reallie and substanciallie in the Sacrament, but in the Sacrament ys onelie a figure of the bodie, and ys geue to the receauers as a signe or toke of Chryst. As concerning which controuersie yt ys nowe

*Misunder
standing of
Chrystes
woordes
mother of
all the here
sies of the
Sacramen
taries.*

*Catholi
ques howe
they vnder
stand Chry
stes woordes*

*Sacramen
taries howe
they vnder
stand them.*

An Epilo-
ge of au-
thours deni-
eng the Sa-
cramenta-
ries figure.

Chrysost. in
6. Joan.

Euthy. in
26. Math.

Damasce-
n li 4. cap. 14

Haim. in
26. Math.

Theophi-
last in 26.
Math.

Paschasius
lib. de corp
& sang.
Domini.

Ansel. li. de
offic. dini.

Innocent. 3.
li de offi.
Miss.

Bessarion. li
de sacra.
Encha.

August.
Hilar.

An Epilo-
ge of au-
thours
affirming
the reall
presence.

case to be said: first for the first parte of yt that neither the holie Euangeli-
stes, neither saint Paule, nor anie of all the holie Fathers of the higher hou-
se, hath taught or said as the Aduersarie dothe teache and saie, that Chry-
stes woordes are to be vnderstanded figuratiuelie, I meene, that the Sacramēt
ys onelie a figure, I saie not one. But contrarie wise a nombre of them by
expresse woordes denie that Chrystes woordes are so to be vnderstanded,
and that the Sacrament ys a figure onelie. And for the better memorie to be
had of them, I shall make a breif epiloge of their sainges: *Chrysostom* vpon the
the sixt of saint Iohn saith that Chryst did not speake these woordes: *My
flesh ys verilie meat*: obscurelie or in parables. Yf not so: the plainlie and with-
oute figure. *Euthymius* vpon Chrystes woordes saied: He did not saie, these be si-
gnes of my bodie and blood, but these thinges be my bodie and blood. *Damasce-
n* saied: The bread and wine ys not a figure of the bodie and blood of Chryst. God
forbidde that anie man shoulde so beleue. *Haymo* saied: That same bread ys
chaunged into the flesh of our Lorde, and the wine ys transferred into the
blood of our Lorde, not by a figure, nor by a shadowe, but by trueth or in
verie dede. *Theophilact* saied, that the bread that ys sanctified on the aultar ys
the verie bodie of our Lord, and not an answering figure. For Chryst did
not saie, this ys a figure, but thys ys my bodie. The like saith he vpon saint
Iohn, that yt ys not a figure but the bodie. *Paschasius* saied, that he merueiled
what they ment that saied, that in the Sacrament was not in verie dede the
flesh of Chryst and his blood, but the vertue, the figure and not the veritie,
the shadowe, and not the bodie. *Anselmus* saied, Chryst tooke bread, and by
his blessing of yt, the bread was made the bodie of Chryst, not onelie signifi-
catiuelie, or by significacion, but substantiuelie or in substance. Neither doe
we (saith he) from this Sacrament, altogether exclude the figure, neither doe
we admitte the onelie figure. *Innocentius* saied: As the bodie of Chryst was ve-
rilie deliuered: so was yt verilie demonstrated, not in a figure, which nowe
had ceased: but in trueth which was nowe comed. *Bessarion* saied: that we
be not so bolde, that bicause the Sacrament ys called a figure, that we either
saie or thinke that yt ys not the verie bodie of Chryst. God kepe (saith he) so
great a blasphemie from the mindes of men, by which woordes he denieth
the onelie figure to be in the Sacrament without the presence. All these stand
directlie against the Aduersarie. For wher he saith, that the Sacrament ys a
figure onely, they saie yt ys not onely a figure by plain woordes. And foras-
moche as S. Augustin and Hillarie doe teach that the Sacrament ys both the
figure and the veritie, maie they not be adnombred to this companie, as de-
nienge the onelie figure, forasmoch as with the other they affirme as well
the presence as the figure. And in that they doe so, they denie the one-
ly figure.

Thus ye see the first proposition of the Aduersarie by so manie wittnesses
denied, and the proposition of the catholique Church affirmed. Yf the Adu-
ersarie for all these can bring anie one catholique writer that ys auncient,
and approued, that doeth saie, as he saith, that the Sacrament ys onely a fi-
gure, I for my part shall confesse the trueth to be on hys side. Yf he can not
bring one, as I am sure he can not, and the catholique Church for the trueth
that she teacheth bringeth so manie, what madnesse ys ther in him that will
still persist in his phantasie, for the maintenance wherof he hath no
authoritie.

But let vs gather as breif an epiloge for the proposition of the catholiques
which ys, that Chryst in these woordes: *This ys my bodie*: spake of his verie bodie.

Although

- A** Although yt be allreadie sufficientlie prooued and declared by that yt ys not a figure onelie, and so importeth that Chryst spake of his bodie: yet that the matter maie be plentifulle plain before yowr face, I shall take the like pain in this, as I haue doen in the other. *Iustinus*, who ys the first, saied: that as Iesus Chryst our Sauour had flesh and bloode for our saluacion: euen so we are taught, the foode, wher with our flesh and blood be nourished by alteration, when yt ys consecrated by the praier of his woode, to be the flesh and blood of the same Iesus incarnated. *Irenaeus* saied, that Chryst tooke bread, whiche ys a creature, and gaue thanks sainge: This ys my bodie. and the cuppe likewise, whiche ys a creature as we be, he confessed to be his bloode, and of the newe Testament taught a newe oblacion. *Tertullian* saied, that the bread which Chryst did take and geue to his disciples, he made yt his bodie. *Cyprian* saied: after our Lorde had saied, *This doe in the remembrance of me. This ys my flesh and this ys my bloode*, that substantiall bread and cuppe, as often as yt ys doe with these woordes, and this faith, that substantiall bread and cuppe consecrated by the solemne benediction doth profit to the health and life of the wholl man, being also a medicin and a sacrifice to heale infirmities and to poure iniquities. *Iuuenius* saied, when Chryst tooke bread in his handes and had geuen thanks, he diuided yt to his Disciples, and taught them, that he deliuered vnto them his owne bodie. And that he tooke the cuppe and sanctified yt, and gaue yt to them to drinke, and taught them, that he gaue them his bloode, and saith drinke this bloode. *Eusebius Emisenus* saied, The inuisible preist turneth the visiblie creatures into the substance of his bodie and blood, by his secret power with his woorde, saing: *This ys my bodie*. And the sanctification repeted, take and drinke (saith he) *This ys my bloode*. Again he saith: when the creatures are sett vpon the holie aultars to be blessed with the heauenlie woordes, before they be consecrated with the inuocaciō of the most high name ther ys the substance of bread and wine, but after the woordes of Chryst the bodie and bloode of Chryste. *S. Ambrose* saied, before yt ys consecrated yt ys bread, but when the woordes of Chryst haue cōmed to yt, yt ys the bodie of Chryst. And before the woordes of Chryst yt ys a cuppe full of water and wine, but when the woordes of Chryst haue wrought, ther ys made the bloode that redemed the people. *Gregorie nissen* saied: the bread by the woorde ys chaunged into the bodie, as yt was saied of the woorde (*mening Chryst*) *This ys my bodie*. And again he saith: we doe beleue that the bread sanctified by the woorde of God, ys chaunged into the bodie of the Sonne of God. *S. Hierom* saied: Let vs vnderstand that the bread which our Lorde gaue vnto his Disciples, ys the bodie of our Lorde and Sauionre, forasmoch as he saied: *This ys my bodie*. and that the cuppe ys that, of the whiche again he saied: *Drinke ye all of this, This ys my blood of the newe Testament*. *Ischius* saied: he receaueth the sacrifice by ignorance, that knoweth not the power and dignitie of yt, that knoweth not that yt ys his bodie and bloode in verie dede, but receaueth the misteries, and knoweth not the power of the. *S. Augustine* saied: that Chryst was born in his owne handes, when geuing furth that same his bodie he saied: *This ys my bodie*. For he did beare that bodie in his handes. *Chrysostome* saied: Forasmoch as he hath saied: *this ys my bodie*, let vs be holden with no doubte, but let vs beleue, and with the eies of our yderstanding let vs verilie see yt. Again he saied: He that saied: *This ys my bodie*, alltogether with his woorde, he made the thing also. *S. Cyrill* saied: Doubte not whether this be true or no, sith he manifestlie saith: *this ys my bodie*, but rather receaue the woorde of our Saiour

Just. apo
log. 2.Iren. cōtra
haer. li. 4.
ca. 32.Tertulli. 4
cont. Mar
cion.
Cypr. de ca
na Dom.Iuuen. li. 4
histo. enag.Eusebius
Emis. hom.
3. Pasch.Ambli. 4
de sac. ca. 5Greg. Niss.
ser. cathec.
Hier. ad
Hed. qn. 2
Isch. in La
uit li. 6. ca.
22.
Aug. in
Psalm. 33.
con. 1.
Chrysost
hom. 83. in
26 Marth.
hom. 51. in
14 Marc
Cyrill. ad
Calosyrin.

Grego. li. 4.
Dial. ca. 38

in faith. For he forasmuche as he ys the trueth, he lieth not. S. Gregorie saied: Chryst ys offred for vs in this misterie of the holie sacrifice. Ther trulie his bodie ys receaued, his flesh to the health of the people ys geuen abroade, his blood ys nowe shedde, not vpon the handes of the vnfaithfull, but into the mouthes of the faithfull. And again: whiche of the faithfull can doubte in that time of the sacrifice, at the woordes of the preist the heauens to be opened in that misterie of Iesu Chryst cōpanies of Angells to be presēt, vnto high thinges lowe thinges to be coopled, vnto heauenly thinges earthlie thinges to be ioined, one thing also of inuisible and visibie thinges to be made. Isidor saied: The sacrifice that ys offred of the Chrystians vnto God, Chryst our Lorde and master did first institute, when he gaue to his Apostles his bodie and bloode before he wolde be betraied, as yt ys redde in the Gospell: Iesus tooke bread and the cuppe, and blessing them gaue, them to them.

Isidorus de
offi. eccl. ca.
18.

Thus haue I breislie touched so moche as maie serue to prooue the second proposition of the catholiques: Yf anie desire to see anie more of these authours, let him repaire to their chapters and ther shall he see them at large. And nowe ye see that as by manie wittnesses the figure in the first proposition was denied: so by all these, that Chryst in his woordes spake of his verie bodie, yt ys here affirmed. And yet all these notwithstanding, yf the Aduersarie can bring furth but one auncient Father that by expresse woordes saith, as he saith that Chryst in his supper did not speake of his bodie or that his bodie after cōsecraciō dueliē doē, ys not in the Sacrament, I will ioine with him. The Proclaimer more arrogantlie thē trulie, saith of the catholique Church, and that with repeticiō, laing: once againe saie (as therby with bolde countenance to beare oute his falshood and vntrueth) that of all the woordes of the holie scriptures: of all the examples of the primitiue Church: of all the olde fathers, of all the auncient doctours in these causes, they haue not one,

The brag-
ge of the
proclaimer.

Nowe iudge whether he be true or no, and what credidte ys to be geue vnto him in other matters, that so shameleslie speaketh in this. To the farther prooue of the trueth of Chrystes substantiall presence in the Sacrament also, beside that that ys saied of manie of the authours seuerallie, I haue treated of transubstancion, wherfor I remitte the reader thither, and nowe hanning but one scripture in the Euangelistes to speake of, I will breislie touche yt, and so finish this second booke.

THE FIVE AND SIXTETH CHAP. TREATETH

of the bread blessed and geuen by Chryst to the two disciples in
Emaus, and proueth by Theophylact and Bede
that yt was the Sacrament.

Luc. 24.



In the gospell after saint Luke we read that Chryst ioining himself to two of his Disciples goinge to Emaus, whē he cam thither he satte downe with them, And tooke bread and blessed, and brake yt, and gaue yt to them, and their eyes were opened and they knewe him. And these Disciples returned with ioie to Hierusalem, and tolde the

The bread
geuen to
the Disci-
ples in E-
maus was
Chrystes
blessed bo-
die.

Apostles, what was doene in the waie, and howe they knewe him in the breaking of bread. This bread that was here blessed, and broke, and geuen to the Disciples, the holie learned men do testifie not to be common bread, but to be by the blessing of Chryst made the bread of life, euen his owne bodie. Wherfor seinge yt ys so vnderstāded, I thought yt appertaining to that purpose that I haue taken in hande, to see the mindes of the holie fathers in yt.

And

A And at this time to ascende, I will beginne with *Theophilact*, who writeth thus vpon the same scripture: *Insinuatur autem & aliud quiddam, nempe quod oculi eorum, qui benedictum panem assumunt, aperiuntur, ut agnoscant illum. Magnam enim & indicibilem vim habet caro Domini.* An other thing also ys geuen vs to vnderstande, that ys, that the eies of the, which doe take the blessed bread, are opened, that they maie knowe him (*mening Chryst*) For the flesh of Chryst hath a great and vnspearable power. Thus he.

*Theophil.
in 24. Luc.*

By this authour yt doeth not onely appeare that Chryst gaue vnto the two disciples his bodie, but yt ys also euident. For when he had first saied that their eies were opened that receaued the blessed bread, so well that they might knowe Iesus, immediatelie opening what this blessed bread was, he saith: *For the flesh of Chryst hath an vnspearable power.* The blessed bread then blessed of Chryste to be geuen to the Disciples was so of him blessed by the testimonie of *Theophilact* that yt was made the flesh of Chryst. Whiche he prooueth by the effecte. For although Chryst had walked with them so moche waie, and had conferred with them, and had rebuked their slacknesse of faith, and finallie had interpreted the scriptures vnto them, beginning at Moyses, and so passing through all the Prophetes, that had written of him: yet all this blessed and holie taulke, his liuely interpretation of the scriptures, his blessed and mightie voice, whiche sowing in the eares of the Iewes, that came with *Iudas* to apprehende him, did throwe them downe to the ground, did not make these Disciples to knowe him as Chryst, vntill they had eaten of the blessed bread, whiche he blessed for them and gaue to the, and their eies were opened, and they knewe him. By this great effect then yt ys manifest, that yt was a greate thinge, that was geuen them, a thing of moche power and vertue, euen that same flesh in substance, that anointed the eies of him that was born blinde, and gaue him his sight. That same flesh nowe opened their eies, that nowe they might knowe him, whom before by other diuerse meanes (as ys saied) they did knowe.

*The Disci-
ples in E-
mans knewe
not
Chryst un-
till they
had eat of
the blessed
bread.*

To this grecian we shall ioine *Bede*, one of the latin Church, who vpon the same place saith thus: *Certi mysterij causa factum est, ut eis in illo alia ostenderetur efficies, & sic eum non nisi in fractione panis agnoscerent, ne quisquam se Christum agnouisse arbitretur, si eius corporis particeps non est, id est, Ecclesie, cuius unitatem in sacramento panis commendat Apostolus, dicens: Vnus panis, vnum corpus multi sumus, ut cum eis benedictum panem porrigeret, aperirentur oculi eorum, ut agnoscerent eum.* Bicause of a certain misterie yt was doen that an other likenesse or forme shoulde be shewed to them in him and so they shoulde not knowe him but in the breaking of breade, lest anie man might thinke him self to haue knowne Chryst yf he be not partaker of his bodie, that ys, of his Church. The vnitie wherof the Apostle setteth furth in the Sacrament of bread, saing: *All we being manie are one bread, and one bodie: that when he gaue to them the blessed bread, their eies shoulde be open, that they might knowe him.* Thusfarre *Bede*.

*Bede in 24
Luc.*

*No mā kno-
weth Chry-
ste except
he be a mē-
bre of his
bodie, that
is, of his
Church.*

Of whome we learn that yt was not doen as a matter to no purpose, that Chryst shewed him self vnto them in a straunge likenesse, but to open a misterie, which ys, that no man can knowe Chryst, except he be a membre of his Church, and be in the vnitie therof. And that they might be in that vnitie, he gaue them the blessed bread, whiche ys the Sacrament of vnitie, and then were their eies opened, and they knewe him. Thus as *Theophilact* saied by expresse woordes, that Chryst gaue them his flesh wherbie to open their eies, so *Bede* saith, that he gaue them the blessed bread, whiche ys the Sacrament of vnitie, mening that blessed bread that *Theophilact* calleth the flesh

of

of Chryft, whiche (*saith he*) he gaue them and then their eies were opened. Of bothe these then we are taught, that Chryft gaue vnto the two Disciples in *Emaus* not comon and bare bread, but the Sacrament. E

THE SIX AND SIXTITH CHAP. PROOVETH

the same by saint Augustine and Chrysost.



S Theophilact ys the folower of *Chrysostome* so ys *Bede* of *S. Augusti-*
ne. Wherefor as we haue heard the mindes of these two as disci-
ples: so will we heare the mindes of the other as masters. *S. Au-*
gustine writing of the consent and agrement of the Euangelistes
saith thus of this matter: *Non enim incongruenter accipimus hoc im-*
pedimentum in oculis eorum à Sathana fuisse ne agnosceretur Iesus; sed tantum à Christo
propter eorum fidem ambiguum facta permissio usque ad sacramentum panis; ut unitate
corporis eius participata, remoneri intelligatur impedimentum inimici ut Christus posset ag-
nosci. We doe not incongruentlie take this impediment in their eies to ha-
ue ben doen by Sathan, that Iesus shoulde not be knowen. But of Chryft yt
was onelie permitted for their doubtfull faith vntill they came to the Sacra-
ment of bread, that the vni-*ie* of his bodie being participated, yt might be percea-
ued that the impediment of the enemy was remoued, that Chryft might
be knowen. Thus moch *S. Aug.*

*August. de
consens.
Euang. li. 3
cap. 25.*

*The bread
that Christ
blessed and
deliuered to
the disciples
in Emaus
was the B.
Sacram.*

Of whome this ys without difficultie to be learned that the bread that
Chryft blessed, and gaue to the Disciples was the Sacrament. For so by that
name doeth he call yt. Whereunto when he addeth the effect, that after the
receipt of that Sacrament, the impediment of Sathan was remoued, their
fight was illumined, and Chryft before vnknown, was then well known;
he doeth signifie vnto vs that they ther receaued him that ys the true light,
that lighneth euery man that cometh into the worlde. Whiche thing mo-
re plainlie *Chrysostom* doeth opē, vpon *Mathew* thus saing: *Quia de sanctis coe-*
pimus dicere, non est tacendum, quin aliud est sanctificatio, aliud sanctificatum. Sanctifica-
tio enim est quod alterum sanctificat. Sanctificatum autem alterum sanctificare non potest,
quāvis ipsum sit sanctificatum. ut puta signas panem tuum quem manducas, sicut ait Pau-
lus, Sanctificatur enim per verbum Dei & orationem. Sanctificasti eum, non fecisti sancti-
ficationem. Quod autem sacerdos de manu sua dat, non solum sanctificatum est, sed etiam
sanctificatio est, quoniam hoc solum non datur quod videtur, sed etiam illud quod intelli-
gitur. De sanctificato ergo pane licet animalibus iactare, & infidelibus dare, quia non sancti-
ficat accipientem. Si autem tale esset, quod de manu sacerdotis accipitur, quale est quod de
mensa manducatur, omnes de mensa manducarent, & nemo de manu sacerdotis acciperet.
Vnde Dominus non solum in via benedixit panem, sed de manu sua dedit Cleopha & socio
eius. Et paulus nauigans non solum benedixit panem, sed de manu sua porrexit Luca &
ceteris Discipulis suis. Bicause we haue begon to speak of holie thinges, yt ys not
to be left vnspoken, but that sanctificacion ys one thinge, and the thing san-
ctified ys an other. Sanctificacion ys that sanctifieth an other thing, but the
thing sanctified can not sanctifie an other thing, allthough yt be sanctified,
as for example, thowe makest a crosse vpon thy bread, whiche thowe eatest,
as S. Paule saith, Yt ys sanctified by the woorde of God and prater: Towe hauest
sanctified yt, but thow hauest not made sanctificaciō. But that the preist geneeth
frō his hāde, yt ys not onely a sanctified thing, but also yt ys sanctificacion. For not onelie
that ys geuē that ys seen, but also that that ys vnderstanded. Then yt ys lau-
full to cast of the sanctified bread to beastes, and to geue of yt to infidels,
bicause yt doth not sanctifie the receauer. But if that which ys taken of the
hand

*Chrysost.
Rom. 17. in
Math.*

*Sanctifica-
ciō and the
thing sancti-
fied be di-
uerse.*

*The blessed
Sacr. a sanc-
tified thing
and sancti-
ficaciō also.*

H

A hand of the preist were soche a thing as that, that ys eaten of the boorde, all wolde eate of the boorde, and no man wolde receaue of the preistes hand. Wherfor our Lorde also, did not onelie blesse the breade in the waie but gaue with his owne hand to Cleophas and his felowe. And Paule failing did not onelie blesse the bread, but also with his hand gaue to Luke and his other Disciples. Thus farre he.

In this place of Chrysostome three thinges are, as concerning the matter of the Sacrament to be noted. The first ys, that he saileth, that yt that the preist geueth with his hand ys not onelie a sanctified thing, but also sanctification yt self, that ys, both a thing made holie, and also the thing yt self that doeth make holie. In that he saileth that the thing that the preist geueth with his hand, ys yt that sanctifieth other thinges, or maketh other thinges holie, what ells can be vnderstanded but Chrystes blessed bodie, who ys our sanctification, iustification and redemption, as saileth S. Paule, who being ther, sanctifieth the woorthie receuers. Forasmuche nowe as Chrysostome saileth that this sanctification, this thing, that maketh other thinges holie ys geuen by the

A plin place for reall presence against M. Iuell.

B preistes handes and yt can not be vnderstanded of Chryst spirituallie receaued, for that ys not geuen by the preistes hand, I wolde the Aduerarie wolde answere directlie, wher this sanctification resteth? wher yt ys, whether yt be in the bread or in the preist. For sith he saileth that yt ys geuen by the hand of the preist, yt must be either in the preist, that geueth yt, or in the thing that ys geuen. No man will saie that that great power to sanctifie other ys in the preist. for yt ys the propre acte of God, as he himself withnesseth, saing: *Ego Dominus qui sanctifico vos.* Yt ys I yower Lord, whiche doe sanctifie yowe.

Exod. 31.

C So that the preist doeth not the acte, he sanctifieth not, but he deliuereth the sanctification. Yf in the Sacrament were nothing but bread (as the aduerarie teacheth) this sanctification coulde not by his owne doctrine be in yt. For the bread beinge a dumbe creature ys not apte to receaue sanctification, as he saileth. Then yt remaineth that the Aduerarie must of force confesse, that sith ther ys a thing geuen by the hand of the preist, in whiche resteth this sanctification, and yt ys prooued that yt neither can be the preiste, nor the bread, yt can be none other but the bodie of Chryst in the Sacrament, whiche neuer beinge leparated from the God head ys euen he, that sanctifieth ys.

And this ys not to be ouerpasse that Chrysostom saileth that that, whiche the preist geueth ys both a sanctified thing, and the sanctification also, wherby he doth fullie open both partes of the Sacrament, namely what yt was as bread and wine, whiche nowe beinge sanctified, are therby turned into sanctification yt self, that ys, into the bodie and blood of Chryste. Of the whiche thing in effect S. Augustine saileth: *Qui cum per manus hominum ad illam visibilem speciem perducitur, non sanctificatur ut fiat tam magnum sacramentum, nisi in visibiliter operante Spiritu Dei.* Whē the bread by the handes of men ys brought to that visibile forme, yt ys not sanctified, that yt maie be made so great a Sacrament, but by the inuisible worke of the holie Gost.

Bothe partes of the Sacrament opened.

D In that he saileth yt ys sanctified, he openeth the first woorde of Chrysostom, who calleth yt *sanctificatum*, a thinge made holie. In that he saileth that yt ys made so great a Sacrament by the inuisible worke of the holie Gost: he openeth the other woorde of Chrysostome callinge yt sanctification. For by the worke of the holie Gost yt ys sanctified to be the bodie of Chryste, who (as ys saied) ys our sanctification, that ys, he that sanctifieth ys. And for affirmacion of the geuing of this sanctifieng thing by the hand of the

Not onelie
that which
ys seen, but
also that
which ys
vnderstand-
ed ys geue
in the Sacr.

Esay. 7.

The bread
blessed in
Emaus,
both a sanc-
tified thing
and sancti-
fication.

Act. 27.

Act. 2.

Certain pla-
ces of the
actes of the
Apostles
vnderstan-
ded of the
Sacr.

the preist, Chrysostom addeth these woordes: *Quoniam hoc solum non datur, quod videtur, sed etiam illud quod intelligitur.* For not onelie that, that ys seen, ys geuen, but that also that ys vnderstanded: vnderstanded I saie by faith, and not by reason. For that vnderstanding must in this matter of the Sacrament be placed, of the which yt ys saied: *Nisi credideritis, non intelligetis.* Except ye beleue, ye shall not vnderstand.

The secōd note of Chrysostome ys, to the matter here sought, that Chryst blessed the bread in the waie, he meeneth at *Emaus*, and gaue yt with his hand to *Cleophas* and his felowe. By whiche geuing with the hand, he meeneth the Sacrament, as before by the geuing of the preistes hand, as he by expresse woordes doeth declare immediatelie, after this aboue alleaged, wher he thus saith, declaring what ys ment by that that ys geuen by the hand: *Quod autem de manu porrigitur, nec animalibus dandum, nec infidelibus porrigendum, quia non solum sanctificatum, sed etiam sanctificatio est, & sanctificat accipientem.* As for that, that ys geuen by hand, ys neither to be geuen to beastes, nor deliuered to infidels. for yt ys not onelie a sanctified thing, but also yt ys sanctificacion, and doeth sanctifie the receauer. In this then that he saith that that, which ys geuen by the hand ys both a sanctified thing, and also sanctificacion, he declareth that the bread which Chryst blessed, and brake, and gaue with his hand to the two disciples in *Emaus*, was a sanctified thing, and the sanctificacion yt self also, whiche (as before ys saied) ys the blessed Sacrament conteining Chrystes bodie owre sanctificacion.

The third ys, that Chrysostom saith the like of the breaking of the the bread by S. Paule, when he was in the shippe sailing towards Rome, wherof mencion ys made in the actes of the Apostles, whiche blessing and geuing of bread he saith to be soche as was that, that Chryst gaue in *Emaus*. yf yt so were, then ther was geuen also the Sacrament.

There be that so vnderstand that other place of the Actes of the apostles, of the sacrament also, wher yt ys saied: *Et erant perseverantes in doctrina Apostolorum, & communicatione fractionis panis, & orationibus.* They were continuing in the doctrine of the Apostles, and communication of breaking of bread, and in praier. Wher forsomuche as the breaking of bread ys ioined with doctrine and praier, whiche be the workes of Christians in their assemblies, in the seruice of God, yt ys most like that yt ys spoken of the ministracion of the Sacrament, as one of the cheif thinges meit to be doen in soche assemblies. As for that place of S. Luke ye see testified to be vnderstanded of the Sacrament. The first place also of the Actes here alleaged ys by Chrysostom so vnderstanded also. So ys the other place by men of right goode fame in learning, whiche I omitte to auoide prolixitie.

THE

A THE SEVEN AND SIXTETH CHAP. PROOVETH

by the scriptures and practises in the last chappiter handleth that
the communion vnder one kinde ys lausfull
and good.



Yt ys a membre of the Proclamacion made by this Proclamer, that yf anie man can shewe by the scriptures, by the example of the Primitiue Church, or by anie olde catholique doctour, that the Sacrament was ministred vnder one kinde during the time of sixe hundreth yeaeres next after Chryst, that he wolde geue ouer and subscribe. Nowe forasmuche as I trust euen by the iudgement of other, I haue in other matters contened in his Proclamacion doen as moche as in the same he hath required: I will also doe the like in this matter of the ministracion of the Sacrament vnder one kinde, that he also maie doe as moche as he hath promised, wherunto iust and good occasion ys ministred vnto me by these scriptures, whiche in these two last chapters be treated of. Wher first ye hearde the breaking of bread mencioned in Sainct Luke, to be a deliuerie of the Sacrament, and not left barelie so, but also to be a deliuerie of the bodie of Chryst. And this deliuerie ye redd and perceaued to be doen but in one kinde, that ys, of bread. And this deliuerie was not doen by anie priuate man but euen by Chryst himself, euen vpon the daie of his resurrection.

Yf the Proclamer will saie, as Melancthon saith, that yt ys spoken by *Senecdochen*, by the parte for the wholl, he hath saied yt, but he hath not prooued yt. Yt ys no scripture yf he so saie, yt ys but an inuencion of his owne head to auoide a scripture. But that that we saie ys the scripture, and we saie neither more nor lesse, then the scripture, as we also doe vpon these woordes of Chryst: *This ys my bodie*. Yf then we speake the scripture, and for the better vnderstanding of the scripture, we bring furth the auncient learned men both of the greke and latin Church to expownde the scripture, and they teache vs but of the ministracion of the Sacrament vnder one kinde also: What remaineth for vs to doe, but so to accept and vnderstand the scriptures as we read them, and finde them expownded vnto vs?

Nowe then wher the Proclamer saith, that the institution of Chryst and the woordes of S. Paule maie seme sufficient to a Chrystian man, to receaue the Sacrament no otherwise then vnder bothe kindes, bicause Chryst did so institute yt, and S. Paule to the Corinthians so reporteth yt. Yt maie in dede seeme sufficient for that time, and for the condicion of soche persons as then receaued. As this ordeinaunce of Chryst forbidding his Apostles to go amōge the gentiles, when they were sent furth to preach, was a good ordeinaunce, and shoulde haue bownde vs to the obseruacion of yt, yf afterwarde he had not saied: *Ite, predicate euangelium omni creatura*. And: *Euntes docete omnes gentes*. Go ye and preach the gospel to euerie creature. And again: Go and teache all people: Euen so yf Chryst had not ministred the Sacrament in one kinde after his institution, whiche was in both kindes, the saing of the Proclamer might haue seemed to haue had some force. But nowe seing the same Chryst that first ministred the holie Sacrament vnder both kindes, hath nowe ministred the same vnder one kinde, yt ys a moche beter argument to prooue, that both maners maie be vsed, then that onelie the first maner shoulde be vsed, vnlesse the Proclamer will condemne the second ministracion of Chryst, bycause yt differeth from the first,

The Sacr.
deliuered
by our Sau-
our Chryst
vnder one
kinde.

The Procla-
mers obie-
ction of
Chrystes
institution
for recea-
uing vnder
bothe kin-
des aunsw-
red.
Marc. 16.
Mat. 28.
Chrystes
ministraciō
of the Sacr.
first vnder
bothe kin-
des afterun-
der thone
proueth ei-
ther of bo-
the to be
lausfull.

Rr

But

*Preistes
doing the
solemne ac-
tion of the
memoriall
of Chrystes
passion in
their masses
ought to re-
ceave un-
der both
kinds.*

*Private p-
sons for
their spiri-
tuall confort
maie lau-
fullie recea-
ue vnder
one kinde
as the disci-
ples did in
Emaus.
Bishoppes
preistes
and all of
the clergie
not doing
the publi-
que action,
receave un-
der one kin-
de.
Proclamers
obedience of
S. Paule for
receaving
vnder both
kinds an-
swered.*

But yf yt be lauffull for vs to folowe euerie acte of Chryst doen for our ex-
ample and instruction, then we maie receaue vnder both kinds, and we
maie lauffullie receaue vnder one kinde, but diuersely. For as Chryst when
he did institute yt, did yt as a solemne action of or for the memoriall of his
passion and death, whiche by his ministers shoulde be frequented in his
Churche, vntill he came again, and therfor though the nombre that bele-
ued both men and women was great, yet he called none to this maner of
ministracion but the XII. Apostles who were preistes, signifieng therby
that all preistes, that shoulde in his Church doe this solemne action before
his people for the memoriall of his passion and death, shoulde doe yt vnder
both kinds, as therby to signifie vnto the faithfull, that in the passion of
Chryst, the blood of that blessed bodie was separated and diuided from
that bodie, and ran oute plentifull to wash awaie our filthie sinnes: Euen so
they that be preistes, and accordinge to the office of preistes, doe this publi-
ke ministerie in the setting furth of this memoriall of Chrystes death, must
according to Chrystes institucion haue and receaue the blessed Sacramen-
tes vnder both kinds. Whiche thing the catholique Churche neuer hath
nor doeth pretermite, but inuiolablie obserueth, hauing ther in, as yt ys meit
a speciall re- arde to Chrystes institucion.

In the other time of Chrystes ministracion of the Sacrament of his bodie
to the twoo disciples, as the Gospell maketh no mencion that yt was doen
as a solemne action of or for the remembrance of Chrystes passion or death,
but rather as a mean to worke them a benefit, to remoue the impediment
of Sathan, whiche letteth them to knowe Chryst, and so to open their eies
that they might knowe him, and therfor receaued the Sacrament but vnder
one kinde: Euen so priuate persons that for their spirituall confort in Chryst,
for the enkindling of the fire of Gods loue in them, for the godlie exercise
of their faith, for their incorporacion into Chryst, for their strenght and de-
fence against the assaultes and temptacions of the enemy, or in extreames
for their voiage meate the better to walke ther iourneie, doe receaue the
blessed Sacrament, maie verie well, according to Chrystes example receaue
yt vnder one kinde, as those disciples did. Wherfor all Bishoppes, all preistes,
and all other of the cleargie, whensoever they receaue as priuate persons,
that ys, when they doe not that publique ministracion and solemne action
of Chrystes memoriall for and before the Churche, then doe they, as all
other doe, receaue vnder one kinde, contenting them selues in their so doin-
ge by the example of Chryste as ys afore saied.

As Chryst by his doinges hath left vs an example what we maie lauffullie
doe as concerninge the receipt of the blessed Sacrament, by whiche the Pro-
clamer ys answered, for that part of his obiection, that obiecteth Chrystes
institucion: So shall we nowe answer for that he obiected of Sainct Paule,
He saeth that the wordes of Sainct Paule are sufficient also to prooue that the Sacrament
ought to be receaued of all men vnder both kinds. Yt ys a plain matter that Sainct
Paule maketh no speciall institucion of the Sacrament, but onely maketh a
reherfall of Chrystes institucion, then this parte of his obiection maie be
answered with that that ys saied to his obiection of Chrystes institucion,
forso moche as this ys but a reherfall of that. But yet shal we to the furtheran-
ce of the trueth make a farder aunswere.

Wherfor vnderstand that although S. Paule did deliuer to the Coryn-
thians the institucion of Chryst as then deliuered vnder both kinds: yet
S. Paule

- A** S. Paule teacheth not, that of necessitie yt must allwaies be vsed in both kindes and no other. For yf he had taught yt with an exclusiue excluding all other maner but this, yt had some force. But so he doeth not. The scope of S. Paules doctrine resteth in these two pointes: that the Sacrament be receaued in the remembrance of Chrystes death: And that yt be receaued woorthilie. Wherfor I saie, that so farre wide yt was from the minde of S. Paule, by his doctrine there taught to forbidde the receipt of the Sacrament vnder one kinde, that as Chryst did to his two disciples in Emaus, so did S. Paule to Luke and his felowes in the shippe (as Chrysostome witnesseth) geue the Sacrament vnder the one kinde of bread. Although these actes of Chryst, and Sainct Paule are sufficient to proue that the receipt of the Sacrament vnder one kinde ys lauffull and good, in maner aboue saied: yet the same maie also appeare by the other place of the actes alleaged in the last chapter. Wher also mencion ys made that the Sacrament was ministred vnder one kinde, namely of bread, no title of mencion made of the other kinde. And beside the good catholique men that doe vnderstand this place of the Sacrament, the *Waldenses* also did so vnderstand yt.

*The scope
of S. Paule
touching
the Sacra.
1. Cor. 11.*

Acto. 2.

Acto. 2.

- Then sith the multitude of the faithfull euen immediatelie after the coming of the holie Gost, did receaue the Sacrament vnder one kinde, yt ys manifest that yt maie without offence be doen and vsed nowe in Chrystes Church, and maie not be reputed, as yt ys of the Proclamer, for an vnlauffull acte. For he that impugneth the Church for doing of that, that the scripture sheweth the example, and saith that the acte of the Church ys vnlauffull, impugneth the scriptures, and importeth that they be vnlauffull.
- These actes of Chryst and Sainct Paule, and the doinge of the multitude in the seconde of the actes, doe not abridge the first institution of Chryst, or take yt awaie, as his seconde ordinance in sending his Apostles to preache taketh awaie the first: but they doe rather teache, that oute of the solemne action of Chrystes memoriall, whiche must be doen vnder both kindes of him that doeth that action, other maie verie well receaue the Sacrament vnder one kinde. And as yt maie be doen bycause the scriptures saie, yt hath ben doen: so shall yt appeare to euerie faithfull man that yt ys well doen, yf he trulie conceaue and vnderstand what ys doen.

- In the catholique faith yt ys taught, that after the consecracion, as by manie yt ys allreadie testified, in the Sacrament vnder the forme of bread ys the verie bodie of Chryst, and vnder the forme of wine the verie blood of Chryst, not in this blood withoute a bodie: nor in that, a bodie withoute blood. For Chryst, as Sainct Paule saith, rising from the dead, nowe dieth not, death shall no more haue lordshippe ouer him. Nowe yf the bodie were withoute blood, yt coulde not be liuinge and so shoulde death be in the bodie of Chryst again, wherfor yt ys a bodie with blood, and so a liuing and a perfight bodie, as the holie Martyr Cyprian testifieth yt to be, sainge: *Panis iste communis in carnem et sanguinem Domini mutatus procurat vitam*. This comon bread chaunged into the flesh and blood of our Lorde procureth life. The bread then chaunged into the flesh and blood of Chryst, teacheth vs that yt ys not flesh alone, but yt ys both flesh and blood: So likewise vnder the forme of wine ys not the blood of Chryst onelie but the bodie also. Wherof we haue the testimonie of the auncient Martyr *Ireneus*, who saith thus: *Calicem qui est creatura, suum corpus confirmauit*. He affirmed the cuppe, whiche ys a creature to be his bodie. So that vnder eche of the kindes ys verilie and substanciallie the bodie and blood of Chryste: For where a

*Cypri de
cana Dom,
Vnder for-
me of bread
both fleshe
and blood
of Chryst.
Iren lib. 5.
Vnder for-
me of wine
the bodie
of Chryste.*

Iren. ihid.

liuelie bodie ys, ther must be bloode also: And where bloode ys, ther must be flesh and veines also, as *Irenaeus* saith: *Sanguis non est nisi a venis, & carnibus, & a reliqua, quae est secundum hominem, substantia.* Bloode ys not but of the veines and flesh, and the other substance, whiche ys as man. Wherfor I saie that vnder eche of these kindes ys the bodie of Chryst.

Bern-ferm. de cen.

Whiche thing also *S. Bernarde* teacheth by expresse woordes in his sermon of the supper of our Lorde, sainge: *Idipsum, o Christiane, de vino sentias, id honores in vino, quod scilicet de panis specie sensisti, & in ea honorasti.* Vnderstande euen the same (o chrystian) of the wine honour that in the wine, that thowe didest vnderstand of the forme of bread, and didest honour in yt.

And wher *Melancton* saith, that this necessitie that where the bodie ys, there must be bloode, and where the blood ys, ther of necessitie must be the bodie: ys but mens inuencions and tradicions hauing a contenance of trueth, but not the thing: Thowe seest (Reader) that we stand not vpon phantasies, but we stande and staie vpon the authoritie of the great auncient Fathers, and holie Martyrs. Sainct *Irenaeus*, *S. Cyprian*, and *S. Bernarde*, who teach what in this point ys to be saied. And therfor *Melancton*, and his likes sainge that the one kinde ys but half the Sacrament, and diuiding Chryste confesse him not to be whollie vnder eche kinde cleaueth to his phantasies, and singular deuises, and foloweth not the doctrine of the Fathers.

Wholl Chryste being vnder eche kinde, the people be not defrauded receauing but one kinde.

But we sainge *Vale* to *Melancton* and his inuencion we cleaue to the substantiall, and auncient doctrine of the Fathers, and by that we conclude, that the bodie and bloode of Chryst ys necessarelly vnder eche kinde, as whollie and perfectlie vnder the one as vnder the other. And forasmoche as the godhead ioined to Chryst in vnitie of person ys inseparable from the manhead, therfor yt foloweth of necessitie also that the bodie being vnder eche kinde the godhead that hath taken to yt self the same bodie, ys with the same bodie vnder eche kinde, and so vnder eche kinde ys wholl Chryst God and man. And being so, he ys there with all his giftes, graces, merittes, and vertues. Wherfor he that receaueth the Sacrament vnder one kinde, receaueth woll Chryst, God and man. And yf he receaue yt woorthilie, receaueth him with his giftes and graces, according to the measure of the gift of Chryst.

Whie Chryst instituted the Sacrament vnder bothe kinde.

Nowe then perceauing what ys doen in the receipt of the Sacrament, vnder one kinde, namelie that ther ys receaued wholl Chryst God and man with all his giftes and graces as fullie and perfectlie, as yf both kindes were receaued; so that the receauer ys nothing defrauded of the effect of the Sacrament: yt maie be perceaued that so to receaue ys well doen and lauffullie doen. Yf yt be then asked, whie Chryst did institute the Sacrament vnder both kindes, yf yt be sufficient to receaue the one: the aunswer ys made before, that he did institute the Sacrament vnder bothe kindes to be frequented as the solemne memoriall of his passion, and death, in the presence of his Church yet he himself ministred vnder one kinde to declare that to priuate men he leaueth yt indifferent to receaue vnder one or bothe. Thus moche ys saied vpon the scripture for the receauing of the blessed Sacrament vnder one kinde.

THE

A THE EIGHT AND SIXTETH CHAPITER,

prooueth the same receipt vnder one kinde to be lawfull
by the auncient practise of the
Church.



S the enemies of Chrystes Church in the subuersion of Boemia, reioiced that they had fownde oute (as they thought) some notable error in the Church, whiche ys (as they wolde haue yt vnderstanded) directlie against the scriptures, namelie the receauing of the Sacrament vnder one kinde, against this sainge of Chryst in Sainct Iohn. *Except ye eate the flesh of the Sonne of man, and drinke his blood, ye shall not haue life in yowe.* So the Aduerfaries of Chrystes Church in these our daies likewise reioice, and in their owne conceipt triumphe against the same, saing that yt erreth, and doeth directly both against the plain institucion of Chryst, who did institute the same Sacrament vnder two kinds, and so gaue yt furth to be receaued: and also against the vse and example of the primitiue Church, which did minister the same manie hundreth yeares after Chryst vnder both kinds.

Among these the Proclamer singeth a part, and saieth, that the Communion vnder both kinds was vsed throughout the wholl Church sixe hundreth yeares after Chrystes ascension without exception. But for the prooofe of this his sainge he bringeth in but a litle fragment of *Gelasius* an olde Father of the Church, and a Bishoppe of Rome, whiche ys this: *Diuisio vnius eiusdemque mysterij sine grandi sacrilegio non potest peruenire.* The diuision of one verie mystere, can not be doen withoute great sacriledge.

Proclamers
obiection of
the practise
of the primi-
tiue church.

But as the one parte of their wicked slaunders ys allreadie declared to be vnttrue, for that to receaue the Sacrament vnder one kinde, as ys saied, ys not against the scriptures: So shall yt be made as plain that the other ys as vnttrue, for that ye shall euidentlie see the practise and examples of the primitiue Church in diuerse ages to haue vsed the Sacrament vnder one kinde.

But first we shall aunswere the obiection, that the Proclamer maketh by *Gelasius*. For the whiche yt ys to be vnderstanded, that the heresie of the *Manicheis*, whiche began in the time of *Julius* the fise and twentieth Bishop of Rome after Sainct Peter, in the yeare of our Lorde two hundreth, seuenteth and two: continued to the time of *Gelasius*, who ruled the Church of Rome, the yeare of our Lorde four hundreth, neinteth and foure whiche heresie, as Sainct Augustine did with great labour, and like learning impugne: so did diuerse holie Fathers, and rulers of Chrystes Church traual, for yt did moche vex the Church, to repressse and vtterlie to extinguish yt.

Gelasius his
meaning
opened.

Nowe in the time of *Gelasius*, ther were manie of them in Rome, who vsinge dissimulation to cloake their heresie, came among the Chrystian people to the receipt of the Sacrament. But for that they beleued that Chryst had no verie naturall bodie of man born of the Virgen Marie, but a phantasticall bodie, therfor they contented them selues to receaue the Sacrament vnder the forme of bread, they wickedlie phantasieng yt, as a memoriall of the phantasticall bodie of Chryst. But when they shoulde come to receaue the Sacrament vnder the forme of wine, they conueighed

Manicheis
howe they
dissimuled
in receauing
the Saer.

Rr iij them

Eutychians
their heresi

them selues awaie, bicause, they beleued that the bodie of Chryst, which as ys saied, they did take to be phantasticall, had no bloode. And therfor they wolde receaue no Sacrament of his blood. The Eutychians also denieng the humane nature to abide in Chryste, and therfor to haue anie perfect naturall bodie in the Sacrament, ioined at that time with the Manicheis, and with like dissimulation contenting them selues to receaue the Sacrament vnder the forme of bread, as the Sacrament of a certain diuine, and heauenlie bodie, they, as the other did, fledd from the receipt of the other kinde, phantasieng no blood to be in soche a bodie.

Leo ser. 4.
de quadr.

Of whiche their wicked doinges, *Gelasius* hauing intelligence to the intent they might be discerned and well knownen from the true Chrystians, and so to be deprehended, he made a like decree, as before him, for the same purpose, and against the same men, did the holie Father Leo the first, Bishopp of Rome not manie yeares before *Gelasius*. The verie woordes of which Leo to the better vnderstanding of the matter, I thinke verie necessarie to ascribe, and they be these: *Abducant se Sacramento salutis humane & Christum Dominum nostrum, sicut in veritate carnis nostre denegant natum, ita mortuum verè, & resurrexisse non credunt, & ob hoc diem salutis nostre, & letitia nostre sui ieiunij more condempnant. Cumque ad regendum infidelitatem suam nostris audeant interesse mysterijs, ita in Sacramentorum communione se temperant, ut interdum tutius lateant. Ore indigno Christi corpus accipiunt sanguinem autem redemptionis nostre haurire omnino declinant. Quod ideo vestram volumus scire sanctitatem, ut vobis huiusmodi homines & ijs manifestentur indicijs, & quorum deprehensa fuerit sacrilega simulatio, notati & proditi, à sanctorum societate, sacerdotali autoritate pellantur.*

Manichies
fasted on
the sundaie

A plain pla
ce for reall
presence a
gainst the
Proclamer

They with drawe them selues from the Sacrament of the health of man. And as they denie Chryst our Lorde to be borne in the veritie of our nature: So doe they not beleue him to haue ben verilie dead, and risen again. And therfor doe they condemne the daie of our health and gladnesse, with the sadnesse of their fasting. And when to couer their infidelitie, they are so bolde to be at the ministracion of our mysteries, to the entent they maie be the longer vknownen, they tempre themselves so in the communion of the Sacramentes, That with unworthie mounthe they receaue the bodie of Chryst, but to drinke the bloode of our redemption they utterlie refuse. Whiche thing we will your holinesse to vnderstande, that these maner of men by these tokens maie be knowen, and whose sacrilegall dissimulation ys perceaued being disclosed, and noted they maie be by the preistlie autoritie banished from the societie or felowshippe of true Chrystian people.

In these woordes ye maie learn the heresies of the Manicheis, ye maie perceaue their wicked dissimulation, ye maie vnderstand the verie cause whie they wolde not receaue the Sacrament vnder the forme of wine, finallie ye maie perceaue to what purpose bothe kindes were commaunded to be receaued, namely that soche cloaked heretiques might by soche means be disclosed and knowen.

Gelasius.

Nowe *Gelasius* succeding this man, and finding this offspring of vipers not yet destroyed, he folowed him in pronouncing against them, as he did folowe him in time and gouernement, and saied thus: *Comperimus autem, quod quidam sumpta tantum sacri corporis portione, à calice sacrati cruoris abstineant, qui procul dubio (quoniam nescio qua superstitione docentur astringi) aut integra Sacramenta percipiant, aut ab integris arceantur, quia diuisio*

vnus

A *Unius eiusdemque mysterij sine grandi sacrilegio non potest peruenire.* We certenlie finde, that certain men, when they haue receaued the porcion of the holie bodie, they doe abstain from the cuppe of the holie bloode, who forasmoeche as I knowe not by what supersticion they are taught so to be withholden, let them without all doubt either receaue the wholl Sacramentes, or els let them be forbidden from the wholl. For the diuision of one verie mysterie can not be doen withoute great sacriledge. Thus he,

*Porcion of
the holie bo
die and cup
pe of the ho
lie blood.*

Nowe yf ye will referre this sentence of *Gelasius* to the sentence of *Leo*, ye shall perceaue that *Gelasius* writeth not against the doing of the catholique Church receauing the Sacrament vnder one kinde. But against the Manychies, who by their heresie diuided the blessed mysterie of Chryst, and teaching that he had but a phantasticall bodie, denied anie verie blood to be in yt. And therfor in their dissembling maner receauing one kinde as a Sacrament of soche phantasticall bodie, as they phantasied him to haue, they refused the other kinde as a Sacrament of his bloode, and so in their conceit they diuided the bloode from the bodie, and so

B diuided the mysterie, whiche (as *Gelasius* saith) can not be doen withoute great sacrilege, which thing euery good catholique affirmeth and embraceth.

For yf ye will call to remembrance, yt ys declared in the last chapter that the catholique Church teacheth that the verie bodie and bloode of Chryst, euen wholl Chryst, God and man ys vnder eche kinde, so that we make no diuision of the bodie from the bloode, or of the bloode from the bodie: or of the godhead from the manhead, or of the manhead from the godhead, but we teache the wholl verie bodie, and the wholl verie bloode, whol God, and wholl man iointelie to be in these Sacramentes of Chrystes bodie and bloode, albeit the one ys more principallie the Sacrament of his bodie, and the other more principallie the Sacrament of his bloode.

*Doctrine of
the catholi
ke church
touching
eche kinde
of the Sacr.*

Weigh then therfor that these sainges were not spoken against Catholiques, but against heretiques, that by their wicked heretic diuided the bloode of Chryst from his bodie, phantasieng him a bodie withoute bloode, whiche in dede ys a great sacriledge: Seing then yt ys spoken against soche maner of heretiques, whie doeth this Proclamer so wrest and wring this Authour to make him appeare to the vnlearned that he spake against the catholique vse of one kinde in the Church, when the Authour hath not one title against yt? Bothe Kindes were commaunded to be vsed. But whic? Not that one kinde were not sufficient, but that those heretiques (as *Leo* saith) might therby be knowen, and therfor was yt expedient at that time to be commaunded to the confutation of that heresie, as in the Councells of constance, and Basill yt was expedient to be doen vnder one kinde for the confutation of soche heresies, as *Wyeleff*, and *Husse*, had raifed. And as these thinges haue ben altered as yt hath ben thought good to the Church for the wealth of Gods people, and the confutation of his enemies: So ys this commaunded but for a time, and maie be altered as occasion shall serue, but not by euerie priuate man, but by the

D Church onelie.

But will ye besides all this wresting of this Authour see also the synceritie or rather the false sleight of this Proclamer, who to deceaue his audience, wolde not faithfullie bring in the whol saing of the Authour, as I haue nowe doen. But brought in half a skore of the last

woordes, and left oute (I thinke I maie saie) of verie pourpose an wholl skore that go before, bycause they made so moche against him, that he durst not for shame bring them whollie in.

*Gelasius
truncatlie
alleaged by
the Procla-
mer auon-
cheth two
things a-
gainst him,
whiche he
concealed.*

For in the former woordes be two things verie plainlie taught against him. The first ys the verie reall presence of Chrystes bodie and bloode, in that he so reuerentlie calleth the Sacrament vnder one kinde *the porcion of the holie bodie, and the other he calleth, the cuppe of the holie bloode.* As this ys spoken reuerentlie: So ys yt spoken plainlie. For when he saith that they abstain from the cuppe of the holie bloode, he plainlie teacheth that the content of the cuppe ys holie bloode, which holie blood ys not mere spirituall. For that, as yt ys diuerse times saied, ys not contened in extern or outwarde materiall vessells, but in the inwarde spirituall vessells.

And although this one parte of the Authours sainge, whiche the Proclamer left oute, doeth prooue the reall presence: Yet marke an other as affectuall as this, whiche ys, that he saith, that these wicked men, these Manychies, against whome he pronownced this sentence, did receaue the holie bodie. Of the whiche men also *Leo saied: Ore indigno Christi corpus accipiunt.* They with vnwoorthie mouthe, receaue the bodie of Chryst. Yf they receaued the holie bodie, forsomeche as they did not, being euell men, receaue the holie bodie spirituallie, yt argueth inuincible that they receaued the holie bodie corporallie.

*Eche kinde
an wholl
Sacram.*

The seconde thing, that he teacheth ys, the he calleth not these two kindes, *Sacramentum*, a Sacrament: But *Sacramenta*, Sacramentes, in the plurall nombre: Signifieng therbie that eche of them ys an wholle Sacrament. And by this be aunswered the fonde sainges of the Aduersarie, whiche he vseth against the catholique Church sainge, that her preistes geue vnto the people but half a Sacrament, or a peice of a Sacrament, a truncate Sacrament, and soche like. Wher by this Proclamers Authour, at the least by him produced, yt ys manifest that the people receauing one kinde receaue an wholl Sacrament, and not a peice: They receaue wholl Chryst and not half, or a peice of Chryst.

By this then yt maie be perceaued that the Authour whiche the Proclamer hath truncatlie alleaged against the catholique Church, beinge whollie produced and trulie vnderstanded maketh all together against him. Soche ys the synceretic of the man in the handling of the doctours, that bringing in ten woordes that semed, but in dede made nothing for him, he left oute thirtie that directlie made so moche, and so plainlie against him, that I dare saie, he was ashamed, and his conscience moche rebuked to bring them in. But why shoulde not he vse his false sheift in them now as well as Melanchton did his false corruption before?

He than being thus fullie aunswered: we will now see the practise of the Church for the receauing vnder one kinde, that his trueth maie as well be perceiued in this, as his falsheade ys in the other. For introduction wher vnto yt ys to be vnderstanded, that in the primitiue Church were manie, and great persecucions moued against the Chrystians, by reason of whiche they coulde not but seldome come together to common praier, and ministracion of the Sacramentes, wherfor the preist at soche time as they might meet, deliuered them of the Sacrament wrapped in fair linnen cloathes to carie home with them, that where they coulde not when they wolde receaue the Sacrament at the hand of the preist in their

*people in
the primi-
tiue church
cared home
the Sacr.
to receaue
yt in their
houses se-
cretlie.*

A their common assemblies, yet they might secretlie at home receaue yt by their owne handes. And this coulde be none other, but the Sacrament vnder the forme of breade.

The plain practise wherof we finde declared by Tertullian, who writing to his wief, and disswading her from the marriage of anie infidell after his decesse, vseth her priuate receipt of the Sacrament, as a thing to disswade her bie, saing: *Non sciet maritus, quid secretò ante omnem cibum gubiles? & si scierit, panem, non illum credit esse qui dicitur.* Shall not thy husbände, knowe what thowe doest eate secretlie before all meate? and yf he doe knowe yt, he will not beleue yt to be that bread, that yt ys saied to be. As who might saie, wher ye vse in the morninges secretie, and fasting to receaue the Sacrament, whiche I being a chrystian man, and your husband ye maie verie well doe, but yf I die either by naturall death or by persecucion for my faith, which in this time ys like, yf after my decesse, ye marrie with an infidell, will not he (thinke yow) perceaue what yow doe secretlie receaue when ye be fasting, and so perchance forbidde ye so to doe, or yf he suffre yow: yet

B this incommoditie and greif ye shall haue, that where ye take yt, and beleue yt (as yt ys in dede) a great myserie, he wil not regarde yt, neither will he beleue yt to be anie other thing then breade. By this then yt ys manifest, that this was a practise of the primitiue Church to receaue the Sacrament vnder one kinde, that was vnder the forme of breade, whiche might best be reserued, and that they did yt secretlie alone withoute anie nombre of Communicantes, as hereafter also more at large shall be shewed.

For this priuate maner of the receipt of the Sacrament Sainct Basill geueth a notable testimonie. Who writing to a godlie woman, that for the reuerence that she bare to the blessed Sacrament feared to receaue the same into her handes, as then the vse was, and to carie yt home (as yt ys saied) in a fair linnen cloathe, and to reserue yt to receaue when deuocion should moue her, withoute the ministracion of the preist, saith thus. *illud autem*

C *in persecutionis temporibus necessitate cogi quempiam, non presente sacerdote, aut ministro Communionem propria manu sumere, nequaquam esse graue supernacancum est demonstrare. Propterea quòd longa consuetudine hoc ipso rerum usu confirmatum est. Omnes enim in eremis solitariam vitam agentes, ubi non est sacerdos, Communionem domi seruantes, à seipsis communicant. In Alexandria verò & in Aegypto vnusquisque eorum, qui sunt de populo, plurimum habet Communionem in domo sua. Semel enim sacerdote sacrificium consecrante, & distribuyente, meritò participare, & suscipere, credere oportet. Etenim & in Ecclesia sacerdos dat partem, & accipit eam is, qui suscipit cum omni libertate, & ipsam admouet ori propria manu. Idem igitur est viuere siue vnā partem quis accipiet à sacerdote, siue plures partes simul.* As for that not to be a greuous thing in the times of persecucion, anie man to be enforced, with his owne hande to receaue the Communion, the preist or Deacon not being present, yt ys more then needeth to prooue, for bicause the same thing ys by along custome, and by the verie vse of thinges established and confirmed. For all they that in

D the wilderness Lead a solitarie life, reseruing the Communion in their houses, wher ther ys no preist, they communicate them selues. In Alexandria and in Egypt euerie one of the people for the most parte haue the Sacrament in their houses. When the preist hath once consecrated the sacrifice, and distributed yt, we must beleue that we doe receaue, and

Li 2. ad uxorem. ¶ Practises of the primitiue church prouing as well recall presence, as reseruacion and priuate or sole receipt of the blessed Sac.

Bas. Epist. ad Cas. pas.

In Alexandria and Egypt people had the Sac. in their priuate houses reserued

partici-

participate the same. For in the Church also the priest geueth parte, and he that receaueth yt, taketh yt with all libertie, and with his owne hand putting yt to his mouthe. Yt ys therfor all one thing in vertue of power, whether a man take one parte of the prieste or manie partes together. Thus moche he.

Omitting to note vnto yow here in Saint Basill. howe the Sacrament was reserued in the houses of the Chrystian people to receaue as their deuotion moued them, which inuincible and most plainlie asfirmeth and prooueth that the Aduersarie denieth, namelic that the Sacrament ought to be reserued: I wish yow to note for that that ys before saied, that Saint Basill saith, that in the times of persecucion the people receaued the Sacrament at home by them selues, when they had once receaued yt at the priestes handes. And this Saint Basill wisheth to be taken as no straunge thing, for that they in Alexandria and Egypt, yea and all soche as liued solitarie in wildernesse had the Sacrament at home with them, and did communicate them selues. Which thing was not latelic practised, but yt ys a thing established and confirmed by auncient vse and custome long before the time of Saint Basill. And being long before Saint Basill I trust the Aduersarie will graunt that yt was an accustomed practise of the primitine Church to reserue the Sacrament, and to receaue yt vnder one kinde, for that in those whotte contries soche small porcions of wine will not be kept conuenientlie in their owne kinde soch long time, as they were forced to reserue the Sacrament in the wildernesse and ells wher.

Cypr ser. s.
de lapsis.

Of a child
that recea-
ued of the
wine offered
to idolls, ad
afterward
the B. Sac.

Yf yow desire a more plain testimonie for this receipt vnder one kinde harken to Saint Cyprian, who writeth thus: *Præsente ac teste meipso, accipite quid euenerit. Parentes foris fugientes, dum trepidi minus consulunt sub nutricis alimento paruulam filiam reliquerunt. Relictam nutrix detulit ad magistratus. Illi ei apud idolum quod populus confluebat, quod carnem necdum posset edere per etatem, panem mero mixtum (quod tamen & ipsum de immolatione perentium superat) tradiderunt. Recepit filiam postmodum mater. Sed facinus puella commissum tam loqui & indicare non potuit, quam nec intelligere prius potuit, nec arcere. Ignoracione igitur obreptum est, ut sacrificantibus nobis, eam secum mater inferret. Sed enim puella mixta cum sanctis, precis nostræ & orationis impatiens, nunc ploratu concuti, nunc mentis estu fluctuabunda iactari, velut tortore cogente, quibus poterat indicij conscientiam facti in simplicibus adhuc annis, rudis anima fatebatur. Vbi verò solemnibus adimpletis calicem Diaconus offerre præsentibus cœpit, & accipientibus ceteris, locus eius aduenit, faciem suam paruula instinctu maiestatis diuina auertere, os labijs obturantibus premere, calicem recusare. Perstitit tamen Diaconus, & reluctanti licet, de Sacramento calicis infudit. Tunc sequitur singultus, in corpore atque ore violato Eucharistia permanere non potuit. Sanctificatus in Domini sanguine potus de pollutis visceribus erupit.* Heare what happened my self being present and witnesse. The parentes of a childe sienge by chaunce, while in their feare they tooke not good aduise meut, lest their litle daughter at noursing. The nource brought the litle one so left vnto the officers. They before an idolle, wher the people were gathered, did deliuer vnto the same litle one, bicause yt coude not as yet for lacke of age eate fleshe, a soppe dipped in the wine, whiche remaineth of the immolacion or sacrifice of the idolaters. Afterward the mother receaued her daughter. But the girle coude not speake, and declare the offence comitted. euen as before she coude not vnderstand yt, nor withstand and let yt, yt fell oute therfor by ignorance, that while we were doing sacrifice, the mother

A mother brought her in with her. But trulie the girle being among holie people, and not able to abide our supplicacions and praiers, sometime was constrained to crie oute, sometime with vehement greifes of minde tossed here and there, and euen as the tortoure had forced her, the ignorant soule by soche tokens as she coulde, did knowleg or confesse the conscience of the facte in these her tender yeares. And when the solemne seruice was fullfilled the deacon began to offre the cuppe to them that were present, and other receauing yt, her place came to receaue. The litle one euen by the mocion of the diuine maiestie, turned awaie her face, stopped her mouthe with holding her lippes together, and refused the cuppe. The deacon notwithstanding persisted, and euen against her wil powred in to her of the Sacramēt of the cuppe. Then ensued boakinge and vomit. The Sacrament coulde not abide in that defiled bodie and mouth, The sanctified drinke in the bloode of our Lorde, brust oute of the polluted bowells. Thus farre he.

*The Sacr.
was mini-
stred to this
childe vn-
der one kin-
de.*

For the better vnderstāding of S. Cyprian obserue that in his time, and so to the time of S. August. yt was in vse to minstre the Sacramēt vnto infantes
B being chrystened, as to other of perfight age? And yet yt was to this childe ministred not vnder both kindes, but vnder the forme of wine onelie. For yf yt had ben ministred before vnder the forme of bread, the like effect shoulde haue folowed in the childe that folowed vpon that other kinde, bothe kindes being of one vertue might and power. Wherfor yt was ministred vnder one kinde, that was vnder the forme of wine,

Of this maner of ministraciō vnder one kinde we finde a goodlie testimonie also of the practise of the Church in the time of Chrysostome, reported in the historie of Sozomenus in this maner. *Ioanne Constantinopolitanam Ecclesiam optime gubernante, vir quidam ē Macedoniana heresi, uxorem eiusdem opinionis habebat. Hic, cum Ioannem quomodo de Deo sentiendum esset, docentem audisset, dogma illius laudabat, & uxorem quoque ut secum sentiret hortabatur. Cum vero illa magis nobilium mulierum sermonibus, quam illius consuetudini obtemperaret, & post frequentes admonitiones vir illius nihil effecisset: Nisi (inquit) in diuinis confors fueris, neque in vite communione posthac eris. Mulier hoc audito, & consensum simulatē pollicita, rem eam famula cuidam communicat, quam fidam sibi esse indicabat, illiusque opera ad fallendum virum vitur. Circa tempus autem mysteriorum (sciunt initiati quid sit quod dico) illa quod accepit continens, quasi oratura procumbit. Famula astans clanculum illi dat, quod secum in manu attulerat. Hoc cum dentibus adnoueretur in lapidem congelascit. Mulier perterrefacta, metuens ne quid sibi mali propter eam rem, quæ diuinitus acciderat, contingeret, ad Episcopum cursu contendit, ac seipsam prodens lapidem ostendit, adhuc morfi vestigia habentem & materiam incognitam, coloremque admirabilem ostendentem, simulque veniam cum lachrimis petens, viro suo consensuram se pollicetur. Quod si hoc cuiuspiam incredibile videtur lapis iste testis est, qui etiamnum inter clinodia Ecclesie Constantinopolitane asseruatur.*

*Eccl. hist.
li. 8. cap. 5.*

In the time of the good gouernement of the church of Constantinople by Iohn Chrysostome, a certain man of the heresie of the Macedonians had a wief of the same opinion. This man when he had hearde Iohn Chrysostom teaching what was to be thought of God, he commended his doctrine, and exhorted his wief, that she also shoulde be of his minde. But when she did more regarde the woordes of noble women, then his conuersacion or maner in faithe, and after manie admonicions her husbände had doen no good in her, he saied vnto her: *Except in the matters of God thou be a companion with me, thou shalt not hereafter be a partaker of liuing with me.* The woman when she had heard this, and had dissimulatelie promised to consent vnto him, she

*The histo-
rie of a wo-
man that
for the Sac.
receaued a
stone.*

*This woman
receaued
vnder one
kinde onelie*

him she tolde the matter to a certain woman seruant whom she iudged to be trustie vnto her, whose helpe she vsed to begile her husbnde. Aboute the time of the mysteries (they that be taught the faith, knowe what I saie) she keping still that she had taken, falleth downe, as though she wolde praie. Her woman seruant standing by her geueth vnto her priueily, that she had brought in her hande: which thing when she had putte to her teeth yt congealed into a stone. The woman being astoined, fearing least some euell shoulde happen her for that thing, which by Gods power had chaunced, she goeth with spede to the Bishoppe, and accusing her self, she sheweth the stone, hauinge yet the markes or printes of her bitinge, and shewing an vnknown matter and a merueillouse coloure, and withall desiering with teares forgiveness she promisseth to agree to her husbnde. Yf this thing seeme to anie man incredible, this stone ys witnesse of the matter, whiche vntill this daie ys kept in the Church of Constantinople.

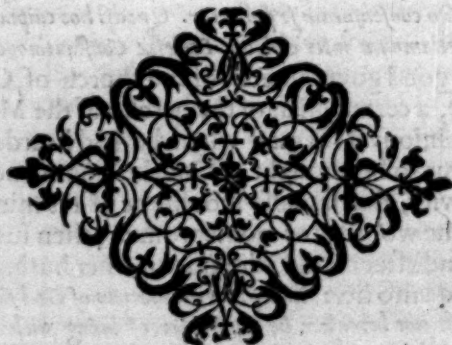
As this historie ys notable: so for the pourpose yt ys euident that the Sacrament was ministred vnder one kinde, that was vnder the forme of breade. For the woman takinge that in her hand, and not minding to receaue yt kept that still and tooke some other thing of her seruant to eate, and so thought to haue begiled her husbnde, so their was but one kinde receaued.

*The maner
of receauing
vnder one
kinde vpon
goodfri-
daie vsed
in the
primitiue
Church.*

To be short, as of the learned yt ys testifieth, the maner of receauing vnder one kinde, whiche ys vsed in all the latin Church vpon good fridaie, on whiche daie the preist receaueth the host consecrated vpon Mawndie Thursdaie, hath ben so vsed from the primitiue Church. Wherbie as by that that ys before saied also, yt doeth well appeare, that the receauing vnder one kinde, hath ben practised in the primitiue Church, notwithstanding the false reporte of the Proclamer. Wherfore, Reader, be not deceaued with soche bragges of vntrueth. For though he hath saied yt, he neither doeth nor can prooue yt, but stand thowe to the doctrine of the catholique Church, who what she teacheth, she prooued to be true, as by this matter thowe doest perceaue.

Thus hauing nowe ended the scriptures of the Gospell, with thanks to God, we ende this seconde booke, praing that yt maie be to his honour, and to the profite of the Readers.

Amen.



A THE THIRDE BOOK.

THE FIRST CHAPITER ENTRETH BY PRE

face into the first text of saincte Paule that toucheth the Sacra-
ment and expoundeth yt according to
the letter.



Idymus, of whome, for that he was a famous learned man,
sainct Hierom desired to be taught and instructed, in his first
booke of the holie Gost (whiche workeys translated by sainct
Hierom) considering howe great a matter yt was to treacte of

li. 1. de Spi-
ritu sancto.
Diuine
things are
with reue-
rence and
diligence to
be handled.

B be vsed, he saith thus: *Omnibus quidem, qua diuina sunt, cum reuerentia, & re-
menti cura oportet intendere.* We must with reuerence and great care, diligent-
lie looke vnto all things that be diuine. Wherefore mindinge by Gods ay-
de, to proceade in treacing of the blessed Sacrament of the bodie and
bloode of Chryst, and of the presence of the same our Sauour Iesus Chryst,
verie God and verie man in that Sacrament, with other matters therunto
appertaining, whiche be in deed diuine matters, I wish not onelie vnto my
self in the writing, but also to the reader in the reading, that reuerence, that
to eche of vs apperteineth.

Before in
the begin-
ning of the
first booke.

And for my parte considering what I haue allreadie written as con-
cerning the holie scriptures, that they be harde and darke, so that (as sainct
Hierom saith) *Sine prauio & monstrante semitam ingredi non possumus*, withoute
a fore guyde and a shewer, we can not entre the right path of them.

And for someche also as ther ys (the more pitie) so great controuersie of the
matter to be treacted of: I will not be so rashe and irreuerent to the scriptu-
res, to handle them, wrest them, and abuse them after mine owne phanta-
sie, but I will (as *Irenaeus* aduertiseth) haue recourse to the eldest churches,

fr. li. 3. ca
4.

C and learn of them the truth, and true mening of soche scriptures, as be cal-
led in question aboute the matter of the said Sacrament, of the whiche I
shall nowe treacte. *Quid enim? & si quando de aliqua questione modica deceptatio
esset, nonne in antiquissimas oportet recurrere ecclesias, in quibus Apostoli conuersati
sunt, & ab eis de presenti questione sumere, quod certum, & rei liquidum est.*
What? yf at anie time ther be a deception of a litle matter, must we not
runne or haue recourse to the eldest churches in the whiche the Apostles
were conuersant, and of them to take that that ys certen and plain? Thys
holie Father geueth so moche vnto the auncient Fathers, that yf ther
were no scriptures he saith, we shoulde folowe the ordre of tradicion,
whiche the Apostles haue deliuered vnto them. *Quid autem si neque Apo-
stoli quidem scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis, quem
tradiderunt his quibus mittebant ecclesias?* What (saith *Irenaeus*) yf neither the
Apostles had lefte vs scriptures, did yt not behoue vs to folowe the order of
tradition, whiche they deliuered vnto those, to whome they committed the
churches? Thus *Irenaeus*.

Doubtes in
controuersi-
es wher to
be dissol-
ued.

Ibidem.

Tradicion
yt to be folo-
wed.

D In whiche sentence of this holie Martyr we are not onelie taught,
that we aught to repare to the Fathers to haue our doubtes dis-
solved, and so to learn of them howe the Scriptures are to be vn-
derstanded but also for tradicions that be not written in the scriptures,

Which fa-
thers are to
be consulted
within con-
trouersies.

Li. 9. ca. 19

1. Cor. 10.

Homel. in
dictū A-
postli Nolo
vos ignor.

Why S.
Paule re-
herfeth the
benefites
that the Ie-
wes recea-
ued,
1. Cor. 10.

good religiō
without
good life
not auai-
le.

for the reporte of whiche, as wel as for soche as be in the scriptures, we must creditt the Fathers. So that yt ys of this holic martyr to be learned, howe moche the elders are to be esteemed, howe moche to be credited, and howe for certen knowledge of things that be in doubt and controuersie they must be consulted with, which were in the auncient church before the controuersie was euer moued. Of the whiche matter we reade a like counsell in the tripartite historie. Therefore as heretofore I haue not vsed mine owne iudgement or phantasie in the exposition of soche scriptures as do speake of this mysterie by me treated of: No more will I hereafter in soche as shall be brought oute of S. Paule for the proof and confirmation of the trueth of the matter of the blessed Sacrament and the mynistracion therof.

And first, to take the places and sentences here to be handled, in order as they are written by sainct Paule, we will beginne with this: *Nolo enim vos ignorare fratres, quoniam patres nostri omnes sub nube fuerunt, & omnes mare transierunt, & omnes in Moyse baptizati sunt in nube & in mari, & omnes eandem escam spiritualem manducauerunt, & omnes eundem potum spiritualem biberunt, bibebant autem de spirituali confluence eos petra, Petra autem erat Christus.* Brethren I wolde not that ye shoulde be ignorant how that our fathers were all vnder the clowde, and all passed through the Sea, and were all baptised vnder Moyses in the clowde and in the sea, and did all eate of one spirituall meate, and did all drinke of one spirituall drinke, and they dranke of that spirituall rocke that folowed them, whiche rocke was Chryst.

Yt shall not be without profit, for the better vnderstanding of this scripture, yf we do search the cause why sainct Paule maketh reherfall of soche benefittes, as the Iewes receaped at the hand of God, at their departure oute of Egypte, and in the desert. The cause ys bothe breislie and clerelie declared by Chrysostom, who asketh the question, and solueth yt thus: *Quare, & unde incidit in hanc historiam? Incepabat eos qui temere, & non requisiti ad Idola ingrediuntur, pollutam comedentes mensam, & tangentes Idolothyta. Et cum ostendisset, quod duplex damnum illi inde sustinerent, nam & infirmiores offendebant, & ipsi Demoniorum participes erant, & cum per predicta satis spiritus eorum humilasset, & docuisset: ostendit fidelem speculare, non solum quae sua sunt, debere, sed & quae multorum. Volens eis incutere timorem, veterem historiam eis recenset. Siquidem & illi magna de se sentiebant, quasi fideles, & ab errore liberati, & scientiam assecuti, ineffabilium sacramentorum participes effecti, necnon & ad regnum caelorum vocati. Volens ergo declarare quod illorum nulla sit utilitas, nisi adsit vita tanta gratie respondens, ex veteri historia ipsos erudit.* Wherefore, and from whence fell he into this storie? He did rebuke them whiche rashlie, and not being required, did enter in to the Idolls, eatinge the defiled table, and touching things offred to Idolls: And when he had shewed that they by yt did suffer double harme. For they bothe offended the weak, and thythemselues wer partakers of Deuells. And when by the forsaied things he had sufficientlie humbled their spirittes, and had taught them. He declareth that the faithfull aught not onely to looke to those things that appertein to himself: but also to things that appertain to other manie. Nowe willing to strike feare into them, he reherfeth the olde historie vnto them. For they also did thinke moche of themselues, as that they were become faithful and deliuered from errour, ad had obtained the knowledge of the vnspeakeable sacramentes, and made partakers of the same, and also that they were called to the kingdom of heauen.

E

F

G

H

A uen. Willing therfore to declare, that of these thinges they ys no profite except ther be a life aunswering to so great grace: he doth teache them oute of the olde historie. Thus moch Chrysostom.

In whiche sentence ye perceauce the cause of the reherfall of the benefittes geuen to the Iewes, and so in that place recited by saint Paule to be to put the Corinthians in feare, and to diswarde them from euell by the example of the Iewes, who notwithstanding the receipt of so manie benefittes, for that they were ingrate and disobedient, not seeking by an aunswearable life to please their Lord God, as he by soche benefittes did pleasure them, God in them had no pleasure, but plagued them, and ouerthrew them in the desert. Euen so the Corinthians, who had receaued the verie thinges and true benefittes, as the Sacrament of Baptisme, the holie Gost, and had eaten the bodie of Chryst, and dronken hys bloode. Whiche benefittes were figured by the benefittes geuen to the Iewes, that yf they wolde be proude, vnthankfull, and disobedient, and wolde not lead a life wourthie their vocation, that God wolde after the gift of so manie benefittes and so great, as their demerittes required, haue no pleasure in them, but plague them and ouerthrowe them, as he did the Iewes. For as their benefittes were figures of our benefittes: So their plagues and punishmentes, we figures of our plagues and punishmentes, as Chrysostom saith: *Quemadmodum enim dona figure sunt, ita et supplicia.* Wherefore saint Paule saith: *Hec autem in figura facta sunt nostri, ut non sumus concupiscentes malorum sicut et illi concupierunt.* These are figures or examples vnto vs, that we shoulde not lust after euell thinges as they lusted.

Benefittes of the Iewes as they were figures of our benefittes, so their plagues of our plagues.

*In 10.
1. Cor. hom
23.*

B Here by the waie to note, by these scriptures ys ouerthrowen the wicked heresie of them whiche haue taught, that yf a man beleue in Chryst, and haue receaued hys sacramentes, howe wicked so euer hys life be, he shall be saued. For here ye perceauce that though the Corinthians had receaued the faith and the sacrament annexed to the same: yet yf ther life and conuersacion were not agreeable and aunswerable, that they shoulde fall into Gods displeasure, and neither faith, neither sacramentes shoulde auail them as Chrysostome doth expownde.

Faith without woorkes sufficeth not in persons of discretio.

C The cause thus knowen why saint Paule recited these thinges, yt were not amisse to knowe what thinges they were, and what commoditie or benefitt happened vnto the Iewes by these. These thinges in nombre be foure: The clowde, the Sea, Manna, and the water that flowed oute of the rocke. Of these foure *Esdras*, reciting vnto God hys benefittes shewed and doen, saith thus: *And the readde Sea didest thoue diuide before them in sundre, so that they went through the middest of the Sea drie shooed, and their persecutours threwest thoue in to the depth as a stone in mightie waters, and leddest them on the daie time in a clowdie pillar, and on the night season in a pillar of fire, so shewe them light in the waie that they went. Thoue gauest them bread from heauen when they were hongrie, and broughtest furth water for them oute of the rocke, when they were thirstie.*

Foure benefittes of the Iewes nombred.

2. Esd. 9.

The diuision of the read sea, wherof *Esdras* first maketh mencion, shall be perceaued to be a great wonderfull worke of God, and a great benefitt to the Israelites, yf the historie of the same be considered. In the booke of *Exodus* we read, that when Pharao king of Egypt, had, according to gods commaundement sent vnto him by Moyles, permitted the children of Israell to departe oute of Egypte: he being a man of wicked heart, when they were goen, with might and force

The read Sea.

Exod. 14.

prepared to folowe them, and to persecute them. Whose mightie armie, and great nombre of horses and chariettes, when the Israelites sawe pursuing them: and with all considering the great strait that they were in, hauing Pharaos and his hoste behind them at their backe, and the readd sea before them: So that ther appeared vnto them nothing but woollfull distresse, and ineuitable perill of death, they were sore afraied and caried oute to God. And Moyses stretched oute his hand ouer the read Sea, and God eared awaie the Sea by a verie strong east winde all that night, and made the Sea drie land, so that the children of Israell went through the midst of the Sea with drie feet, hauing the waters as a wall vnto them, bothe on the right hand, and on the lefte. And the Egyptians folowed after them into the midst of the Sea, and God caused the waters to return vpon them, and drowned them with their horses, and chariettes. For whiche great wonder Moyses sange in prayse to God: *Flauit spiritus tuus, & operuit eos mare, submersi sunt quasi plumbum in aquis vehementibus.* The winde blewe, and the Sea couered them, they sanke like lead in the mightie waters. *Filii autem Israell ambulauerunt per siccum in medio eius.* But the children of Israell went on drie land in the myddest therof.

Exod. 13.

The clowde.

Exod. 13.
& 14.Benefites
of the Clowde.

Nym. 9.

Manna.

Exd. 16.

As ye maie perceaue by this, what a great worke of God, and howe great a benefitt to the Iewes yt was that sainct Paule in these fewe woordes spake (that all passed through the redde Sea) So was yt likewise that he saied, that all the Fathers were vnder the cloude. Of the beginning of this clowd we read also in Exodus that when the children of Israell departed oute of Egypt, that theyr iourney should not be vncerten, and they wander without ordre, the Lord went before them by daie in a piller of a clowde to lead them the waie, and by night in a piller of the fire to geue them light, that they might go both by daie and by night. The piller of the clowde departed not by daie, nor the piller of fire by night oute of the sight of the people. This clowdie piller was not onelie a guide and a leader vnto the people: but yt was also a bullwarke of defence. For when Pharaos with hys armie did persecute the children of Israell, the aungell of God, whiche went before the hoste of Israell, remoued and began to go behinde them. And the clowdie piller, that was before the face of them began to stand behind the, and came between the host of the Egyptians, and the hoste of Israell. Yt was also a darke clowde, and gaue light by night, and all night long the one came not at the other. Thys clowde did not onely nowe serue for the commoditie of the Israelites: but further on their iourney in the wilderness, yt was a great benefitt vnto them, as we read in the booke of Nombres, wher we learn that yt couered the Tabernacle all waie by daie, and the similitude of fire by night. And yt happened that when the clowde abode vpon the tabernacle from euen vnto the morning, and was taken vppe in that morning then they iourneied. Or yf the clowde taried two daies, or a moneth, or a long season vpon the tabernacle, and remained thereon, the children of Israell aboard still and iourneied not. And as sooen as the clowde was taken vppe they iourneied. Of thys clowde also speaketh the Prophet Dauid in the psalme, reckninge yt amonge other as a great benefitte of God geuen to the Israelites, *Expandit nubem in protectionem eorum, & ignem ut luceret eis per noctem.* He spred oute a clowde to be a couering, and fire to geue them light in the night season.

Thus this goodlie benefitt somewhat opened and declared, we shal do the like aboute the next, which ys Manna. Of the whiche we read, that the

xv. daie

A xv. daie of the seconde moneth, after the departing of the children of Israell oute of the lande of Egypte, the wholl multitude of the children of Israell murmured against Moyfes and Aaron in the wildernesse, and the children of Israell saied vnto them: wolde to God we had died by the hanle of the Lorde in the lande of Egypte, when we sate by the flesh pottes, and when we did eate bread our bellies full. For ye haue brought vs out into this wildernesse to kill this wholl multitude with hunger. Then saied the Lorde vnto Moyfes: Be holde, I will rain breade from heauen to yowe, and the people shall go oute and gather daie by daie.

And in the same chapter yt foloweth: And in the morning the dew laie rounde aboute the host, And when the dew was fallen, beholde yt laie vpon the grounde in the wildernesse small and rownde, and when the children of Israell sawe yt, they saied euery one to his neighbour: yt ys Manna. For they wist not what yt was. And Moyfes saied vnto them this ys the bread, which the Lord hath geuen yowe to eate.

Thus God fedde the children of Israell in the wildernesse, wher they did neither sowe ne reape with this bread from heauen, of the whiche they had no lacke. This ys the meate that sainct Paule speaketh of that all the fathers did eate of. This ys yt that ys spoken of in the Psalme. Et pluit illis Manna ad manducandum, & panem cali dedit eis. He rained downe Manna also vpon them for to eate, and gaue them foode from heauen. Of the woundes of this bread more shall be saied in the next chapter.

Psalm. 77.

The last benefitt recited of sainct Paule in this place ys, that they all dranke of one drinke that came oute of the rocke. Of this miraculouse drinke we read, that when the children of Israell were in Raphadim wher was no water, the people thirsted, and therupon murmured against Moyfes and saied: Why hauest thoue brought vs oute of Egypt, to kill vs, and our children, and our cattell with thyrst? And Moyfes and Aaron at the commaundement of God gathering the people together, Moyfes tooke the rodde wher with he smote the riuer in Egypt and the redd Sea, and smote the rocke twice, and the water came oute of the rocke abundantly, and the multitude dranke, and their beastes also.

Mater of the Rocke.

Exod. 17 Num. 20.

C And this was a miraculouse worke of God, and a great benefitt to the Iewes. Dauid the Prophet enombreth yt so among other the benefittes of God, doen for hys people saing: Interrupt petram in eremo, & adaquauit eos velut in abyssu multa. Et eduxit aquam de petra, & eduxit tanquam flumina aquas. He claued the harde rocke in the wildernes, and gaue them drinke therof as yt had ben oute of the great deapth, he brought waters oute of the stonie rocke, so that yt gushed oute like the riuers. Nowe these foure things contained in sainct Pauls sentence being opened and knowen what they be, and howe they were miraculously wrought for the commoditie and benefitt of the children of Israell, and wherfor sainct Paule did enombre them: the letter of the saied sentence maye be perceaued.

Psalm. 77.

St iii THE

what these foure thinges doen in the olde lawe did figure in
the newe lawe.



These foure thinges before reherfed, were verilie doen in the
olde lawe: So are they figurs of thinges verily doe in the newe
lawe. The figure must be like the thing figured in some pointes,
but not in all. Neither must yt be in all pointes vnlike, For then
yt can not be a figure, as Chrysostom saith: *Neque omnino alienum*

*Homilia in
dictū Apost
Nolo vos
ignor.*

*oportet esse typum à veritate. Alioqui non esset typus: Neque omnino adequari veritati,
quia alioqui & ipsa veritas foret, sed oportet manere in suo modo, & neque comprehende-
re omnem veritatem: neque omni veritate destitui. Nam si totum contingat, iterum ipsa est
veritas: Si autem à toto destituatur, & nulla sit similitudo consequenter non potest esse figu-
ra.* Neither must the figure altogeter be vnlike or not agreeable to the trueth,
or ells yt should not be a figure. Neither maie yt altogeter be like vnto the
trueth, for then yt shoulde be the trueth yt self. But yt must abide in his own
maner, and neither in all thinges aunswer the trueth, neither in all thinges be
vnlike the trueth. For yf it aunswer al, yt ys again, the trueth yt self: but yf yt
be destitute of al, ad ther be no similitude of cōsequēce yt cā not be a figure.

*A figure
what a thiſ
yt must be.*

In ſeking therfore of what thinges in the newe Testament, these thinges
be the figures: yt shall be necessary to obserue, with what thinges they will
most aptlie agree in similitude, and yet not in all partes. This shall be the bet-
ter doen, if we first laie before vs soche thinges as be in the figure. And for so
moche as ſainct Paule in the reherfall of these figures, maketh first mencion
of the clowde ſaing that all our Fathers were vnder the clowde, we also shall
first speake of that.

*Commodi-
ties of the
Clowde.*

As touching the whiche, I wish that yowe call to yowr remembrāce that
that was spoken in the last chapter, yt was ther declared, that the clowd was
a leader of the people in their iourney, so that they wandred not in vncertē
waies, but folowing the clowde they walked the right waie, euen both in
their flight oute of Egypt, and also in the wildernes. Yt also defended them
from the tyrannie of Pharaο, and his host, standing betwixt them and their
enemies, so that their enemies might not come to them to hurte them. A
clowde also defendeth from the violent heat of the sunne, and mitigateth the
rage of the same, moch also refresheth the laboring man with the shadow of
yt. A clowde also geueth dewes ad rain to moyst the earth, wherby the good
lie and pleasant fruites of the earth are brought furth. These being the pro-
perties, let vs searche to what thing they maie be most aptlie applied vnto in
the newe Testament.

G

Among all to no one thing maie they better agree, than to the holie Gost,
as a learned writer saith, expownding this place of ſainct Paule: *Quod enim il-
lis nubes protegens, conducens, ac refrigerans: id nobis Spiritus sanctus, actionum nostrarum
Dux, & protector, libidinumque moderator, & extingtor.* That that the clowde de-
fending, conducting, and refreshing was vnto them, that vnto vs ys the holie
Gost, the guide and protectour of our doinges and the temperer and extin-
guisher of our vnlauffull lustes.

*The clowd
applied to
the holie
Gost as the
figure to
the thing
figured.*

By the clowde the children of Israell were ledde in their waie oute of
Egypt through the wildernes to the land of promisse: By the holie
Gost we are guided oute of the seruitude of the Deuell, and sinne,
through the desert of this worlde and life, to the land of euerlasting blef-
se. By the clowde they were defended from the Egyptians: By the
holie

H

A holie gost we are preserued and defended, from the armie of sinnes and wickednesse. Vnder the clowde they rested refreshed, and comforted them selues after their labours and trauaills in ther iourney, and otherwise in battaill: vnder the holie Gost, after we haue somewhat trauailed in the iourney of this life, and after conflicts and battaills had against the assautes of the great Pharaon the Deuell, the tentacions of sinnes, we rest and be refreshed and comforted by his grace, and made strong by his blessed helpe to trauaill again and fight a newe fight. Oute of the clowde cometh swete and pleasant dewes, and goodlie shoures of rain, wherby the earth ys moisted, and made lustie to bring furth good fructs: From the holie Gost, cometh the swete and pleasaunt dewes of grace, and goodly shoures of godlie inspiracion, wherby man ys made lustie to bring furth good and godlie workes, and vertueouse exercises to the glorie of God, and good example of his neighbour. The clowd defendeth fro the heat of the Sune and mitigateth the raige of the same: The holie Gost defendeth from the heat of filthie concupiscence and lust, and mitigateth the raig of them. In this cōparison then yt maie be perceaued, howe aptlie the one answereth the other: so that we maie very well call the clowde the figure of the holie Gost, of the whiche yet more shall be saied, wherbie the matter shall more clerely appeare to the reader, hereafter.

The seconde benefitt that S. Paule reherfeth ys that the fathers, did passe through the redde sea. The redde Sea (as S. Augustine declareth) signifieth Baptisme: *Mare rubrum significat baptismum. Moyses ductor per mare rubrum, significat Christū. Populus transiens, significat fideles. Mors Aegyptiorum significat abolitionem peccatorum.* The redde sea signifieth Baptisme. Moyses the leader through the redde sea signifieth Chryst. The people passing through yt signifieth the faithfull. The death of the Egyptians signifieth the abolishing of sinnes. Thus he.

Tract. 49.
in Ioan.

The reade
Seas figure
of Baptism.

In whiche saing of S. Augustin, we perceauing the thinges doen in the olde Testament to signifie thinges doen in the newe Testament, maie also by applicacion of the one to the other, perceauie howe answerable the one ys to the other, Whiche yet in some parte S. Augustine more clerely openeth in an other place: *Rubet mare rubrum: Baptismus utique Christi sanguine consecratus. Hostes sequentes à tergo moriuntur: peccata praeiterita. Ducitur populus per desertum: baptisati omnes nondum perfruentes promissa patria, sed quod non vident, sperando et per patientiam expectando tanquam in deserto sunt.* The redde Sea ys redd, likewise Baptisme consecrated with the blood of Chryst. The enemies folowing die behinde their backe: the sinnes past are destroyed. The people ys ledde through the desert: all the baptised not yet enioieng the promised contrie, but hopping, and through pacience looking for that they see not, they are as in the desert. Thus moche S. Augustin.

Cōt. Faust.

Chrysostome also most manifestly setteth furth this figure, applieng yt to baptisme, as to the thinge by yt figured. And first he diligentlie noteth howe S. Paule to euery of these figurs, whiche the fathers receaued addeth this woorde (all) saing: all our fathers were vnder the clowde, and all did passe the Sea, and all were baptised vnder Moyses, and all did eat of one spiritual meate, and all did drink of one spiritual drink: In the which he noteth a great similitude and answerableness of the things figured to the figures, and after applieng yt to the pourpose saith: *Volens enim declarare, quod sicut in Ecclesia non est discriminē serui et liberi, neque cuius et aduena, neque senis et adolescentis, neque insipientis et sapientis, neque priuati et principis, neque mulieris et viri, sed omnis etas*

In dictum
Apost.
Nolo vos
ignor.

Scilicet omnis

omnis dignitas, & vnaquaque natura in Baptismum descendit, etiam Rex & pauper eadem purificatione vtuntur, id quod maximum nostra praesertim nobilitatis est argumentum. Nam similiter & mendicus, & purpuram gestans ad mysteria admittuntur. neque in sacramenti maior istius quam illius est respectus: sic & in veteri conuenienter, omnes posuit. Neque enim dicere potes quod Moyses per arida, Iudei per mare transierunt, neque quod abundantes per vnā, & indigi per aliam viam, neque mulieres sub sereno, viri sub nube fuerunt, sed & sub mari omnes, & sub nube omnes, & in Moysen omnes. Nam transitus ille futuri Baptismi typus erat. Oportebat igitur primum figuram illam bene omnia figurare, quod omnes ipsam tenerent, sicut & hic omnes ex aquo participes sunt. He willing to declare, that as in the Church ther ys no difference of bond man and free man, neither of contrie man and straunger neither of olde man, and young man, neither of vnwise man, and wise man, neither of priuate man and prince, neither of woman and man: but euery age, euerie dignitie, and euery nature equallie descendeth into the font: both king also and poour mā vſe one purification, The whiche thing ys a great argument cheiflie of our nobilitie. For bothe the begger and he that weareth purple be in like sorte admitted to the misteries. neither in the sacramentes ys ther any more respecte of this, then of the other. So in the olde he hath conuenientlie vſed the woord (al) for neither canst thoue saie that Moyses did passe by the drie land, and the Iewes by the sea, nether that they which were riche passed by one waie and the needy by an other, neither the women vnder the clere, and the men vnder the clowde: but that they were all vnder the sea, and all vnder the clowde, and all vnder Moyses, for that passage was a figure of Baptisme to come. Yt behoued therfor that the figure shoulde figurate all thinges well, that all shoulde be vnder the lawe, eue as here all be equallie partakers. Hetherto Chrysostom.

Baptisme ys receaued of all in differentlie both rich and power.

Whom as ye perceauē to affirme that the passage through the red Sea was a figure of baptisme: so haue ye also perceaued the one very liuely applied to the other, for that parte, and for so moche as they were compared together. For whiche afterward coming to the very pointe of the thing, he directly applieth the figurs to the things figured in theſelfs. *Et poterimus te docere quomodo vetus ad nouum Testamentum habeat cognationem, & ille transitus ad nostrum baptisma. Nam ibi aqua: & hic aqua. Lauachrum hic: & ibi pelagus. Omnes hic in aquam ingrediuntur, & ibi omnes. Iuxta hoc similitudo est. Postea vis cognoscere colorum veritatem? ibi quidem liberati sunt ex Aegypto per mare: hic autem ab Idololatriis. & ibi quidem Pharaon submersus est: hic autem Diabolus. Ibi Aegyptii submersi: hic autem vetus homo peccatis defoditur.* And we can teache thee (saith Chrysostom) howe the olde Testament agreeth to the newe, and that passage with our baptisme. For ther was water and here ys water. Here a wishing place, and ther the Sea: All here entre into the water, and all ther. According to this here ys similitude. Wilt thoue afterwarde knowe the trueth of the colours? Ther they were deliuered oute of Egypt by the Sea, here fro Idolatrie. Ther Pharaon was drowned, here the Deuell. Their Egyptians were drowned, here the olde man with his sinnes ys buried.

Baptisme ad the read Sea compa red together.

In this although Chrysostom hath sufficientlie shewed the agreement and similitude of the figure of Baptisme with Baptisme yt self: Yet he stiaeth not, but proceadeth by like application to shewe the excellencie of the effecte or operation of the one aboue the other, sainge thus: *Vide cognationem figure ad veritatem, & veritatis excellentiam. Vbi igitur est affinitas figura ad veritatem? Omnes ibi, hic omnes. Per aquam sunt ibi, & hic per aquam. A seruitute liberati sunt illi, & nos a seruitute liberati sumus, sed non ab eadem omnes. Nam illi quidem a seruitute Aegyptio*

E

F

G

H

A *Aegyptiorum, nos vero à seruitute Demonum, illi quidem à seruitute Barbarorum, nos vero à seruitute peccati, ad libertatem venerunt illi, & nos, sed non ad eandem. Nam nos ad multo clariorem.* Beholde (saith he) the likelihood of the figure to the trueth and the excellencie of the trueth. Wher then ys the affinitie of the figure to the trueth? All ther, and all here. By water ther, by water here. They are deliuered from seruitude, and we are deliuered from seruitude, but not all frō one or the same seruitude. For they were deliuered from the seruitude of the Egyptians: but we from the seruitude of Deuells. They from the seruitude of barbarouse people, but we from the seruitude of sinnes. They came to libertie, and we also, but not to all one. For we came to a moche more honourable libertie. Thus farre Chrysostom.

The good
lie effectes
of Baptis-
me.

B Nowe that ye haue hearde him speaking so moche and so plainly declaring this figure of Baptisme, I thinke yt for me vain and superfluous to adde anie thinge to his sainges as to make the matter more clere and plain, wher all ys already so manifest, except I wolde attempt to putte some more light to the bright sunnie beames, whiche were mere folie.

Wherfor leauing this figure sufficientlie opened and declared we shall do our endeouour to make that plain that foloweth in S. Paule, wher he saith: *Et omnes in Moyse baptisati sunt in nube, & in mari.* And all were baptised vnder Moyse in the clowde and in the Sea. These woordes be somewhat obscure and doubtful. For yf the clowde (as before ys saied) were a figure of the holy Gost, and the redde Sea of Baptisme, and Moyse of Chryst: Howe then be they baptised in all these three? Again, seing that the redde Sea onely in this scripture ys appointed as the figure of Baptisme, why nowe dothe he seem to ioine all three as the figure of baptisme? Moreouer if this be but a figure of Baptisme, why dothe he teache, that the children of Israell were baptised, as though yt were very baptisme in dede, and not the figure? Yt semeth also to haue some scruple that he saith they were baptised in Moyse, as though that Moyse were the institutour of Baptisme.

Doubtes
that maie
rise of S.
Pauls wor-
des.

C These doubtes will be solued, if yt be remembered that to baptisme, besides the partie to be baptised and the vertues in him requisite, ther be three principall thinges necessarilie to be had: that ys, Chryst the institutour and authour of the sacrament, or his ministre for him, or other depute in time of necessitie to pronounce the prescribed forme of woordes of baptisme: The holie Gost, the woorker of grace in the ministracion of the sacrament: And the water for the matter of the sacrament. That Chryst ys the institutour yt ys manifest, for he was first baptised him self in the floode of Iordan of Iohn the Baptiste: Yfanie obiecte that not Chryste but Iohn did institute baptisme, for he did baptise in the wilderness before Chryste was baptised or he wed him self openly to the worlde. For yt ys written: *Exibat ad eum Hierosolima, & omnis Iudea, & omnis regio circa Iordanem, & baptisabantur ab eo in Iordane.* Hierusalem and all Iewrie and all the contrie aboute Iordane, went oute to him, and were baptised of him in Iordan. Yt ys true that Iohn did baptise before Chryste, but he baptised not then with the baptisme of Chryste of the whiche Chryst was the institutour: but he baptised with the baptisme which was called the baptisme of Iohn, as yt ys in the Actes of the Apostles. So that there were two Baptismes: the Baptisme of Iohn, and the Baptisme of Chryst.

D The distinction of the whiche the saied Iohn maketh sainge: *Venit fortior me post me, cuius non sum dignus procumbens soluere corrigiam calceamentorum eius. Ego baptiso vos aqua, ille baptisabit vos Spiritu sancto.* There commeth one stronger then

The same
doubtes sol-
ued.

Three thin-
ges necessa-
rie to be
had in Bap-
tisme.

Math. 34

Act. 19.

Mar. 1.

then I am after me, whose shooe latchett I am not woorthie to stoupe downe and vnloose. I haue baptised yowe with water, but he shall baptise yowe with the holie Gost.

Act. 19.
The baptis-
me of Christ
and of Iohn
distincted.

This distinction appeareth also in the Actes of the Apostles: wher we reade that Paule came to Ephesus, and fownde certain disciples and saied vnto them: *Haue ye receaued the holie Gost, since ye beleued? And they saied vnto him, we haue not heard of the holie Gost, whether their be anie or not. Wherwith then were ye baptised? And they saied, with Iohns Baptisme. Then saide Paule, Iohn verilie baptised with the baptisme of penance, saing vnto the people that they shoulde beleue on him, whiche shoulde come after him, that ys on Chryste Iesus, when they heard this they were baptised in the name of our Lorde Iesus,*

Homil. 12.
in Matth.

Thus then yt doth manifestlie appeare that the Baptisme of Iohn was not the verie Baptisme, but rather a figure or a preparacion to the verie baptisme whiche ys the Baptisme of Chryst (as Chrysostome saith) *Vide igitur quam diligenter hoc expresserit. Cum enim dixisset, quia venerit predicare Baptisma poenitentiae, intulit: in remissionem peccatorum, quasi diceret: Ego illis confiteri peccata sua, & poenitentiam agere persuaasi, non ut castigarentur omnino, sed ut dignius postea remissionis dona susciperent. Nisi enim se ipsos ante damnaissent, neque sanè gratiā requisissent. Non quarentes verò gratiam, neque remissionē perfectō affectu fuissent. Ita istud Baptisma alterius, id est, Christi Baptismatis preparatio est, & idcirco dicebat ut crederent in aduenientem post eum.* See therfore howe diligently he hath expressed these thinges, When he had saied, that he came to preache the Baptisme of penance, he inferred: in remission of sinnes. As who shoulde saie: I haue perswaded them to confesse their sinnes, and to do penance, not that they shoulde be all together amended but that they might more wourthilie afterwarde receaue the giftes of remission. For except they had before condemned them selues they had neuer sought for grace, and not seking for grace, truly they had neuer obtained remission. so this Baptisme was the preparacion of an other Baptisme, that ys of the Baptisme of Chryst. And therfor he saied that they shoulde beleue in him, that was coming after him. Thus he.

The Baptis-
me of Iohn
preached re-
mission of
sinnes, and
prepared
men to the
baptisme of
Chryst.

In this saing of Chrysostome two thinges are to be obserued: first that he faith that the Baptisme of Iohn was a preparaciō to the Baptisme of Chryste. The seconde (whiche ys a prooffe that yt was not very Baptisme, but a figure or a preparacion) that yt did not remitt sinnes, Whiche thing although Chrysostome doth here saie, yet more expressedlie he faith yt in the same homelie: *Qua verò de causa ad baptisandi est missus officium? Et hoc nobis idem Baptista declarat, dicens: quoniam venerit in regione Iordani predicans Baptisma poenitentiae in remissionem peccatorum. Et certè remissionem peccatorum non habebat. Hoc enim munus illius baptismatis erat, quod postea Christus instituit. in hoc enim vetus noster homo crucifixus est, ac sepultus. & ante crucem nunquam prorsus extitit remissio peccatorum. siquidem ubique ipsius hoc sanguini deputatur. Idem enim istud Paulus affirmat: Sed mundati estis, inquit, sed sanctificati estis, non per Baptisma Ioannis sed in nomine Domini nostri Iesu Christi, & spiritu Dei nostri. Et alibi ipse dicit: Ioannes quidem praedicauit baptismum poenitentiae, & non ait remissionis, sed ut crederent in aduenientem post eum.* For what cause was Iohn sent to the office of baptising? Thus also the same Baptist declareth, saing: that he came in the region of Iordane pre-aching the Baptisme of penance in remission of sinnes. And truly this Baptisme had not remission. For this gifte apperteineth to the baptisme, whiche Chryst afterward did institute. In this baptisme our olde man was crucified and buried, and before the crosse, ther was vtterly no remissio. For trulie this euery wher ys deputed to his bloode. For euen the same dothe Paule

The baptis-
me of Christ
gaue remis-
sion of sinnes
the baptis-
me of Iohn
not so,
which ouer-
throweth
the doctrin
of Caluine.

affirme

A affirme: But ye are clesed: but ye are sanctified, not by the baptisme of Iohn, But in the name of our Lorde Iesus Christ, and by the Spirit of our God. And in an other place he saith: Iohn did preache the baptisme of penance, and he doth not saie of remission: but that they shoulde beleue in him, that was comming afier him. Thus farre Chrysostom.

By all this that ys saied of Chrysostome yt ys easie to be perceaued that Chryst ys the institutour of Baptisme, that ys auailable before God for the remission of sinnes. And that Iohn Baptised to penance, therby to prepare men, that they baptised with the Baptisme of Chryste, might receaue remission of their sinnes, for somoche as they were penitent. Of these woordes maie be gathered these differences of these two baptismes. The baptisme of Iohn was a figure and preparacion of and to the very effectuall Baptisme of Chryst: The baptisme of Chryst the thing prepared for, and the true thing by figure signified. The Baptisme of Iohn was in water: The Baptisme of Chryst in water and the holie Goste. The Baptisme of Iohn was in water to penance: The baptisme of Chryste in water and the holie Gost to the remission of sinnes. The Baptisme of Iohn was included in the Baptisme of Chryst, as the lesser thing in the greater: The Baptisme of Chryst contened the Baptisme of Iohn, as the woorthier thing maie contene the vn woorthier, and can neither be included nor contened of yt.

*Differences
of the Bap-
tisme of
Iohn, and of
Chryste.*

Chryste then the institutour of this Sacrament who leadeth vs from the Tirannie of the Satanicall Pharao, and the seruitude of sinfull Egipte, and bringeth vs through the miraculouse fowntain, to walke through the desert of this worlde to the heauenly lande of promise ys as necessarilie required as Moyse was to lead the people oute of Egipt through the sea into the deserte, to iourney to the earthlie land of promesse, who was the figure of Chryste, as S. Austen hath testified. Wherefor the thing figured must nedes aunswer the figure.

As Chryst the institutour ys necessarilie required: so also ys the holy Gost, and the water, Chryst him self testifieng: *Nisi quis renatus fuerit ex aqua & Spiritu sancto, non potest introire in regnum Dei.* Except a man be born a newe of the water and the holy Gost, he can not entre into the kingdom of God. Nowe then these three, that ys Chryst the holy Gost, and the water, being necessarilie required to the effectuall Baptisme, whiche ys the thing figured: The other three also, as Moyse, the clowde, and the sea, must nedes concurre in the figure, fullie to signifie, that ys here fullie required.

Ioan 3.

The Iewes vnder Moyse were baptised in the clowde and the sea in the darke maner of a figure: The Chryistians in the holie Gost and the water in the clere maner of the trueth, as Origen saith. *Antea in enigmate fuit Baptismus in nube, & in Mari: Nunc autem in specie regeneratio est in aqua & Spiritu sancto.* Before Baptisme was in a darke maner, in the clowde and in the Sea: But nowe in clere maner regeneracion ys in the water and in the holie Gost. This the that ys saied wel weeghed and considered the doubtles before moued are clerely solued, and the text thus farre expounded.

*Homil. 7.
in Numer.*

THE

THE THIRD CHAPITER EXPOWNDETH

the residue of the text : *Et omnes eandem escam
spiritual* &c.

E

Tys to be reteined in memorie, that (as in the first chapter ys saied) S. Paule in this sentence did reherse certain benefittes of God bestowed vpon the Iewes, as figures of greater benefittes, that God hath and dothe bestowe vpon the chrystians. What the clowde and the sea did to the commoditie of the Iewes, yt ys ther declared: Likewise what Manna, and the water flowing oute of the rocke.

The seconde chapiter began to declare what these great workes and wonders of God in the olde lawe, did figure in the newe lawe, and finished three of them, that ys, what Moyses, and what the clowde, and what the read sea did signifie. Nowe ther remaineth to be declared what Manna and the water of the rocke did signifie, and of what thinges in the newe Testament they be figures.

F

In this declaracion yt apperteineth to me to mēbre, that in the first booke in the 22 chapter, wher by ordre these two shoulde haue ben declared, vpon consideracion that S. Paule did make mencion of them, and that I wolde not be greuouse to the reader with the reading of one matter twice: I differed yt, and reserued yt to this place. Wherfor I must, I saie, remēbre in the declaraciō of these two, to kepe soche ordre, as I wolde haue doen ther, and as I did with the rest of the figures ther declared. The ordre was by scriptures of the newe Testament and doctours to declare what thinges the figures did prefigure. That doen, to declare what prophecies were of the same, and them according to the minde of the holie Fathers to applie to the thing prophecied.

Omnes (saie th S. Paule) eandem escam spiritualem manducauerunt. All did eat of one spirituall meate. What this one meate was, of the whiche they did all eate, yt ys before declared, that yt was Manna. Whiche thing also Chrysostome doeth testifie: *Quia dixit de mari, et de nube, & de Moise: Adiecit preterea: Et omnes eandem spiritualem cibum comederunt. Sicut tu (inquit) à lauachro aquarum ascendens, ad mensam curris: sic & illi à mari ascendentes, ad mensam venere nouam, & admirabilem. De Manna loquor.* By cause he had spoken of the clowde, and of Moyses: He also added: And they haue all eaten of one spirituall meate. As thowe (saie th he) cominge vppe frō the washing place of the waters, doest hast rhe to the table: so they also cominge vppe from the sea, came to a newe and a woonderfull table, I speake of Manna.

G

In these woordes ye perceauē Chrysostome to expownde this same one meate, whiche all the Fathers did eate of after they had passed through the red Sea, to be Manna. Agreeable wherunto S. Augustin also speaking of this text of S. Paule, whiche we haue nowe in hande saie th thus: *Quando autē manducauit Manna populus Israël? Cū transisset mare rubrum.* When did the people of Israell eate Manna? When they had passed through the red sea. And a litle after he saie th: *Si ergo figura maris tantum valuit, species Baptismi quantum valebit? Si quodd gestum est in figura, traieclum populum ad Manna perduxit, quid exhibebit Christus in veritate Baptismi sui traiecto per eum populo suo?* Yf then the figure of the Sea was of so great force: of what force shall the veritie of the Baptisme be? Yf that was doen in figure did bring the people that was ledde ouer vnto Manna: what will Chryst in the veritie of his baptisme geue vnto his people led

H

A led and cōducted by him? Manna then, as by the holy Fathers we are taught was the meate that all the Fathers did eate of.

But yt ys to be considered whie sainct Paule did call yt spirituall meate, seing yt was sensible and corporall, and did corporallie feade: He dothe so call yt, bicause yt was miraculouſlie geuen vnto them, as sainct Thomas in the exposition of this same text ſaieth: *Vocat eam spiritualem, cum esset corporalis, et miraculose fuit data.* He calleth that meate spirituall, when yet yt was corporall, bicause yt was miraculouſlie geuen. The like cause why yt was called spirituall, doth Chrysostome also assign: *Quamuis quæ dabantur in sensu perciperentur, spiritualiter tamen dabantur, non secundum naturam consequentium, sed secundum munus gratiam.* Although those thinges whiche were geuen were perceaued in sense or sensible: yet they were geuen spirituallic, not according to the course of nature, but after the gifte of grace: For although Manna were a corporall thinge: yet yt was made by God in the cloudes by his especial worke, causing yt to fall, as yt were dewe ypon the earth, whiche thing we see not to be doen by common course of nature, for that the like ys not nowe done. So that yt maie well be called a spirituall meate bicause yt had no naturall cause.

B As their meate whiche God sent them in the desert was spirituall: so was also ther drinke in the desert spirituall. Wherefore sainct Paule ſaieth: *Et omnes eundem potum spiritualement bibebant.* And all drank of one spirituall drinke. Thys drinke ys called spirituall, bicause yt was miraculouſlie geuen them oute of the rocke, by the powre and worke of the spirituall rocke which was Chryſt, as S. Paule immediatelie declareth: *Bibebant de spirituali conſequentie eos petra: Petra autem erat Chryſtus.* They dranke of that spirituall Rocke that folowed them. The Rocke was Chryſte. Yt ys moch against nature that an harde and a drie ſtone ſhoulde bring furth ſtreames of water, that ys both ſoſte and moiſt. So ys yt against nature, that the great rocke, whiche once gaue them water ſhoulde folowe them, through the desert, and geue them drinke ſufficient for ſo great a multitude of people, at all times and places. But as the spirituall Rocke Chryſte by his great powre and worke gaue them gushing ſtreames of water in great plentie to ſerue their neceſſitie in that place oute of a materiall ſtone or rocke: So did that spirituall rocke alſo, and not that materiall rocke, folowe them in their iourneie through the desert, and gaue them drinke ſufficient to ſatiſſie their neceſſitie. Whiche thing ſainct Paule very plainly by expreſſe wordes ſaieth: *Bibebant de spirituali conſequentie eos petra.* They dranke of the spirituall rocke that folowed them, *Petra autem erat Chryſtus*, but that Rocke was Chryſt. Note that ſainct Paule ſaieth not, they dranke of that materiall rocke: but they dranke of a spirituall rocke, whiche folowed them, which ſpirituall Rocke was Chryſt.

C I wiſhe this to be well noted here bicauſe Oecolampadius the Archemie of the Sacrament of the bodie and blood of Chryſt, affirmeth this text of ſainct Paule (the rocke was Chryſt) to be a figuratiue ſpeache. And vſeth yt for his probaciō to proue the ſaing of Chryſt (This ys my bodie) to be alſo a figuratiue ſpeache. Nowe forſomuche as this text ys here to be expownded being nowe in handling, yt ys meet that yt be not onelie expownded in the native ſenſe, but alſo deliuered from all adulterine and violent expositions whiche the ſaied Oecolampadius wolde wreſt yt vnto, for a further miſcheif. Let vs therfor heare his wordes, and examin his expoſitiō and ſee yf the text of the ſcripture will beare yt. His wordes be theſe: *Tēpus eſt ut probemus verba quæ Dominicus eodē tropo dicta, quæ illa quæ Apoſtolus dixit: Petra autem erat Chryſtus, hoc eſt*

Tc Petra

Tho. Aquinas
1n. 10. 1
Cor.

1n. 10. 1.
Cor.

Manna
why it was
called a ſpiri-
tuall
meat.

Water of
the rock.
why yt was
called ſpiri-
tuall drin-
ke.

Oecolamp.
abufeth S.
Pauls wor-
des: The
rock was
Chryſtus

Oecolamp.
in Expoſitiō
Hoc eſt.
Corpus.

petra significabat Christum, vel erat figura Christi. Yt ys time (saith he) that we proue the woordes of the Lordes supper, to be spoken by the same figure, by the whiche the woordes which the Apostle saied are spoken: *The rocke was Chryste,* that ys to saie, the rock signified Chryste: or the rocke was a figure of Christ. Thus he.

Yf *Oecolampadius* will haue the woordes of Chryst, *This ys my bodie*, vnderstanded with the same sence that these woordes of S. Paule, *The rocke was Chryste*, are to be vnderstanded, I shall ioin with him. For the woordes of S. Paule are to be vnderstanded withoute trope. And by that parte of his argument, so are the woordes of the Lordes supper (as he termeth them) wherein I saie, I shall ioin with him. That the woordes of S. Paule are to be vnderstanded without trope, yt ys manifest, for he calleth not Chryste the materiall rock, but the spirituall rock, saing, that they dranke all of the spirituall rocke, which ys Chryst. So that this sentence: Chryst ys the spirituall rocke, of the whiche the Iewes did drinke neadeth no tropicall or figuratiue sence to be expounded by. Neither in this place and maner as S. Paule speaketh yt, can yt beare a figuratiue sence, as *Oecolampadius* wolde patche and peice one to yt, but the plain literall sence.

To this vnderstanding of this text, as the scripture yt self enforceth vs, so ys also Chrysostome a wittnesse, writing vpon this text thus: *Cum dixisset quod potum spirituales bibebant, addidit: Bibebant enim de spiritali consequente eos petra, & adiunxit: Petra autem erat Christus. Non enim ipsius petra natura aqua (inquit) scaturiebat. Siquidem ante etiam scaturisset, sed alia quadam spiritalis petra, omnia operata est, hoc est Christus, qui praesens ubique omnia fecit miracula. Ideo dixit, consequente.* When he had saied that they dranke spirituall drinke, he added: *They dranke of the spirituall rocke, that folowed them*, and ioined to yt: *That rocke was Chryste.* For not the nature of that stone (saith he) flowed oute water, for then yt wolde haue flowed oute before that time, but an other certain spirituall stone wrought all these thinges, that ys, Chryst being present euery wher did all the miracles, and therefore he saied, *that folowed.* Hitherto Chrysostome Whose woordes geue plain testimonie to the woordes of sainct Paule: *Chryst was the roke*, not the materiall rocke, for than *Oecolampadius* trope must nedes haue taken place. But he saith that Chryste was that spirituall rocke of the whiche they dranke, and therefore no trope can be admitted here. And to proue that sainct Paule ment that Chryst was that spirituall rocke, Chrysostome noteth saing: *Ideo dixit, Consequente: Therfor saied Paule, whiche folowed:: as who might saie, for so moche as sainct Paule saith that the Iewes dranke of a spirituall rocke, whiche spirituall rocke was soche one as did folowe them. But no other rocke did folowe them saue Chryst: wherfore Chryste was the spirituall rocke, so that we maie conclude that this proposition ys to be vnderstanded grammaticallie or literallie, and not tropicallie or figuratiuelie.* Yf then *Oecolampadius* laie his fundacion of his building to proue the woordes of the Lordes supper to be figuratiue vpon a wrong vnderstanding of the scriptures: will he not (trove ye) make his building of the same nature, that ys, that these woordes of Chryst shal be wrong vnderstanded also? Which thing (I doubt not) but ye will credite, when ye shall perceauie how wel he frameth other scriptures to his building.

Proceeding in his profe he saith: that yt ys comō in the scriptures that the figures of thinges shall be named with the names of the thinges of whiche they be figures. To proue this he bringeth in the fierie tounge, which appeared vpon the Disciples: The doue whiche appeared vpon Chryst at hys Baptism

These wordes: *The rocke was Chryste*, can not be expounded by a Trope.

Chryso. in 1d. 1. Cor.

Chryste was the spirituall not the materiall rock, and therfor no figure ys in S. Pauls saing.

Scriptures alleged by *Oecolampadius* to proue his figuratiue speache.

A Baptism. The breathing of Chryst vpon his Apostles: and the saing of Chryst that Iohn was Helias, al whiche he saith, be figures, as the fierie tounge, the doue, and the breathing of Chryst were tokens or figurs of the holy Gost: and Iohn a figure of Helyas.

Wher first note howe he abuseth the scripturs, and laboureth to blinde and deceaue the reader. For wher he, pretending to proue this saing of Chryste (*This ys my bodie*) to be figuratiuely spoken, bringeth in these reherfed places: ther ys not one of them that hath the like enunciacion or maner of speache, as the saing of Chryst hath. Neither ys the fiery tounge, the doue, or the breathing of Chryst named in the scriptures to be the holie Gost, as the other thing ys named to be the bodie of Chryst. And that this maie manifestlie appeare, I will simplie bring in euery of the scriptures of these places

The first ys in the Actes of the Apostles where we reade thus: *Factus est repente de caelo sonus tanquam aduenientis spiritus vehementis, et repleuit totam domum vibrierant sedentes, et apparuerunt illis dispartita lingue, tanquam ignis, sedique super singulos eorum.* And sodenly ther came a sownde from heauen, as yt had ben the cominge of a mightie winde, and yt filled all the house wher they satte. And ther appeared vnto them cloauē tounge, like as they had ben of fire, and yt satte vpon eche of them. *This ys the text.* Note nowe what Chrysostome shall saie vpon this this text *Visa sunt (inquit) illis dispartita lingua, velut ignea. Reclē ubique additum est, velut, ne quid sensibile de Spiritu suspicareris, velut ignea (inquit) et velut flatus. Nec enim ventus erat simpliciter per aerem diffusus. Ac tamen cum Ioanni deberet innotescere Spiritus velut columba specie in caput Christi venit. Nunc verò cum tota multitudo conuertenda esset ad fidem, venit in specie ignis.* And ther were seckn (*saith he*) to them cloauē tounge as fiery. Yt ys in euery place added (*as*) that thow shouldest suspecte nothing sensible of the spirit. As fiery (*saith he*) and as a winde. Neither was yt the winde simplie diffused by the aier. And also when the holy Gost wolde be knownen to Iohn, he came in the forme of a doue vpon the headde of Chryste, but nowe when all the multitude was to be conuerted to the faith, he cam in the shape or forme of fire. Thus Chrysost.

B Nowe albeith he hath in the ende of his sentence resolued vs for the maner of the coming down of the holie Goste in the likenesse of a doue: yet will we heare the scripture, that the agrement of the doctour and the scripture manie appeare together. S. Luke saith *Iesu baptisato, et orante apertum est caelum, et descendit Spiritus sanctus corporali specie sicut columba in ipsum.* When Iesus was baptised, and did praie, the heauē was opened, ad the holie Gost came down in a bodilie shape like a doue vpon him. In this text, as ye perceaue that the holie Gost came downe like a doue, but neither that the doue was the holie Gost, neither the holie Gost the doue: so ye perceaue that Chrysostome agreeth, ad saith nothing cōtrarie to the scripture. But as the scripture saith that the holie Gost came down like a doue: ad that the sownd was, as yt had bē the coming of a mightie winde, ad the cloauē tounge as thei had bē of fire: So Chrysostom noteth in euery place to be this woord (*as*) wherbieys taught rather the likelihead of the thinges ther to be, then the very thinges thefelus.

C The thirde thing that Oecolampadius reherfeth ys the breathing of Chryst vpon his Apostles: In the Gospel of S. Iohn we read that Chryst thus saied to his Apostles. *As my Father sent me, euen so I sende yowe also. And when he had saied those wordes, he breathed on them, and saied vnto them: Receaue ye the holie Goste.* In whiche facte of Chryst, although the holie Gost to the fullnesse of his giftes were not geuen, for that Chryst saied: *Nisi abiero Paracletus non veniet ad vos, si autem abiero mittam eum ad vos.* Except I go the

D *Tt ii comforter*

Oecolamp:
his abusing
of the scrip-
tures open-
ned.

Act. 2.

1n. 2. Act.

Fierie toun-
ges are not
saied to be
the holie
Gost.

Luc. 3.

The doue
not saied to
be the holie
Gost.

Joan. 16.

Ibid. 16.

Acto. 1.

In. 20. 700.

The holie
Gost was
geuen by
Chrystes
breathing.

comforter shall not come to yowe: but yf I go awaie I will sende him to yowe. At the whiche coming he promised them saing: *Accipietis virtutem superuenientis Spiritus sancti in vos.* Ye shall receaue powre after the holie Goste ys comed vpon yowe: yet nowe they receaued certain giftes of the holie Goste as Chrylostom wittnesseth: *Non erraret quispiam si tunc eos potestatem quamdam & gratiam spiritualem accipisse diceret, non tamen ut mortuos suscitarent, & virtutes ostenderent, sed ut peccata dimitterent.* Differentes enim sunt gratia Spiritus. Quare addidit: *Quorum remisistis peccata remissa sunt,* ostendens quod virtutis genus largiatur. A man shoulde not erre yf he saied, that they did receaue a certain power and spirituall grace, not yet that they shoulde rayse the dead, and shewe wonders, but that they shoulde forgeue sinnes. The graces of the Spirit are different wherfore he added: *Whose sinnes ye remitte, they are remitted,* declaring that he graunted a kinde of power. Thus Chrystostome. By this then yt ys manifest that at that breathing Chryst gaue vnto his Apostles the holy gost.

Math. 11

Opinion of
the Iewes
of the co
ming of He
lias.

Mala. 4.

Zach. 6.

Math. 21.

Mar. 11.

Luc. 19.

Ibid. 2.

The first co
ming of
Chryste
was ioifull.
the second
shall be ter
rible.

Let vs nowe examin the fourth scripture, which Oecolampadius alleageth to proue a trope in Chrystes woordes, whiche ys that Chryst saied of Iohn the Baptist, that he was Helias. The woordes be these: *Omnes Prophetae ac ipsa lex usque ad Ioannem prophetauerunt, & si vultis recipere, ipse est Helias, qui venturus erat.* All the Prophetes and the lawe yt self hath prophecied vnto Iohn. And yf ye will receaue yt: This ys Helias whiche was for to come: For the better vnderstanding of this text yt ys to be noted that the Iewes vpon the prophecie of Malachie, which prophecieth that Helias shal come before the Iudgement of Chryst, mistaking and mysvnderstanding the same, that he shoulde come before his coming into flesh, were in doubte whether Iohn the Baptist were Helias, and therfore sent Messengers vnto him asking, whether that he was Helias or no. Wher in dede the prophecie speaketh of the coming of Helias before the seconde coming of Chryste, whiche shall be to iudgement, as the woordes do declare. Beholde (saith allmightie God by the Prophet) *I will sende yowe Helias the prophet before the coming of the great and fearful daie of the Lorde. He shall turne the heartes of the fathers to their children, and of the children to their fathers that I come not and smite the earth with cursing.*

Two things in this prophecie ther be, which do teache vs, that Helias shal be the percurfour of the iudgement of Chryste, and not of his natiuitie. The one ys that he shall come before the daie of the great and fearfull Lorde. Chryste at his natiuitie came, as *Rex pacificus*, a king a peacemaker: he came as *Rex mansuetus*, as a lowlie kinge, as Zacharie prophecied that he shoulde do: Reioice (saith he) *greaslie, thoue daughter of Syon, be glad o daughter Hierusalem. For lo, thy king cometh vnto thee, even the righteous and sauour, lowlie and simple ys he, he rideth vpon an asse, and vpon the sole of an asse.* This to be fulfilled in Chryste the holie Euangelists do wittnesse. At his birth also, as the prophet willeth Syon, ad Hierusalem to reioice: so the Angell appearing to the sheperds, saied. Beholde I bring you tidings of great ioie, that shall come to all people. And streit waie ther was with the Angel a multitude of beauentie soldiers praysing God and saing. Glorie to God on high and peace on the earth, and vnto men a good will. By this yt doth well appeare that the first coming of Chryst ys not fearful but peaceable, lowlie, and ioifull.

The seconde thing be noted ys that the Prophet, shall come to turn the heartes of the fathers to the Sonnes, &c. Left when that Lorde cometh he smite the earthe with cursing. Chryst at hys first coming, came not to smite punish and curse, as he himself not a fewe times doth testifie: *Non veni ut iudicem mundum, sed ut saluificem mundum.* I came not

E

F

G

H

A not to iudge the worlde, but to saue, the world. Again: *Venit filius hominis quere re, & saluum facere, quod perierat*. The Sonne of man came to seke and saue that that had perished. In somoch that when his Disciples moued him, that fire might descende from heauen to consume the Samaritanes; that wolde not receaue him, he saied: *The Sonne of man came not to destroye, but to saue mens li-fes*. All whiche places declare, that Chryst at hys first coming, came not to iudge, nor to punish, but to seke, and saue.

Luc. 19.

Luc. 9.

But hys seconde coming in dede shall be fearfull and terrible. For then he shall come to iudgement, at which time yf the heartes of the people be not turned, he shall then be a seuere iudge, and shall greuoullie smite the wicked nesse of men, and shall pronounce the sentence of cursing vpon earthlie men saing: *Go ye cursed into the euerlasting fire, which is prepared for the Deuell and hys Angells*. Of this iudgement ye maie read in saint Matthew more at large.

Matth. 25

B For somoch then as Chryst at that his seconde coming shall be a fearfull Lorde, and shall smite the earth with cursing: yt must nedes be that Helias must be a precursour of that coming and not of the first. Nowe for that the Iewes where in that error that they loked that Helias shoulde come before that Messias shoulde come in to the worlde, Chryst saied vnto them: *Si vultis recipere ipse est Helyas, qui venturus erat*. Yf ye will receaue yt, this ys Helias which was for to come. Whiche woordes. Euthymius expowndeth thus: *Si vultis recipere, quod futurum esse dictum est, de hoc tempore, ipse est Helias, qui venturus erat, utpote ipsum illius ministerium perficiens*. Yf ye will receaue that that ys spoken to be doen hereafter, to be of this time present: *He ys Helias which was for to come, as one perfourming euen his very mynisterie and office*. As who might saie, Wher as ye thinke that Helyas (who shall be the percursour of my seconde cominge to prepare the heartes of the people, that they maie eschape my terrible iudgement) ys the precursour of this my first cominge, to prepare the heartes of the people to receaue me and my faith, as touchinge that office, yf ye will so take yt, Iohn ys Helias. For to that office ys he by the prophetes appointed, as Helyas ys to the other.

In 1. Matth

C So that in this maner of speache Chryst did but answer the opinion of the Iewes, and therfore did not assertiuelie saie, that Iohn was Helias, but with a circumstance: yf ye will receaue yt. whiche thing also ys noted of Chrysostome: *Significauit autem Ioannem Heliam esse, & Heliam Ioannem. Vtrique enim vnā administrationem susceperunt, & praecursores ambo constituti sunt: Quare non dixit: hic est profectio Helias: sed si vultis suscipere, hic est*. He signified Iohn to be Helias, and Helias Iohn. For bothe they haue taken one administracion, and both be made percursours. Wherfor he did not saie this ys verilie Helias. But yf ye will so take yt, this ys he. Thus Chrysost.

Chryst did not assertiuelie saie that Iohn was Helias

Neither ys yt the propre sense or vnderstanding of this proposition, that Iohn ys a figure of Helias, or Iohn ys a signe or token of Helias: as by this he wolde proue the other saing of Chryst: *This ys my bodie* to be vnderstanded, for that this ys spoken with a circumstance, and as yt were with a condition, and not simplic as Chryst saied: *This ys my bodie*.

Now to applie all these other scriptures, which Oecolampadius hath brought in: Marke diligētlie, I beseeche thee, good Reader, yf anie of them all be of like speach as these woordes: *This ys my bodie*. The scripture saith not: *The doue ys the holie Goste*: neither do they saie that either the breathing into the Apostles, or the fierie tounge be the holie Gost, But farre otherwise, as ys allreadie saied, and farre vnlike to this maner of speache: *This ys my bodie*:

Oecolamp.
likned to
balaams
asse.

For the one ys spoken by a liklihead, and therefore vsed with this terme, as, E
the other by the very substance, and therefore expressed with this woorde, *ys*.
And yet withall note howe yt pleaseth God, that as he made *Balaams Asse*
to speake to the reproche of her master: so yt pleaseth him to worke in this
man, who, through malice made dumbe to speake the trueth, willinglie, but
yet vnwittinglie hath brought in these scriptures, whiche being conside-
red and weighed make nothing against the trueth, but moche for the
trueth.

Presence of
the holie
Gost vnder
the forme
of the doue
with the fie-
rie tounge
and brea-
st of
Chryst, con-
ferred with
the presce
of Chryst in
the Sacr.

And first wher he began his building with our text, *Petra erat Christus*.
The rocke was Chryst: whiche he saied was a figuratiue speache: yt ys
proued that ther ys none but a plain speache, for the spirituall rocke was
Chryste. Therefore yt standeth well to be applied to the catholique trueth,
that as the rocke was not figuratiuelie, but verilie Chryst: so the sub-
stance of the Sacrament of the aultar ys not figuratiuely, but verilie
the bodie of Chryst. And as the holie Gost was verilie vnder a corpo-
rall forme like a doue, and verilie present with the fierie tounge: and also
verilie geuen to the Apostles with the breathing of Chryste: so ys the bo-
die of Chryst verilie, and trulie vnder the corporall formes of bread and wi-
ne, as the holie Goste vnder the forme of a doue: and verily also geuen to
the faithfull, as the holie Goste to the multitude. And vnder that corporall
forme as trulie receaued of the Chrystians, as the holy Gost was by the
breathing of Chryst, receaued of the Apostles. So that ther ys a conformi-
tie and great liklihead betwixt these scriptures, and moueth the Chrystian
very stronglie to beleue the presence of Chrystes bodie in the Sacrament.
For as we are taught to beleue that the holie Goste was vnder a cor-
porall forme, bicause the scripture saith, that the holy Gost descen-
ded in a corporall forme: so are we taught to beleue, that Chrystes bo-
die ys vnder the forme of bread, bicause the scripture saith, that
Chryst blessing the bread saied: *This ys my bodie*, and so of the rest.
And as the scripture saith not that the doue, or the tounge were the holie
Goste: No more dothe yt saie that the forme of bread ys the bodie of
Chryst. But as the scripture teacheth that with these formes the verie thin-
ges be geuen, and not the bare signes onelie: so are we taught that with the
the forme of bread ys geuen the very thinge sanctified whiche ys the G
verie bodie of Chryst himself sainge: *Take, eate, This ys my bodie*.

Thus maie ye perceaue, howe goodlie God hath sett furth hys my-
steries, that one maie aptlie be conferred with an other, as that therby the
faith of the weake maie be moche holpen, and the faith of the strong
moche comforted and delighted, and the more when they maie see howe
God turneth the weapons of the enemies vpon them selues, and so withe
their weapons defendeth vs.

A THE FOVRTH CHAP. BEGINNETH TO DE

clare by the holie fathers of what thinges
Manna and the water be
figures.

NOwe this text of S. Paule being truly expownded, according to the mindes of the holie catholique fathers, and deliuered from the violent wresting of the Aduersarie: yt ys time and place conuenient, that we seke of what thinges these two yet not applied that ys Manna, and the water, be figures of. That

they be figures yt ys most certen: but of what thinges yt ys in controuersie. The Aduersarie affirmeth Manna to be onely of the woorde of God a figure, as wherby the soule of man ys fedde, as the Iewes were in desert: But the good catholique teacheth that yt ys not onely a figure of the woorde of God, but also of the bodie of Chryste in the Sacrament, wherwith man ys fedde to euerlasting life, and made strong to walke through the desert of

B this worlde, to the heauenlie lande of promise. And for further openinge of this matter, vnderstand that one *Irenaeus* wrote an epistle to S. Ambrose asking whie God did not rain Manna from heauen as he did to the Iewes. S. Ambrose answering him, treateth not onelie of Manna yt self, but also of that whiche was figured by yt. And so in that processe, declareth, that not onelie the worde of God ys a spiritual Manna, but also the bodie of Chryst in the Sament ys Manna. Thus writeth S. Ambrose: *Queris à me cur Dominus Deus Mannapluerit populo patrum & nunc non pluat. Si cognoscis, pluit. & quotidie pluit de caelo Manna seruientibus sibi. Et corporeum quidem illud Manna hodie plerisque in locis iuenitur. Sed nunc non est res tanti miraculi quia venit quod perfectum est. Perfectum autem panis de caelo, corpus ex virgine, de quo satis Euangelium te docet. Quanto praestantiora sunt haec superioribus: illud enim Manna, hoc est, panem illum, qui manducauerunt, mortui sunt. Hunc autem panem qui manducauerit, viuet in aeternum. sed est spirituale Manna, hoc est pluuia spiritualis sapientiae, quae ingeniosis & querentibus de caelo infunditur, & irrorat mentes piorum, & obducat fauces eorum.*

*Ad Irenaeum
epistolae 62*

*Quanto praestantiora
sunt haec superioribus.*

C Thowe askest me, why the Lord God did rain Manna to the people of the Fathers, and nowe he doth not rain. Yf thow knowest, he raineth now, and dailie he raineth Manna frō heauen vnto them that serue him. And in diuerse places the same corporall Mannays nowe fownde, but yt ys not nowe a thing of so great miracle. for that ys comed that ys perfecte. But that perfecte ys the bread from heauē, whiche ys the bodie born of the virgen, of the whiche the gospell sufficientlie teacheth. Howe moche more excellent are these, then the other aboue reherfed? Who soeuer did eate that Manna, th' it ys, that bread, they are dead. But this bread who soeuer eateth, shal liue for euer. But this ys a spiritual Manna, that ys the spirituall rain of wisdom, whiche ys powred into them from heauen that be wittie, and do seke yt, and yt dothe dewe the mindes of the Godlie, and maketh swete their lawes. hitherto S. Ambrose.

*Howe moche
be more excellent
are these then
the other
aboue reherfed?*

D Of whom we maie learn as ys before saied, that not onelie the woord and wisdom of God ys called Manna, but also the bodie of Chryste whiche was born of the virgen, whiche he calleth perfecte Manna. And here yt ys not to be ouerpasse that *Oecolampadius* the enemy of this Sacrament, who of indurate malice, wrote a booke against the same, in the whiche to the entent he might more easilie deceaue the vnlearned and simple, as to make them beleue that the holie fathers were of his side, he vseth to alleage diuerse of the,

*Oecolampadius
his shrewd
abusing of
the auncient
Fathers,
namely of
S. Ambrose.*

but so that sometime he doth wrest them shamefullie, some time he falsifieth them, sometime he corrupteth them: sometime he truncateth them: sometime alleaging them and taking vpon him trulie to reporte them, he doth mury late them in the midst of their sainge, as impudencie and wickedlie he doth vse S. Ambrose here in this place last alleaged, of the whiche, for that he perceaued yt made against him, he left oute a sentence, whiche I haue noted in the margen both the latin and the english, to the entent ye shoulde perceau the sentence alone, and with all see howe that wicked man ioined the rest of the sentence to gether, mutilating and cutting this awaie. This ys the sinceritie of heretikes in handling of matters of faith and religion. And thus maie ye see what credite they be wourthie of. By this ye maie perceau also whether they offende of ignorance, of simplicitie, or ells of deuclish malice. Ys not this deuclish malice, that seing a sentence in the midst, that impugneth his heresie, he cutteth yt of, and peiceth yt together again, as though ther were nothing lacking? Did not his conscience (troue ye) reprehend him whē he did yt? Ys not he the childe of his father Sathan, that seeth and percciue that this waie ys naught and wicked, and yet by gile and crafte will trauaill to induce men into yt, and bringing manie to damnaciō, aggrauate his owne, euen as his father doth.

I haue thought good (reader) here to aduertise thee of their impostures, that though they sett oute their doctrine with neuer, so good a countenance of holinesse, learning, and consent, or testimonie of holie Fathers: yet be well assured that vnder the faire countenance of the enemy of mankind tempting our mother Eue ther was a mortiferouse serpent, vnder his swete wordes, which to well liked the hearer, was most bitter falshood and vntruth. In that goodlie pleasaunt and delitable aple was cruell and horrible death and damnacion: so in their faire countenance ye shall finde serpentine infection, in their wordes fallhead, error, and heresie, and in the taking of their doctrine or consenting to yt plain damnacion. But nowe that ye maie perceau howe moche this sentence whiche deuclishlie he cutt of, dothe impugne his doctrine, and make for the truth, I will somewhat open the same, and so shall ye perceau that of sett purpose, and of very malice he left yt oute.

S. Ambrose answering *Irenaeus*, saith, that Manna nowe a daies, though yt be fownde in many places, at this present time yt ys not a thing of so great miracle. He addeth the cause: bicause (saith he) that ys nowe comed that ys perfect. as who might saie: The figures of the lawe, though manie of the, when they were in vse, were great thinges, and semed to be merueilouse: yet when the thinges came, of the whiche they were figures, they were not so merueilouse: like as the light of a torch in the night time, semeth to be a great light a very perfect light: yet in the daie the brigh beames of the Sunne shining, and glistering, yt ys but an vnperfecte and almost no light: so the figures of the olde lawe compared to the thinges figured in the newe lawe. Wherefor Manna being but a figure of that perfect thing the bodie of Chryst: when that once came in place Manna appeared to be but an vnperfect thinge.

When S. Ambrose had made this comparison of the figure to the thing figured, and sawe the perfectiō of the one, and the imperfeciō of the other the excellencie of the one, and the weaknesse or basenesse of the other, he brought in this sentēce which, *Oecolapadius* left oute: *Quanto sunt praestantiora haec superioribus*: Howe moche more excellent are these then the other aboue reherfed?

Vnder the
sweet wor
des of here
tiques lieth
bitter poiso
of falshead

A herfed? howe moche more excellent ys the bodie born of the virgen, our verie true Manna, and the right bread of heauen, whiche we feade vpon in the Sacrament, then Manna whiche the Iewes did eate? And here note again (*gentle reader*) that this wicked man, and other his complices, who denie (*as ye perceaue*) the prefence of Chryft in the blessed Sacrament do also as wickedly teache, that the Sacramentes of the newe lawe geue no grace. And to maintain thefe two euell and wicked opinions, they take the third againft the trueth, that all Chryftes Church receaued, whiche ys that the Sacramentes of the newe lawe are of no more excellencie, then the Sacramentes of the olde lawe. For yf they shoulde graunt that they were more excellent, then must they nedes also admitte the Sacrament of Chryftes bodie and bloode to be more thē a bare sign, figure or token of his bodie. And fo must be enforced to graunt the prefence. Nowe bycaufe *Oecolampadius* impugneth that prefence, and fowde in S. Ambrose, that he taught, that the thinges of the newe testament, are more excellent, then thinges of the olde, and sawe that he was pressed with the weight of S. Ambrose his argument, he had no better solucion then clean to leaue yt oute, and fo to shippe yt ouer.

*Sacramēta
ries to ma-
intain their
heresie de-
nie the ex-
cellencie of
the Sacra-
mentes of
the newe la-
we.*

*Oecolamp.
his best solu-
cion to S.
Amb. argu-
met.*

B I trust ye perceaue, that this lide sentence of S. Ambrose, left oute by *Oecolampadius*, dothe not a litle impugn his pestilent doctrine, whiche he maintained against the prefence of Chryftes bodie in the blessed Sacrament, and also ouerthroweth by plain woordes his heresie against the excellencie of the Sacramentes of Chryftes Church, wherbie I think yt maie wel appeare of what wicked pourpose he left yt oute. And as in this he ys deprehended to be a falsarie: so I doubt not but he shall be fownde the like herafter in the sentences, and sainges of other holie fathers.

Nowe to proceade with S. Ambrose, yt ys euident, that he calling the bodie of Chryste born of a virgen the perfect thing in comparison of Manna, whiche he meneth to be the vnperfect thing, (*as euery figure ys, in respecte of the thinge figured*) that he doth vnderstande Manna, to be the figure of our true Manna, the bodie of Chryst, our heavenly foode, and verie bread geue fro heauen: whiche ys not ment of the bodie of Chryste absolutely, as the bodie onelie born of the virgen, but of the bodie born of the virgen, and geue vs in sacrament to fede on, to our spirituall comforth, which thing S. Ambrose signifieth in that same epistle, wherwith also, *Oecolampadius* wolde not meddle, but coulde ouerpasse yt as yt were a thing in a mist which he coulde not see. *Oriente autem iusticie sole, & splendidioribus Christi corporis & sanguinis sacramentis resurgentibus cessarent inferiora, & perfecta illa sumenda populo forent.* The Sunne of rightwisnesse appearing, and the bright Sacramentes of Chryftes bodie and bloode shininge; the inferiour thinges shoulde cease, and those perfect thinges shoulde be taken of the people. Thus S. Ambrose.

*Manna, a
figure of
the bodie
of Chryst.*

C By whiche he dothe not onelie teache vs, that the sacramentes of Chryftes bodie and blood are the perfect thinges, and the figures thereof inferiour thinges: but also that the bodie and blood of Chryst, as in Sacramentes (*whiche Sacramentes for the prefence of that bodie and bloode are bright and shining Sacramentes*) ys the clereligh, of the whiche Manna, was the figure and the shadowe. In whiche maner of speache yt ys notable howe S. Ambrose doth magnifie this most wrouthie and excellent Sacrament, I wish yt of the Reader to be considered. Yf that blessed Sacrament were but a bare sign or figure (*as they terme yt*) why shoulde yt be called of S. Ambrose the bright and shining Sacrament aboue Manna? wher as yf yt were not for the prefence of

*S. Ambro.
his magni-
fieng of the
blessed Sa-
argueth it
to be more
thē a figure*

D him

him that ys the light of the worlde Manna in and hundreth partes were more wonderfull more excellent and farre surmounting the figure or signe of Chrystes bodie, as here after shall most clerelie appeare vnto yowe. Wherefore we are not onely taught by S. Ambrose that Manna was the figure of the bodie of Chryst: but also that the same bodie ys present in the Sacramēt of his bodie and bloode wherby yt ys made a wondertull an excellent, and a bringt shining Sacrament.

Deut. 8.
Math. 4.
Three kinds
of Manna.

Neuer the lesse the same S. Ambrose teacheth vs that the woorde of God, whiche he calleth the rain of spirituall wisdom, ys also a spirituall Manna, whiche vndoubtedlie well and dewlie taken feadeth the soule. *Non in solo pane vivit homo, sed in omni verbo, quod procedit de ore Dei.* Man liueth not by bread onely, but by euery woorde whiche proceedeth from the mouth of God. So that of S. Ambrose yt maie be learned, that ther be three kinds of Māna.

Joan. 6.

Manna whiche God rained frō heauen to the people in the deserte, whiche ys the figure: Manna the bodie of Chryst in the Sacrament, which duely taken feadeth both bodie and soule to euerlasting life. And Manna the worde of God, whiche illumineeth, nourisheth and feadeth the soule, and moysteth yt with the dewe of gods wisdom, and maketh man wise in God. This doctrine ys not dissonant from the Gospell for in the sixte of S. Iohn, we are taught that Manna the figure was geue to the Iewes, and that yt figured not onelie the woord, and the Godhead of Chryst, but also his manheade whiche both are called the breades of life, as in the seconde booke ys declared. The declaracion of the figure, and applicacion of yt to the thinge figured ys plainlie sett furth by Chryste when the Iewes saied vnto him: *Patres nostri manducaverunt Manna in deserto.* Owre Fathers haue earen Manna in the desert. To whom Chryste, minding to bring them frō the bread Manna whiche did but nourish the bodie to the maintenance of the corporall life, whiche bread and life in respect of the heauenly bread and euerlasting life, be no true bread and true life, to him self the true bread, and geuer of true life, saied: *Non Moyses dedit vobis panem de cælo, sed Pater meus dat vobis panem de cælo verū.*

In. 6. Joan.

Moyse did not geue yowe breade from heauen: but my father geueth yowe the true bread from heauen. This text Euthymius verie liuely and plainlie expowdeth: *Quia putabant Manna esse panem ab eo, quod cælum propriè appellatur, eo quod scriptum esset, Panem de cælo dedit eis, corrigit erroneam eorum opinionem. Nam ibi scriptura improprie aerem vocauit cælum. Quemadmodum etiam dicuntur, volucres cæli Et rursum: Intonuit de cælo Dominus. At ergo: Non Moyses dedit tunc nationi vestra panem, qui de cælo propriè sit: sed Pater meus nunc dat vobis panem ab eo quod propriè cælum appellatur. Nam sicut Pater propriè dicitur cælestis: ita & filius cælestis, & propriè panis, & ipse cor hominis confirmans.* Bicause they thought Manna to be bread from that that ys proprelie called heauē, bicause yt ys written: *He hath geuen them bread from heauen:* He doth correcte ther erroneouse opinion. For the scripture ther called the aier vnproprelie heauen, as also the birdes be called the birdes of heauen. And again: *The Lorde thondered oute of heauen.* He saierh therfore, Moyse did not geue then vnto yower nacion bread whiche ys from that whiche ys proprelie called heauen: but my Father geueth yowe nowe bread from that ys proprely called heauen. Eor as the Father ys called heauēly: euē so the Sonne ys heauēly, and called breade as cōfirming the heart of Man. Thus Euthymius. In whiche expositiō this ys first taught, that wher the scripture saierh, that God gaue the Iewes bread frō heauē yt ys not ment that he gaue the that breade or foorde of Manna frō heauē in dede, but frō the aire, whiche in diuerse places of the scriptures ys called heauen, as in

Heauen taken
for the
aier.

A the exāples yt ys shewed, jād diuerſe other places maie likewise be prodnced. A gain, vpon this ys taught the excellencie of Chryſt the thing figured aboue the figure: For wher the bread of the Iewes was but frō the aier, our bread Chriſte ys from heauen in dede, and not from heauen as a comon heauenlie thing, but from heauen as a thing heauenlie, as the Father ys heauenly and withall not as a comon bread, but as a bread that ys proprelie called, and ys heauenlie bread in verie dede, bicause yt confirmeth and maketh strong the heart of mā. And yet immediatelie by expresse woordes this author declareth as a cause why that Māna was not the trewe bread, and speaketh yt in the person of Chryſt: *Siquidem panis ille figuratiuus erat, me (inquit) præfigurans, qui sum ipsa veritas.* For that bread was a figuratiue bread, prefiguring me (saith Chryſt) whiche am the treuth yt self. Here vnto agreable also saith Chryſostome: *Panem autem simpliciter, & non verum illum appellat, non quod falsus esset in Manna miraculum, sed quod figura esset, non veritas.* He calleth yt onelie bread and not the true bread, not that in Manna was a false miracle, but bicause yt was a figure and not the veritie. Nowe then as in the woordes of Chryſt comparing and also preferring him self before and aboute the bread that the Iewes had vnder Moises in the desert, he declareth him self to be the thing figured by that breade, and that bread to be the figure: so haue ye hearde these learned men expownding this scripture to teache the like or rather the verie same.

Manna
was frō the
aier Chriſte
our bread
ys from hea
uen.

Manna a
figure of
Chryſte
oure bread.
In 6. Iohā.
hom. 44.

B Yf nowe the aduersarie will obiecte and saie, that Manna was a figure of the Godhead, but not of his Manhead, and so consequentlie not of his bodie, for that these textes and scriptures speake of the deirie or God head of Chryſt, and not yet of his humanitie, as *Euthimius*, whom we haue alleaged, doth also testifie, expownding this saing of Chryſt: *Ego sum panis vite.* I am the bread of life. *Panis viuificans, & qui, ut dictū est, dat vitam eternā. Nā ea proprie dicitur vita quā eterna est. Quā enim ad tēpus durat, nō vita est, sed vite imago. Panem autē vitam suā vocat diuinitatē. Siquidē ipsū panis est, quā de celo descendit.* I am the bread of life, the bread that maketh to liue, ād which (as yt ys saied) geueth eternal lif. For that proprelie ys called life, which ys euerlasting. That that endureth but for a time yt ys not life but an image of life. The bread of life he calleth his Godhead. For yt ys the bread that descended from heauen. Thus *Euthim.*

Iohā. 6.
Euthim. ibi
dem.

C Yt ys true that all that Chryſte hath spoken of him self hitherto, sithen he began to speake of Manna, ys spoken of his Godhead. For so dothe Chryſostome also wittnesse. And therfor we accept that that *Euthimius* saith, and graunt the same. But then I wold ye wēt to the next line of *Euthimius*, ād read what he addeth to this sentence, that ys nowe oute of him alleaged. Yt foloweth ther immediatelie: *Tandem verò etiam corpus panem vocat.* Afterwarde also he calleth his dodie bread. Whiche he doth when he saith: *And the bread which I will geue ys my flesh, which I will geue for the life of the worlde.* vpo the which text he saith: *Duobus modis Christus dicitur esse panis, secundum diuinitatem scilicet & humanitatem. Postquam ergo docuit de modo, qui secundum Diuinitatem est, nunc etiā docet de modo, qui est secundum humanitatē.* Two maner of waies Chryſte ys saied to be bread, that ys to saie, after his Godhead and after his Manheade. Therfore after he hath taught of the maner whiche ys after his Godhead, nowe also he teacheth of that maner whiche ys after his Manhead.

Euthim.

Chryſte cal
led bread
two waies.

D Thus then yt ys manifest, Chryſte him self teaching, and *Euthimius*, Chryſostom, with diuerſe other so declaring as ye maie see in the second booke, wher the sixt chapter of S. Iohn ys by a nombre of learned Fathers expownded, that Chrystes bodie ys called bread, and yerie well, both for that by

that

Petr. 2.

that name yt aunswereth the figure: And also as Manna fedde the Iewes so in a more excellent maner the bodie of Chryste feadeth the Chrystians he him self witnessing and speaking of his owne bodie thus: *Qui manducat hunc panem, vivet in aeternum*. He that eathe this bread shall liue for euer.

Ibid.

And here I can but merueill at the maliciouse blindnesse of Oecolampadius, who trauaileth by all means to proue that the bodie of Chryst feadeth not the soule, and so wolde make Chryst contrarie to him self bothe in this sentence last alleaged, and also in this sentence wher he saith: *Caro mea verè est cibus, & sanguis meus verè est potus*. My flesh ys meat in dede, and my bloode ys drinke in dede. But Oecolam. wolde haue that the soule ys fedde onely whith the worde of God, and faith and therfor speaking of the flesh of Chryste, he saith: *Neque opus est carnem in ipsam ingredi animam. Quod ne imaginemur satis caueat Dominus, dicens: Caro non prodest quicquam*. Neither yt ys nedefull that the flesh entre into the soule. whiche thing that we shoulde not imagen the lord did diligently prouide sainge: *The flesh profiteth nothing*. And yet Chryste saith: *Except ye eate the flesh of the Sonne of man, and drinke his blood, ye haue no life in yowe*.

In the
xxxvi.
chap. &c.

I am loath (as in the prouerbe yt ys saied) *Actum agere*. to doo that thing that ys doen all readie, and so with prolixitie and tediousnes to greue the readie. Wherfor all thele scriptures of the sixt chap. of S. Iohn being sufficiently declared in the second booke, and among other, this text whiche Oecolampadius bringeth, inwhiche ys (*The flesh profiteth nothing*) ther truly by S. Augustine. Chrysostom Theophilact and other expownded and declared to be of an other maner of sense, then he deuillishlie wolde wrest yt to: and ther also being shewed howe the flesh of Chryst feadeth and profiteth the soule very moche: I shall referr the reader thither, wher he shall finde Oecolampadius fullie aunswered, and matter sufficient, I trust, wherwith he him self shall be satisfied. Wherfor nowe I will but touche a woorde of Oecolampadius wher he saith: that the inwarde man ys fedde by faith. Yt ys a maner of seede that I haue not redd in anie autentike authour. But this maie be, and ys red that Chryst and his woorde receaued by faith, doth feed the soule, but not faithe yt self. Neither haue I red anie catholique authour that teacheth that the flesh of Chryst entreth in to the soule, as yt liketh Oecolampadius whith his feigned speache to dallie, or rather as a man in darknesse goeth he can not tell whether: so he in this darknesse of heresie speaketh he can not tel what, and wandereth he can not tell whether.

Inward mā
ys fedde by
faith the
glose of Oe
colap. touch
ed.

Joan. 6.

But to conclude this parte that the sixt chapter of S. Iohn, or rather Chryste in that chapter teacheth, that Manna ys a figure of his bodie in the Sacramēt, as before yt ys taught to be a figure of his God head, Marke what Chryst saith in that parte, wher (Chrysostom saith) he speaketh of his bodie: *He that eateth me, shall liue by the means of me, This ys that bread, which came down fro beauen. Not as your fathers did eate Manna and are dead. He that eateth this bread shall liue euer*. In whiche woordes of Chryste ys made a iust comparifon of him self the thing figured to Manna the figure. of the whiche (as Chrysostom saith) he often maketh mencion, as yt were by yt to allure them to the faith. This ys his sentence: *Frequenter autem Manna meminist, & differentiam conferendo ad fidem allicit. Nam si possibile fuit, ut quadraginta annos, sine mensibus, & frumento, & aliis ad victum necessariis viverent, longè magis nunc cum ad maiora venerint. Nam si in illis figuris sine labore expositum colligebant, nunc profectò magis, ubi nulla mors, sed vere vite fructio*. Often he maketh mencion of Manna and conferring the difference, allureth them to faith. For yf yt were possible that they shoulde liue

Homil. 46.
in Ioan.

fourtie

A fourtie years, without haruest, and corne and other necessities to their living: moche more nowe when they are come to greater thinges. For yf in those figures they did gather without labour the thing made readie to ther handes: nowe truly moche more, wher ys no death, but the fruycion of the true life. Thus moche Chrysostome.

*Why Chry
ste made so
often men-
cion of Ma
na go. 6.*

In whose saing as yt first offreth yt self: so yt ys first to be noted, that Christ often maketh mencion of Manna, but to what pourpose? that by conferring of himself and Manna, as the thing, and the figure, he might allure the to the faith of him, vnto whom the lawe, and all the figurs of yt did lead them. Another that Chrysostome by expresse woordes calleth yt a figure. For (saith he) yf in those figurs they without labour did gather that, that was readie laied before them: moche more now, &c. By which he meneth Manna, which God raining from heauen, and so being prepared withoute their labour, they did but gather yt, and had sufficiēt to serue their necessitie. Thus, I trust, yt ys manifest that Manna ys a figure of the bodie of Chryst, bothe by the woordes of Chryst himself in the sixt of S. Iohn, and also by holie learned men in the exposition of the same chapter so teaching vs, wherfore nowe leauing yt we will repair to our text of S. Paule, and seke howe yt ys taken their of the auncient Fathers. Likewise what the water that flowed oute of the stone, whiche for the most parte are ioined together, did signifie.

THE FIFTE CHAP. TEACHING THAT MANNA

and the water of the stone were figures of the bodie and blood of Chryst by Origen, and S. Ambrose.



C Our Sauour Chryst hath taught, that Manna was a figure of his bodie: And as he laboured with the Iewes by yt to make the to vnderstande him, and from yt the sign and figure of him, to lead and bring the to him: the thing signified and figured: so S. Paule trauaileth with his Corinthians by figures to vnderstand the verities, as well of verie benefites by figurs of benefites, as of verie plagues by the figurs of plagues, that they should not be puffed vppe with pride, neither led with a negligēce of holie life, now that they be vnder Chryst, and haue receaued the great gift of the newe byrthe by baptisme, and haue ben fedde with the bodie and blood of Chryst. For yf they did, these great giftes notwithstanding, God wolde haue no pleasure in them, no more then he had in manie of the Iewes, whiche were vnder Moyses, and were baptised in the clowde and in the sea, and did eate of one spirituall meat, and drink of one spirituall drinke, whiche were figures of these benefites, but he wolde cast them of as he did the Iewes. For they were ouerthrowen in the wilderness, of the which more at large was spoken in the first chapter. Wherfore I will not now detein the reader but entre to the pourpose, and heare the mindes of the fathers what they thinke of these figures, and whether they be figurs of figures, and signs of signes, or els figures of verie things, and signes of thinges now present, and not absent.

In this processe *Origen* for that he ys right auncient shall first be heard: *Mo- do enim cum Moyses venit ad nos, & coniunctus est nostra Aethyopisse, lex Dei iam non in figuris, & in imaginibus sicut prius, sed in ipsa specie veritatis agnoscitur. Et quae prius in enigmate designabantur, nunc in specie & veritate complentur. Et ideo ille qui species figurarum, & enigmatum differebat, dicit: Scimus quoniam patres nostri omnes sub nube erant, & omnes in mare transierunt, & omnes in Moyse baptisati sunt, in Nabe, &*

*Origen. lib
mil 71 in
Num.*

If Chryst
be nowe re-
ceaved in fi-
gure, he ys
receaved as
in Moyses
lawe in dar-
ke maner.

in mari, & omnes eandem escam spiritualem manducauerunt, & omnes eundem potum spi-
ritualem biberunt, biberunt autem de spiritali consequente eos petra, Petra autem erat Chri-
stus. Vides quomodo enigmata legis absoluit Paulus, & species enigmatum docet. Nowe
when Moyses came vnto vs, and was ioined to this owre Ethiopisse, the lawe
of God ys not nowe knowen in figurs and images as before yt was, but in the
plain forme of trueth. And soche things as before were appointed in a dark
maner, now they are fulfilled in plain formād trueth. And therfor he, who de-
clared the plain formes of darke things, saith: We knowe that all our Fathers
were vnder the clowde, and all passed through the Sea, and all were baptised vnder Moyses
in the clowde and in the Sea, and all haue eaten one spirituall meat, and all haue dronke
one spirituall drinke. They dranke of that spirituall rocke that folowed them. The rocke was
Chryst. Thowe seest howe Paule openeth the darke thinges of the lawe, and
teacheth the plain formes of the darke thinges. And after he had shewed of
the rocke, the clowde and the sea, he cometh to Manna and saith. Tunc in Ae-
nigmate erat Manna cibus: nunc autem in specie caro Verbi Dei est: verus cibus, sicut ipse di-
cit: Caro mea verè est cibus, & sanguis meus verè est potus. Then in a darke maner
Manna was meat: but nowe in plain and open maner, the flesh of the Sonne
of God ys the true meat, as he himself saith: My flesh ys meat in dede, and
my bloode ys drinke in dede. Thus farre Origen.

Chryste ys
not nowe re-
ceaved of
the chrysti-
ans as he
was of the
Iewes: for
then in figu-
re nowe in
veritie.

In the whiche saing of Origen ther ys nothing (as me thinketh) to be desired,
either for the expresse maner of affirming Manna to be a figure of the bodie
of Chryst, or ells for the presence of Chrystes bodie in the Sacrament. For yf
the Iewes in eating Manna did figuratiuelie receaue Chryste, that ys, did eate
Manna as a figure of Chryst, whiche Origen calleth the darke maner, then yt
must nedes be that the Chrystians, who receaue Chryst in plain maner (as
Origen termeth yt) must receaue Chryst verilie, that ys, not figuratiuelie onelie,
which ys the dark maner, but verilie, that ys, substantiallie, and reallie, which
ys the true and very maner, or ells yt were all one to Origen, and ther were no
difference betwixt a clere maner and a darke maner, which were to moche
absurditie to affirme. Yt can not therfor by the minde of Origen be saied that
the Chrystians in receauing the Sacrament receaue but a sign or a figure of
Chryst. For they shoulde them receaue him in a darke maner onely, and so
shoulde Chryst be all one waie, meat to the Iewes, and to vs. Whiche ys not
true, for he was meate vnto them figuratiuely, but to vs verilie, according to
his owne sainge, which Origen allegeth: My flesh ys meat in dede, and my bloode ys
drinke in dede. And so ys yt true that the very flesh and blood of Chryste ys
reallie and verilie receaved in the Sacrament.

Ambro. in
psal. 110.

To Origen shall be ioined that the holie reuerend Father sainct Ambrose;
who declaring howe the Chrystian people reioice and glorie in the excel-
lency and honour of the table of Chryste, geueth to this matter a goodlie
testimonie. Ille ergo ante despectus, iam praeferor, iam anteponor electis. Ille ego ante
despectus populus peccatorum, iam habeo caelestium sacramentorum veneranda consortia,
iam mensae caelestis honore suscipior. Epulis meis non pluuia undatur, non terra partus
laborat, non arborum fructus. Potui meo non flumina quarenda, non fontes. Christus
mibi cibus est: Christus mibi potus. Caro Dei cibus mibi, & Dei sanguis est po-
tus. Non iam ad satietatem mei annuus expecto prouentus: Christus mibi quotidie mi-
nistratur. Non verebor ne qua mihi celi intemperies, aut sterilitas raris imminet,
si pii cultus diligentia perseuerat. Non iam coturnicum pluuia mibi opto descende-
re, quas ante mirabar. Non Manna, quod ante cibus omnibus praeferabant, quia qui Manna
manducauerunt patres, esurierunt. Meus cibus est, quem qui manducauerit, non esuriet. Meus
cibus est, qui non corpus impingat, sed confirmat cor hominis, fuerat mibi ante mirandus
panis

A panis de caelo. Scriptum est enim: Panem de caelo dedit eis manducare, sed non erat verus ille panis, sed futuri umbra. Panem de caelo illum verum, mihi seruauit pater. Euen I (saith S. Ambrose in the person of the newe become faithfull Christians) before despised now I am preferred, nowe I am sett before the chosen. Euen I before a despised people of sinners, now I haue the woorshippefull companies of the heauenlie sacramentes. Now I am aduanced to the honour of the heauenlie table. The rain ys not powred downe for my meat, the spring of the earth labourereth not, neither the fruiçts of the trees. To my drinke neither riuers are to be sought, nor wells. *Chryst ys my meat, Chryst ys my drinke. The flesh of God ys my meate, the bloode of God ys my drinke.* Now for my satietie, I looke not for yearlie profitte. *Chryst ys euery daie mynistrèd vnto me.* I will not feare leest anie waie the vntemperatnesse of the heauē, or the barrenesse of the earth come vpo me, yf the diligence of Godlie tillage do continue. I desire not now the raynes of quails to descende vnto me, the whiche before I wondred at: Not Manna, which before they preferred before all other meates. For the fathers whiche haue eaten Manna, haue hungered. My meate ys which fatteth not the bodie, but yt maketh stronge the heart of man. Before the bread from heauen was merueilouse to me, for yt ys written: he hath geuen them bread frō heauen to eate, but the bread which was not the true bread, but the shadowe of the bread to come. The Father hath kept for me that true bread from heauē. Hitherto S. Ambrose.

*Plain sayn-
ges of S.
Ambrose
for the Pro-
clamer.*

B Of whome first, that ys here to our pourpose we maie learn, that Māna was a figure of Chrystes bodie in the Sacramēt, for he saith, that yt was a shadow of the true bread, which true bread the Father of heauen hath kept for him. What this true bread ys he also sheweth, saing: *Chryst ys my meate, Chryst ys my drinke.* And that these hys woordes should not be misvnderstāded by the simple, or wrested by the wicked, he addeth as yt were an expositiō what he meneth by Chryste, and saith: *The flesh of God ys my meat, the blood of God ys my drinke.* And yet for that yt was forseen by the holie Gōst, that the Aduerfarie wold wrest these woordes, though they were thus plainly spoken, to eschew yt he addeth where the flesh of the Sonne of God, and the bloode of the Sonne of God, be hys meat and drinke, saing: *Iam habeo caelestium sacramentorum veneranda consortia. Iam mensa caelestis honore suscipior.* Nowe (saith he) haue I the worshippefull companies of the heauenly Sacramentes. Nowe am I aduanced to the honour of the heauenlie table. In the heauenly table then, wher he hath the woorshippefull companies of the heauenly Sacramentes, ther receaueth he the true bread, that the father hath kept for him: ther receaueth he his meat, which ys the flesh of God, ther receaueth he his drinke, which ys the bloode of God. Which woordes do most euidentlie proue vnto vs, that in the heauenly Sacramentes of Chrystes bodie and bloode mynistrèd in that heauenly table, ys this wourthie and excellent meat Chryst, euen hys verie flesh, and hys verie bloode.

*Māna was
a figure of
Chrystes
bodie in the
B. Sacram.*

*The flesh of
God oure
meat, the
blood of
God oure
drinke, and
that on the
table.*

C In this breif opening of S. Ambrose woordes (which maie as well be perceaued of the vnlearned Chrystia, as of the learned) I haue not, I am sure, dissentet frō the minde of S. Ambrose, no more haue I gone frō his woordes, that the trueth might as yt ys appeare. Oecolāpadius, Whose cōscience was cawtherised hauing a prece of sinceritie in handling, of the scripturs, ad the Fathers, but not in dede, as ye perceaued before: so shal ye nowe again, perceauē how wickedlie he hath abused S. Ambrose in wresting him to his wicked pourpose.

D In this same sermon wher these woordes be written, which as ye perceauē be very plain, and of that force, that they coulde not well be wrested by

*Oecol. hys
wresting of
S. Ambrose
so opened.*

Ambr.
ibid.

the craftie engines of Oecolampadius, immediatelie after folowe other woordes, E
 whiche he perceauing that he might wrest, left oute all this that ys before al
 leaged, and tooke onely this that foloweth, whiche when yt ys applied to
 this that ys before reherfed, then iudge (Reader) whether yt be not violentlie
 wrested from the true mening of saint Ambrose or no. Thus he alleadgeth:
*Mihi ille panis Dei descendat de celo, qui dat vitam huic mundo. Non Iudeis, non Synago-
 ga descendit, sed Ecclesia descendit, sed populo minori. Nam quomodo Iudeis descen-
 dit panis, cum omnes qui illum manducarunt, hoc est, quem Iudei putant Ma-
 nna, in deserto mortui sunt? Quomodo Synagoga descendit, cum omnia Synagoga
 interierit, & aeterno ieiunio fidei defecerit? Denique si accipissent panem verum,
 non dixissent: Domine, semper da nobis panem hunc. Quid petis Iudee vt tribuat
 tibi? Panem, quem dat quotidie, dat semper, in teipso est vt accipias hunc pa-
 nem. Accede hunc panem, & accipies eum. De hoc pane dictum est: Omnes qui
 se elogan, a te peribunt. Si elongaris ab eo peribis. Si appropinquaris vives. Hic
 est panis vite. Qui vitam manducat, mori non potest. Quomodo enim moritur, cui
 vita cibis est? Quomodo deficiet, qui habet vitalem substantiam? Accedite ad eum, &
 satiemini, quia panis est. Accedite ad eum & potate, quia fons est. Accedite ad eum
 & illuminemini, quia Lux est. Accedite ad eum & liberemini, quia vbi Spiritus
 Domini, ibi libertas. Accedite ad eum & absoluumini, quia est remissio peccatorum.
 Qui sit iste queritis? Audite ipsum dicentem: Ego sum panis vite, qui venit ad me non
 esuriat, & qui credit in me non sitiet vnquam. Audistis eum, & vidistis eum, &
 non credidistis ei ideo mortui estis. That bread of God descend vnto me from hea-
 uen whiche geueth life to the worlde. He hath not descended to the Iewes,
 not to the Synagoge: but he hath descended to the Church: he hath descen-
 ded to the inferiour people. For howe hath that bread descended to the
 Iewes, seing that all that haue eaten yt, that ys, whome the Iewes thought to
 be Manna in the wildernesse, are dead? Howe hath he descended to the Sy-
 nagog, seing that all the Synagog hath perished, and with the hungar or fast
 of faith hath failed or decayed? Yf they had receaued the trewe bread, they
 had not laied: *Lord geue vs alwaies this bread.* What doest thowe aske, O Iewe,
 that he shoulde geue vnto thee? The bread whiche he geueth to all, whiche
 he geueth dailie, whiche, he geueth alwaies, yt ys in thy self, that thow maist
 take that bread Come vnto this bread, and thowe shall receaue yt. Of this
 bread yt ys saied: *All that make themselves farre from mee, shal perish.* Yf thow make
 thy self farre from him, thow shalt perish: yf thow drawe neer to him, thowe
 shalt liue. This bread ys the bread of life. He that eateth life, can not die
 Howe can he die vnto whome life ys meate? Howe shall he faill that hath
 that liuelie substance? Come vnto him ad be filled, for he ys the foode. Come
 vnto him and drinke, for he ys the well. Come vnto him and be lightned, for
 he ys the light. Come vnto him and be made free. For wher the Spirit of God ys,
 ther ys freedom. Come vnto him and be absolued, for he ys the remission of sin-
 nes. Who thys ys do ye aske? Heare him saing: *I am the bread of life, he that co-
 meth to me shall not hungar, and he that beleueth in me shall not thirst at anie time.* Ye ha-
 ue heard him, ye haue see him, ad haue not beleued him. Therfor ye are dead*

Thus moche of S. Ambrose ys alleaged of Oecolampadius, whiche for that
 yt hath none of those expresse woordes, which be in the rest of S. Ambrose,
 which I haue before alleaged. Therfor he tooke this part of S. Ambrose,
 that he might the better wrest yt, and left that whiche I haue alleaged, bi-
 cause he could not so well blind the eie of his reader with the wresting of yt.

Nowe what wolde ye thinke of a man that so vseth anie holie authour, as
 to bring him against a matter, or rather as seming to speake against a
 matter

A matter, who in dede speaketh nothing against yt, but in the next line speaketh so manifestlie, and so plainlie with yt, that the wresler ys ashamed, and dare not bring him furth, and reporte that, that there he saith, but knowing that he ys for the trueth, will bring him furth as though he were against the trueth? There ys no other thing but that he ys an Angell of Sathan transforming himself into the Angell of light, and by swete woordes entrappeth the heartes of the simple, and of soche as be not ware and circumspecte. And therefore yowe must thinke that yt ys necessarie to be vigilant, and by earnest prayer to desire the Lord of all Spirittes to geue yowe grace to discern betwixt spirittes, I meen, betwixt the spirit of trueth, and the spirit of error, and so to flie the euell and cleaue to the good. And when ye see soche wicked wreslers so to abuse the authours, thinke as ye haue iust cause, that their matter ys naught, who seke by soche naughtie meanes to maintein yt.

B Nowe I wish that yf the reader be learned he wolde read these two alleagacions in saint Ambrose, yf he be not learned reade them as they be here alleaged. For so moche as *Oecolampadius* alleadgeth foloweth in saint Ambrose immediately after that, that I alleadged, euén as yt doth here. Nowe ioine them together as one (as they be in dede) and then iudge yf they teach not the presence of Chryst in the Sacrament, and Manna to be a figure of the same, howe soeuer *Oecolampadius* wolde wrest yt to the contrarie.

This also by the waie ys to be noted, that where this and the rest of the Aduersaries of Gods trueth, teache that ther ys no difference betwixt the Sacramentes of the olde lawe and the newe, as touching anie more excellencie or woorthinesse in the one then in the other, but that the one signified Chryst to come, the other as comed: that saint Ambrose here noteth a more difference, saing that Manna was not the true bread, but our bread ys the true bread, that was a shadowe, our the very thing: that gaue not life, our geueth life. Be not these differences shewing the one more excellent then the other? Did not *Origen* also in his saing signifie moche difference whē he saied that Manna was meate in darke maner, and nowe the flesh of the Sonne of God ys true meate in a plain maner? Yf the balance be in a true mans hand, the one will weigh moch more then the other, euén as moche as the bodie more then the shadowe.

C Thus ye haue heard the minde of *Origen* and S. Ambrose in these three pointes, that ys, that Manna ys a figure of the bodie of Chryste: that the bodie of Chryste ys present in the Sacrament: and that the thinges of the new Testament are of more excellencie, then the thinges of the olde Testament. In particular, I meen of that thing that they haue spoken of. A place shall be had that they shall be spoken of vniuersallie. In the mean while as I do passe through the Authours, as they do touche yt, so yt shall be noted, and so likewise of the other two.

*Difference
betwene
Manna and
the blessed
Sacrament*

THE SIXTH CHAPTER DECLARETH THAT E

Manna was a figure by the testimonie of sainte Cyprian, and Chrysostom.

He holy Martyr S. Cyprian, whose faith ys well to be perceaued in the matter of the Sacrament by hys plain and manifold godlie sainges in the first and second booke alleaged, wil also be a notable wittnesse for the same here. In the first booke he hath most clerely declared vnto vs, the figures that were there spokē of, as of Melchisedech and the Paschal labe: so here also as plainly as breishe he toucheth this figure saing: *Huius panis figura fuit Manna, quod in deserto pluit. Sic ubi ad verum panem in terra promissionis ventum est, cibus ille defecit.* Of this bread, Māna was a figure, which rained in the desert. So when we came to the true bread in the land of promesse, that meat ceased. That the bread which he speaketh of here, of the which he saith that Manna was the figure, ys the holie bread of the blessed Sacrament, yt ys more manifest, than that yt can be denied. For this his Sermon, wherein these woordes be written, being of the supper of our Lorde, he onely treateth of yt.

*Cyprian.
de cena.
Do.*

Ibid.

*The one
meate and
drinke that
we feed on
ys our Lord
Iesus Chry-
st.*

This will also be proued not onely by the sentence on the whiche this dependeth and hangerh: but also very manifestlie, where he openeth himself in the ende of the sermon by expresse woordes, saing: *Sed & nos ipsi corpus effecti, Sacramento & re Sacramenti capiti nostro connectimur, & unimur. Singuli alter alterius membra ministerium dilectionis prouincie exhibentes, communicamus charitate, participamus solitudine, eundem cibum manducantes, & eundem potum bibentes, qui de spiritali profluit petra, & emanauit. Quicibus & potus est Dominus noster Iesus Christus.* But we our selues also (saith Cyprian) being made his bodie by the Sacrament and the thing of the Sacrament, we are connected and vnited to our head, euery one being membres one of an other, we communicate in charitie, we are partakers of one care, eating of one meate, and drinking of one drinke, whiche did flowe oute of the spirituall stone. *Which meate and drinke ys our Lord Iesus Chryst.* Thus moche S. Cyprian. In this saing yt ys manifest that he alludeth to the same text of S. Paul, that we haue in hand, for he vseth the very woordes of S. Paule saing: that we eate all of one meat, and drinke all of one drink, whiche drinke did flowe oute of the spirituall stone. I nede not to conferre the one to the other, for he that knoweth the one dothe well perceauē the other. But what this one meat ys that we all eate of, and what this drinke ys that flowed oute of the spirituall stone, of the whiche we all drinke, he furth with expovndeth and saith: *Which meate, and drinke ys our Lord Iesus Chryst.* A more plain speache can not be desired.

*A plain
saing for
the Procla.*

Ioan. 19.

*Sacramen-
taries glose
of spiritual
lie impug-
ned.*

As the Iewes did eate of one Marina, and dranke of one water flowing out of the stone: so all we Chrystians eate one meate, and drinke one drinke the bodie and blood of Chryst. The bodie of Chryst being the one meat figurated by the one meat of the Iewes, whiche was Manna. The blood of Chryst being the one drinke of the Chrystians, figurated by the one drinke of the Iewes, whiche did flowe oute of the stone, as the bloode flowed oute of the spirituall stone, the bodie of our Lord and Sauour Chryst Iesus. For as the Euangelist saith, *Unus militum lancea latus eius aperuit, & continuo exiuit sanguis & aqua.* One of the soldiers with a spere thrust him into the side and furthwith there came oute blood and water.

This clere testimonie of S. Cyprian can not be darkened with the comon obscure glose of the Aduersaries, as to saie that our Lorde Iesus Chryst ys our meat spirituallie. We confesse (as before) that Chryst ys our spirituall meat

H

A meat, and that we fede vpon him spirituallie, and we wish and praie that all chrystians will so frame their liues, and conuersacions, that they maie daileie fede on him spirituallie. But with all we confesse and beleue, that we receaue him reallie, and substanciallie in the Sacrament, as S. Cyrill saith, whose phrase ys not vnlike this that we haue nowe saied. Thus he writeth: *Non negamus nos recta fide, charitateque sincera Christo spiritualiter coniungi: sed nullam nobis coniunctionis rationem secundum carnem cum illo esse, id profecto pernegamus, idque a diuinis scripturis omnino alienum dicimus.* We denie not but that we are ioined to Chryst spirituallie by right faith, and sincere charitie: But that we haue no maner of coniunction with him after the fleshe, that in verie dede we vtterlic denie, and saie yt to be farre wide from the Scriptures. And a litle after: *An fortassis putat ignotam nobis mystica benedictionis virtutem esse? quæ cum in nobis fiat nonne corporaliter quoque facit communicatione carnis Christi, Christum in nobis habitare?* Dothe he thinke peraduenture that the vertue of the mysticall benediction ys vnknown to vs? whiche when yt ys doen in vs, dothe yt not make also by the cōmunicacion or receauing of Chrystes flesh, Chryst corporallie to dwell in vs?

Cyrrill. in 3
Joan.
Chrystes
bodie ys re
ceaued
both spiritua
llie and
reallie.

B Nowe therfor with S. Cyrill confessing both maners of receauing and feeding of Chryst, we do not with the Aduersaries so confesse the one, that we denie the other. wherfor not denieng, but affirming with the holy martir Ciprian, we saie that we receaue Chryst verilie, and that our lorde Iesus Chryst, as Cyprian speaketh yt, ys our meate, and his bloode our drinke reallie, and substanciallie.

And that S. Cyprian so meneth yt will withoute all scruple appeare manifestlie to the reader, yf he will consider, and vnderstande, where he speaketh these woordes. They are spoken in a sermon that he made of the supper of our lorde, whiche sermon being made to setfurth that thing that yt was made for, must, and doth feth yt furthe as yt ys. And so by the figure of the Paschall lambe, and by the figure of Melchisedech he declareth the veritie of Chryst in the Sacrament, of the whiche moche ys saied before, both in the first booke, and in the seconde, where inuincible by S. Cyprian ys proued the presence of Chryste in the Sacrament. In the whiche matter S. Cyprian ys so plain in this sermon that the Aduersarie hath no better euasion then of his owne authoritie to saie that yt ys not S. Cyprians sermon, as he doth for the like cause make a like solucion to the bookes of S. Ambrose of the sacramentes, saing they be none of his. And therfor weigh well the rest of the sermon, and what ys saied of him in the other bookes here before and ye shall see what faith he professeth as concerning the Sacrament, and howe he wolde be vnderstanded here.

A short
solucion of
the Sacra
mentaries.

C But that the vnlearned reader maie not be referred to a place vnknown to him, or enforced to suspend his iudgement in this matter, yt shall vpon this present sentence of S. Cyprian be manifested and declared vnto him. This ys in this saing of S. Cyprian to be considered, that he teacheth the effectes and comoditie of the Sacrament, and by what mean we atteing to yt. The effectes that we be made the bodie mysticall of Chryste, we be knitte and vnited to him, as to our head, we be made membres one of an other in this mysticall bodie. These effectes whiche happen vnto vs by the receipt of the Sacrament, yf they be well considered and weighed, they be verie excellent and great. The mean to atteign to them S. Cyprian also here declareth when he saith: by the Sacrament, and the thing of the Sacrament, what the Sacrament ys, and what the thing of the

Effectes of
the blessed
Sacr. and
the means
to atteing
them.

Li. senten.
Prosper.
vide sup.
cap. 19.

A plain pla
ce for the
Proclamer

Sacrifice of
the Church
announced.

Sacrament
and thing
of the Sacra-
ment what they
be.

Homil. in
dictum. A-
post. Nola
vos ignor.

Sacrament ys, and what ys the difference betwixt them both, S. Augustin teacheth vs saing: *Hoc est quod dicimus, quod modis omnibus approbare contendimus, sacrificium Ecclesie duobus modis confici, duobus constare, visibili elementorum specie, & invisibili Domini nostri Iesu Christi carne, & sanguine, & sacramento, & re sacramenti, id est, corpore Christi &c.* This ys yt (saith S. Augustine) that we saie, that by all means we labour to proue, the sacrifice of the Church to be made two waies, to be of two thinges: of the visible forme of the elementes, and the invisible flesh and blood of our Lorde Iesus Chryst: both the Sacrament, and the thing of the Sacrament, that ys to saie, the bodie of Chryste. Euen as the person of Chryst ys of God and man, for as moch as he ys very God, ad verie man. For euery thing containeth the nature and veritie of those thinges, of whiche yt ys made. The sacrifice of the Church ys made of two thinges, of the Sacrament and the thing of the Sacrament, that ys to saie, of the bodie of Chryst. Yt ys therfor the Sacrament and the thing of the Sacrament, the bodie of Chryst. Thus moche S. Augustin.

Of whome ye haue heard (except my iudgement faill me) a verie plain declaracion of the sacrifice of the Church, and of the Sacrament and of the thinges of the Sacrament. But leauing here to speake of the Sacrifice, and referring yt to some other more mete place, we will onelic speake of that that this place requireth, that ys, for so muche as S. Cyprian saith, that we be connected, knitt, and vnited to Chryste our head by the Sacrament, and the thing of the Sacrament, to marke and learn by S. Augustin, what ys ment therby. The sentence of S. Augustin ys plain therin, that the Sacrament ys the visible forme of the elementes. As for example: Euen as the visible forme of the element of water, when the woorde cometh to yt, ys the sacrament of Baptisme: So be the visible formes of bread and wine, when the worde ys comed to them, the Sacramentes of the bodie and blood of Chryste. Beside this there ys also the thing of the Sacrament. Whiche S. Augustine saith, ys the bodie and blood of Chryste. Nowe when S. Cyprian saith that we be knitte and vnited to Chryst our head by the Sacrament, and the thing of the Sacrament: What ys yt ells, but we are vnited (as S. Cyrill saith) by the Sacrament and the bodie and bloode of Chryste, and that (as ye heard S. Cyrill saie before) not onelic spirituallie, but also corporallie, receauing his very flesh?

Yf of S. Cyprian we aske howe we are knitte to Chryst our head by his bodie and bloode, whiche ys the thing of the Sacrament: He also aunswereyth like vnto S. Cyrill, sainge: *Edentes, & bibentes, eundem cibum & potum, qui cibus & potus est Dominus noster Iesus Christus.* Eating, and drinking the same meat, and drinke, whiche meat and drinke ys our lorde Iesus Chryste. Nowe then ye perceauie that S. Cyprian taketh the meat and drinke, that S. Paule speaketh of, not for the figures of the bodie and blood of Chryst, of the whiche we haue the very presence in the Sacrament. whiche as yt ys declared by him very plainly: So I doubt not but Chrysostom will as plainlie declare yt, so that there shall be no place for theemie to lurke in. Chrysostom making a speciall homelie vpon the woordes of S. Paule, whiche be nowe in hande, declareth both the figures and the thinges figured by expresse woordes, saing thus: *Dixi enim quod oportet veritatem habere excellentiam quandam supra figuram. Vidisti de baptismo que figura, & qua veritas. Age, ostendam tibi & mensas, & sacramentorum communionem ibi delineari, si non iterum petis a me totum, sed sic requiris, que facta sunt, sicut par est in adumbratione & figuris videre. Igitur quia dixit de mari, & de nube, & de Moyse, adiecit preterea: Et omnes eundem spiritalem cibum*

come-

A comederunt. Sicut tu (inquit) à lauacro aquarum ascendens ad mensam curris: sic & illi à mari ascendentes ad mensam venerunt nouam, & admirabilem, de Manna loquor. Et iterum sicut tu admirabilem habes potum salutarem sanguinem: sic & illi admirabilem habuerunt poculi naturam. I haue saied (saieyth Chrysostom) that the trueth must haue a certain excellencie aboute the figure. Thowè hauest seë of Baptisme, whiche ys the figure and whiche ys the veritie. Go on I shall shewe thee the tables and the cōmunion of the sacramentes there to be in a darke maner set furth, yf thowe do not again aske all of me, but so requirest those thinges that be doen, as yt ys mete in the shadowing and figures to see. Therfor bicause he had saied of the Sea, and of the clowde and of moyses, he added furthermore: *And all haue eaten one spirituall meate.* as thowe (saieyth he) ascending from the bathe or washing of waters doest runne to the table. So they also going vppe from the sea, came to a newe, and a merueilouse table, I speake of Māna, and again as thow hauest a wonderfull drinke, *the wholsome bloode:* so they also had a wonderfull nature of drinke. Hitherto Chrysostome. Who hath declared euery part of these matters, that here are to be sett furth.

The trueth must haue an excellencie aboute the figure.

B In the beginning of his saing he confowndeth the Aduersarie in that he so plainlie saieyth, that *the veritie must haue a certain excellencie aboute the figure.* The forasmoche as Baptisme ys the veritie, and the sea the figure, Baptisme ys more excellent then the sea: Likewise Manna and the water being the figure of the Sacrament of the dodie of Chryst, and of his bloode. then the Sacrament of the bodie and blood of Chryste ys more excellent then Manna, for the veritie ys more excellent then the figure. That Manna and the water be figures of the Sacrament, he dothe most manifestlie declare when he saieyth: *I will shewe thee the tables, and the cōmunion of the Sacramentes ther to be in figures sett furth.* And proceeding to shewe what Sacramentes be sett furth there, he dothe applie the one to the other saing: *As thowe coming vppe (saieyth he) from the fonte of baptisme, runnest to the table. So they from the sea to Manna. As thowe hauest a wonderfull drinke, whiche ys the wholsome bloode: of Chryst: so they the water of the stone.*

Our drinke is the wholsome blood of Chryste.

In this ys plainly taught, whiche be the figures, whiche be the verities. The Sea, Manna, and the waters be the figures: Baptisme, Chrystes bodie and Chrystes bloode be the verities. For although Chrysostom in the application of Manna doth but put the table as the veritie. what he ment by the table he well declareth in the application of the water to the veritie where he saieyth: *As thowe drinkest wonderfull drinke the wholsome bloode, So they the water.* Wherby as in this by expresse woordes he declareth the bloode to be the veritie of the water being the figure: so by the table wherein that holie Sacrament ys ministred, he ment the bodie of Chryst, whiche after a fewe lines he opely speaketh saing: *Sicut autem dixit, quod omnes per mare transferunt: Sic nobilitatem Ecclesie prefigurauit cum dixit: Eundem cibum spiritualem comederunt. Hoc idem rursus insinuat: Sic enim in Ecclesia, non aliud corpus diues, aliud verò pauper, neque aliud quidem sanguinem ille, aliud autem iste. Sic & leue non aliud quidem accipiebat diues Manna, aliud verò pauper, neque alterius fontis iste particeps erat, alterius verò indigentioris ille.* As he hath saied that all haue goen through the sea: so he hath perfigured the nobilitie of the church when he saied: *They haue eaten all one spirituall meate.* he hath insinuated the same again, for so yt ys in the Church For the riche man receaueth not one bodie, and the, poore man an other, neither he one maner of blood and this an other. So also then the riche mā did not take of one Manna, and the poore man of an other, neither was this man partaker of one fountain, and he of a woorse.

Riche and poore eat all one bodie, and drinke all one blood.

In this faing Chrysoſtome making an other comparifon betwixt the figure and the veritie, he ſheweth what he ment by the table in the place firſt alleaged. For here he calleth yt the bodie, faing, that the riche man doth not receaue one bodie, and the poore man an other: no more then the riche man did receaue one Manna, and the poore man an other: but as all eate one Manna in the figure: So all indifferentlie eate one bodie in veritie. For the poore lazar receaueth that ſame bodie of Chryſt that the kinge dothe. Whiche by the waie to note, I wiſh all men of power and honour to remembre and conſider that God contemneth not the miſerable and wretched, but receaueth all, and diſpiſeth none but the wicked. And as he ys no acceptour of perſons in the receipt of his Sacramentes, no more ys he in the receauing to his glorie. For poore *Lazarus* was in the boſom of Abraham when the great riche man was in tormentes.

But to return to our matter. Chryſoſtome yet in the ſame homilie declaring why S. Paule maketh mencion of theſe thinges. ſaieth: *Sed cuius gratia horum memoriam adfert beatus Paulus? Ob cauſam quam principio vobis dixi, ut diſcas, quod neque Baptiſma, neque peccatorum remiſſio, neque ſcientia, neque ſacramentorum Communion, neque ſacra menſa, neque fruitio corporis, neque participatio ſanguinis, neque aliud horum prodeſſe nobis poterit, niſi vitam rectam.* *Et admirabilem, Et omni peccato liberam habeamus.* But wherfor doeth S. Paule make mencion of theſe thinges? for the cauſe whiche I tolde yowe in the beginnunge, that thowe ſhouldeſt learn, that neither Baptiſme, neither remiſſion of ſinnes, neither knowledge, neither the cōmunion of the ſacramentes, neither the holie table, neither the fruicion of the bodie, neither the partaking of the blood, neither anie thing of theſe can auail vs, except we haue a life right and comēdable, and free from all ſinne. Thus Chryſoſtom.

In whiche his faing ye perceaue how plainlie he teacheth the receipt of the bodie and bloode of Chryſt in the Sacrament reallie and in very dede and not figuratiuelie or ſpirituallie. And this ys the prooſe of yt. For he ſaieth that the receipt of the bodie and blood of Chryſt profiteth nothing, except we haue a godlie life withal. Nowe the ſpirituall receauing of Chryſt includeth a godlie life with all. For to receaue Chryſt ſpirituallie ys hauing the remembrance of Chryſtes paſſion and death to receaue him by faith and charitie, whiche can not be withoute a godlie life. For where perfect faith, and perfect charitie ys, ther ys a man of perfecte and holie life, and he that ys of that ſorte receaueth Chryſt ſpirituallie. But here Chryſoſtom ſpeaketh of the receipt of the bodie of Chryſt withoute holie life. whiche muſt nedes be ſpoken and ment of the bodie of Chryſt in the Sacrament. Whiche as yt was receaued by *Iudas*, he being then a wicked man: ſo maie yt be receaued of other that be wicked, and not of holie life, but then (as Chryſoſtome ſaieth) yt profiteth nothing, but yt rather hurteth moche, as here after ſhall be ſaid.

In 10. 1.
Cor. hom.

23.
Chryſtians
eate the bo-
die of Chryſt
as the Je-
wes did
Manna.

All though ye haue had here clere testimonie of Chryſoſtome in this matter: yet he ys more plain in an other place, expounding the ſame ſcripture and applieng yt to the veritie, thus: *Quae autem ſequuntur ſacramenſam ſignificant. Nam quemadmodum tu corpus Dominicum manducas: ita illi Manna manducauerunt. Et ſicut tu ſanguinem bibis: ita illi aquam de petra biberunt.* Theſe thinges that do folowe do ſignifie the holie table. For as thowe doeſt eate the bodie of our Lorde: ſo they alſo haue eaten Manna and

E

F

G

H

THE SEVENTH CHAP. PROCEEDETH TO DE.

declares the same by saincte Hieron and sainct Cyrill.



When I consider with my self, howe long the veritie of the presente of Chrystes bodie in the Sacrament hath ben receaued and beleued: howe not in one corner of the chrystian orbe (as nowe the Aduersaries of this truth do occupie) but throughout in all places, where Chryste was professed, as well in the east Church, as the west church, in the greke church, as in the latin Church, this truth was embraced, the Sacrament much reuerenced, Chryst God and man there truly and highlie honoured: the same also by the greatest, grauest, and holiest learned men taught and preached, and in their bookes by the testimonie of their handes testified, and to all the worlde comended: I can not cease to merueill howe men of this our time be bewitched and infatuated to leaue so sure an anker, while they be in the trooblefom sea of this worlde, and take holde of a feather, in the whiche there ys no suertie nor staie, but rather great occasion of present perill and destruction. They be not altogether vnlike the dogge in the fable, who swimming through the water, and hauing a good bone in his mouthe sawe the shadowe of the same in the water, and soddenlie withoute consideration leauing his good bone, snatched at the shadowe to haue caught yt, and so lost for the shadowe the substantiall thing: So these men swimming through the trooblefome water of his worlde, and hauing in their mouthes the substantiall woorde of truth that was able to feed them, seing the shadowe of this vain doctrine, whiche like a shadowe appeareth to be somewhat, but ys nothing in dede, they let the catholique and substantiall doctrine fall from their mouthes and catche the shadowe. But as long as they haue but the shadowe their feeding will be so bare, or rather nothing, that their soules which shoulde be fedde withe the true woorde of God, shall perish with famine, yt encreaseth my merueiling and wondering, that they seing these graue fathers, and learned writers so manifestlie teaching the truth, yet as men addicted to swear to the wordes of their wicked masters, they moue not from their phantasies. What then? Shall we cease to call vpon them? Naie, God forbidde. S. Paule although he well sawe the stiff neckes of the Iewes, that they wolde not bowe to the faith, yet he saied: *Quamdiu sum gentium, apostolus, ministerium meum honorificabo, si quomodo ad emulandum prouocem carnem meam, & saluos faciam aliquos ex illis.* As long as I am the Apostle of the gentiles I will magnifie mine office yt by anie mean I maie prouoke them whiche are my flesh, and might saue some of them. God graunte the charitie of S. Paule to all, whom God hath called to the office of teachers, that they maie magnifie their office, and call vpon the people continuallie, that some maie be saued, though damnacion to them that be called, and will not heare be the more greuouse. Wherefor although these two couple in the chapters before alleaged, might suffice to certifie vs of the true vnderstanding of this scripture of S. Paule, and of the matters depending vpon the same: yet to the entent I maie by a nombre of woorthie wittnesses, all with one consent, and as yt were with one mowthe testifieng the auncient receaued treuthe, prouoke some to folowe: I will by gods helpe produce three or foure couples mo that shall teache al one truth though they were not all in one time, but some fise hundreth yeares after the other, and some more and some lesse.

Protestantes compared to the dogge in the fable.

Rom. 11.

A The first coople of these shall be S. Hierom and S. Cyrill, whose fame and auncientie, I nede not nowe to sett furth. For I haue of yt allready saied and they are also well knowen. But for that Sainct Hierom ys the elder, his sentence shall be first hearde. Expownding this scripture he saith thus:

Et omnes eandem spiritualem escam manducauerunt &c. Manna figura corporis Christi fuit. And all did eate of one spirituall meate. Manna was a figure of the bodie of Chryste. Although these woordes be full enough and teache that that ys here sought, for saing that Manna was a figure of the bodie of Chryst they teache, that as the Iewes did eate Manna as the figure: So nowe the figure being gon we eate the bodie of Chryst as the veritie of that figure,

*Hieron. in
10. 1. Cor.*

yet more at large he openeth the wholl matter somewhat after saing: Omnia enim quæ in populo Israël illo tempore facta sunt in figura, nunc in nobis in veritate celebrantur. Sicut enim illi per Moysen ex Aegypto liberati sunt: Sic nos per quemlibet sacerdotem vel doctorem de seculo liberamur. Deinde christiani facti, ducimur per desertum, & per exercitium contemptus mundi & abstinentie in oblivionem nobis eant Aegypti voluptates, ita ut nesciamus ad seculum repedare. Cum verò Baptismi mare transimus, tunc nobis Diabolus cum suo exercitu tanquam Pharaon demergitur. Deinde Manna cibamur, & potum accipimus de Christi latere emanantem. Claritas quoque scientia tanquam columna ignis in nocte seculi demonstratur, & in tribulationis asu, diuina consolationis nube protegimur.

B All thinges (saith S. Hierom) whiche in that time were doen in the people of Israell in figure, nowe they are celebrated in vs in veritie. As they by Moyses were deliuered oute of Egypte: So we by euery preist and doctour are deliuered from the worlde. Then being made Chryistians we are ledde through the desertes, that by the exercise of the contempt of the worlde, and of abstinence, the fleshlie pleasures of Egypt maie be of vs forgotten so that we shall not knowe to go backe again into the worlde. When we passe through the sea of Baptisme then the Deuell with all his armie, euen like as Pharaon was, ys drowned. Thē we are fedde with Manna, and take drinke flowing oute of the side of Chryste. The brightnesse also of knowledge ys shewed in the night of the worlde, as the pillar of fire, and in the heat of tribulaciō, we are defended with the clowde of diuine consolaciō, Thus moche S. Hierom.

*We drinke
drinke flow-
ing oute
of the side
of Chryst.*

C In whom we see the wholl applicacion of the figures mencioned in Sainct Paule to the thinges figured, whiche thinges as by other before, so by him they are called, *veritates*, the verities. And therefore he saith in the beginning of his sentence that all thinges doen in the Iewes in figures, are fulfilled in vs in veritie. So that soche thinges as we haue, whiche were prefigured in the Iewes, they be not with vs bare signes or figures as they were with them. But although they be figures in some respecte: yet they are also verities, and the very thinges in dede. Wherfor as Moyses was a figure of Chryst, and nowe again we haue not a figure of Chryst, but Chryst himself as the veritie, or verie thing of the figure: and as the sea was the figure of Baptisme, and nowe we haue not an other figure of Baptisme, but Baptisme yt self in very dede: And as the clowde was a figure of the holie Gost, and nowe we haue not an other figure of the holie Gost, but the holie Gost in very dede: so Māna, as S. Hierō saith here, being the figure of the bodie of Chryst, of like consequēce

*As we haue
not nowe
Moyses but
Chryste in
dede, not a
figure of Ba-
ptisme, but
Baptisme in
dede, not
the holie Go-
st in figure
but in dede.
So not the
figure of
Chrystes
bodie, but
his bodie in
dede.*

D yt must folowe, that nowe we hauing the veritie of the figure, haue not an other figure of the bodie of Chryste, but the very bodie of Chryste in dede, that as the Iewes did verilie eate Māna, and drinke verilie the water as the figures of the bodie and bloode of Chryst. So as Chryst saied in the last chap. *tho we doeſt verilie eate his bodie and drinke his bloode.* Wherfore also S. Hierom, in this applicacion of the figures to the verities, coming to Manna, saith: *Cibamur Manna, et potum accipimus de latere Christi emanantem.*

Hiero. ibi.

We are fedde (saith he) with Manna, but that ye shoulde vnderstand him of the true Manna the bodie of Chryste, he addeth: *And we take drinke flowing oute of the side of Chryst.*

What drinke flowed oute of that blessed side? yt ys well knowne to be the preciousse bloode of our Sauour Chryst. So that ye see that Sainct Hierom, as he dothe yt godlie, and learnedlie: So also simplie and plainlie, and faithfullie confesseth and teacheth, that as the Iewes did eate Manna, and dranke the water of the stone: So we eate the veritie of that figure, and drinke the veritie of that figuratiue water, whiche be the verie bodie and bloode of the spirituall stone Iesus Chryst. And note that the masters of figures can not place their figure in Sainct Hieroms woordes. For he contented not himself to saie onelie the bloode, but to declare the realitie and substance in dede, he saied: the bloode that flowed oute of Chrystes side, not a figure, but that bloode in dede.

But peradventure the Aduersarie will reiecte this authoritie, bicause yt ys doubted of some, whether yt be Sainct Hieroms worke or no, that this authoritie ys taken oute of. Whether yt be or no, two thinges moue me to regarde and esteem the authoritie. The first and the cheifest, bicause yt ys a catholique saing, not disagreing from the like sainges of the good catholique and auncient Fathers. The second, bicause yt ys no newe worke, but of soche auncientie, that yt might, as yt appeareth, be ascribed to Sainct Hierom, yf yt be not his in dede.

*Hieron. ad
Hedibiam.
quest. 2.*

But that the Aduersarie shall not cauill that we alleadge Sainct Hierom, where in dede yt ys not Sainct Hierom: we will alleadge Sainct Hierom, that he shall not refuse to be Sainct Hierom. And this ys his saing: *Si panis, qui de celo descendit, corpus est Domini, & vinum, quod Discipulis dedit, sanguis illius est noui Testamenti, qui pro multis effusus est in remissionem peccatorum, Iudaicas fabulas repellamus.* Yf the bread that descended from heauen be the bodie of our Lorde, and the wine, that he gaue to his disciples, be his bloode of the newe Testament, whiche was shedde for manie in remission of sinnes: let vs cast awaie Iewishe fables. And again a litle after: *Nec Moyses dedit nobis panem verum, sed Dominus Iesus, ipse conuiuia, & conuiuium, ipse comedens &, qui comeditur. Illius bibimus sanguinem, & sine ipso potare non possumus.* Neither hath Moyses geuen vs the treu bread, but our Lorde Iesus. He ys bothe the feaster and the feast: He ys bothe the eater, and he that ys eaten. We drinke his bloode, and withoute him we can not drinke. Thus S. Hierome.

For that both these places do applie the figure to the thing figured, that ys, Manna to the bodie of Chryst the true bread, whiche Manna in the sixth of Sainct Iohn ys called the bread from heauen, and likewise in diuerse places, therfor I thought them meet for this place. In the first vnder a conditionall tearme, he teacheth a plain assercion, that the bread that descended from heauen ys the bodie of our Lorde, and the wine that he gaue to his Disciples ys his bloode, whiche ys a plain maner of speache affirming the pefence of Chryst, and not a figuratiue speache signifieng his absence. In that he saith that our Lorde Iesus bodie ys the bread that descended from heauen, he declareth the veritie of Manna the figure to be the bodie of Chryst. For when the Iewes had saied to Chryst: Owre Fathers did eate Manna in the desert, in whiche woordes they spake of the figure: Chryst answering, ioined them both together and saied: *Non Moyses dedit vobis panem de celo, sed pater meus dat vobis panem de celo verum.* Moyses hath not geue you bread fro heauē. But my Father geueth you the true bread fro heauē.

Ioan. 6.

And

A And after speaking of the bread whiche ys his bodie, and applieng yt to the figure he saith: *Hic est panis qui de celo descendit. Non sicut manducauerunt patres vestri Manna, & mortui sunt. Qui manducat hunc panem uiuet in eternum.* This ys the bread that descended from heauen, Not as your Fathers haue eaten Manna in the desert and be dead. He that eateth this bread shall liue for euer.

Nowe then Sainēt Hierom saing that the bread that descended from heauen, ys the bodie of owre Lorde Iesus: He teacheth against the Aduersarie, that the sixt of Sainēt John speaketh of the Sacrament, and also auoucheth that the veritie of the figure Manna, ys the bodie of Chryst.

The like also he doth in the next sentence, saing, *That not Moyses, but our Lorde Iesus gaue vs the true bread.* And that by this true bread, whiche Chryst gaue vs, he meneth his bodie in the blessed Sacrament, yt ys inuincible proued by that that he adioined: He ys the feaster and the feast, yt ys he that eateth and ys eaten. As Chryst in his last supper was bothe he that prepared the feast (as Cyprian saied) *Et consumpto agno quem antiqua traditio proponebat, in-*

B *consumptibilem cibum magister apponit Discipulis.* And when the lambe was consumed whiche the olde tradicion did set furth, the master set before his disciples inconsumptible meate: and one that did partake of the feast, as among diuerse other Chrysostome saith speaking of the cuppe of his bloode, *Ipsē quoque bibit ex eo, ne auditis verbis illis, dicerent: Quid igitur sanguinem bibimus, & carnem comedimus? ac ideo perturbarentur.* He also dranke of yt himself, lest when they had heard those woordes, they shoulde saie: What then do we drinke bloode and eate flesh? and therfor shoulde be troubled. So was he the feast himself, I meen the meat of the feast, whiche as he then gaue yt sitting at his last supper with his Apostles: So geueth he yt nowe. For, as Chrysostome saith, he ys nowe present, and sanctifieth. So that this table that ys daillie ministred ys in nothing inferiour to that table of his last supper: *Hec enim illa, non alia mensa est: hac nulla re minor quam illa est.* This ys euen the same table and not an other: this ys in nothing lesse then that.

De cena Domini.

In 26. Ma. Hom. 33.

Hom. 30. de prodit.

Hom. 33 in Matty.

C And as Sainēt Augustin saith, that he ys the preist that doth offre, and the offering, or oblacion that ys offred: So ys he, he that eateth, as Sainēt Hierom saith, and he that ys eaten.

De cin. Dei li. 10. ca. 20

Thus Reader, thowe doest not onelie perceauē the euident and strong testimonie of Sainēt Hierom against the Aduersarie: But also thowe perceauē the goodlie concorde and agreement of the Fathers together, so mightilie knit together in the plain confesion of Gods trueth, that yf a legion of enemies were conspired together they coulde not by all their pulling and wresting drawe them into their parte.

And yet to fortifie this trueth, not for yt self, but for the Reader, we will nowe heare Sainēt Cyrill, whome we promissed to ioin with S. Hierom. Thus he saith: *Non enim prudenter quæ ad breue tempus sufficiunt hoc nomine appellabuntur, nec panis erat ex Deo, quem maiores Iudeorum comederunt, & mortui sunt. Nam si de cælo, & ex Deo fuisset, liberasset à morte participantes. Contrà verò corpus Christi panis de cælo est, quia eternam comedentibus vitam largitur.*

Cyr. ca. 19, in 6. Ioan,

D Those thinges whiche suffice but for a short time, shall not well be called by this name. Neither was yt bread from God, whiche the elders of the Iewes haue eaten and be dead. For yf yt had ben from heauen and of God, yt had deliuered the partakers of yt from deathe. But contrary wise the bodie of Chryste ys the bread from heauen, for yt graunteth everlasting life to the eaters. Thus he.

This ys a breif and a plain testimonie, in the whiche mencion ys made of the figure, that ys, of the bread whiche the elders of the Iewes did eate, whiche bread was Manna: and of the thing figured, whiche ys the veritie, whiche by expresse woordes he calleth the bodie of Chryst. So that agreeable to all that before hath be spokē, he teacheth, that the thing figured by Māna was not a figure or a signe of the bodie of Chryste, but the verie bodie of Chryst in dede. For as in diuerse places before alleadged oute of the same Cyrill, yt dothe well appeare that he ys no figurer, but a plain a auoucher of the presence of Chrystes bodie in the blessed Sacrament, and that we receaue the same bodie reallie and substanciallie, as amonge a great nombre this maie be one: *Quoniam saluatoris caro Verbo Dei, quod naturaliter vita est coniuncta, viuifica effecta est, quando eam comedimus, tunc vitam habemus in nobis, illi coniuncti, quae vita effecta est.* Forasmuche as the flesh of our Sauour being ioined to the Sonne of God, who naturally ys life, ys made hable to geue life. *When we eate the same flesh, then we haue life in vs being ioined to yt that ys made able to geue life.* Thus S. Cyrill.

*Cyr. ca. 14
in 6. Ioan.
When we
eate the
flesh of
Chryste we
haue life in
vs.*

In this saing ye perceaue that the flesh of Chryst ys hable to geue life, bycause yt ys ioined to the Sonne of God in vnitie of person, whiche ys naturally of yt self very life, he him self testifieng: *Ego sum via, veritas, & vita.* I am the waie, the trueth and the life. Therfor we eating the same flesh that hath life, we also haue life.

Ioan. 14.

In this here ys no voide woorde of figure, he saith not that we shall haue life, yf we eate the figure of his flesh, for the figure hath no life in yt, *but yf we eate the flesh.* And yf ye will weigh yt, ye shall perceaue no consecucion nor dependēce to be in the saing of S. Cyrill, yf prouing the flesh of Chryst to geue life, he shoulde will vs to eate the figure of his flesh, and so by yt to haue life, for that ys not proued. For what consequence ys this, the flesh of Chryst geueth life, ergo we eating the figure of yt haue life? Naie, the consequence of Cyrill, as he speaketh and meneth yt, hath a good consecucion after this sorte. The flesh of Chryste ys quickninge, or making to liue, therfore he that eateth yt shall be made to liue: So that yt can not be denied, but he speaketh of the verie reall flesh of Chryst to be eaten, and not of the figure of yt. And thus Cyrill speaking of the bread whiche was the figure addeth therunto the veritie of the figure, whiche ys the verie bodie of Chryste, and not an onely figure of the bodie. And nowe this coople thus being hearde to agree with the rest before them, we shall make like triall of an other coople.

*The flesh
not the figu
re geueth li
fe, wherfor
we eate the
verie flesh
to haue life*

THE EIGHTH CHAP. PROCEADETH IN DECLARATION of the same by Saincte Augustin & Oecumenius.

SAincte Augustin whom all good chrystians haue in great reuerence for his singular giste of knowledge, whiche God by his holie spiritte had exceedinglie powred into him, as by the same giste of knowledge he ys in all matters of the chrystian faith copious and plentiful: so ys he in this matter, nowe in hand. But of manie places to bring some let vs first see howe he speaking of the younglinges or nouices in the faith, doth compare Manna the figure to the bodie of Chryste the thing figured. Thus he saith. *Catechumeni iam credunt in nomine Christi, sed Iesus non se credit eis, id est, non eis impertit corpus & sanguinem suum*

A *suum. Erubescant ergo quia nesciunt. Transcant per mare rubrum. Manducent Manna ut quomodo crediderunt in nomine Iesu, sic se ipsis credat Iesus.* The learners of Chrystes faith nowe beleue in the name of Chryste, but Iesus committeth not himself to them, he doth not impart or geue to them his bodie and blood. Let them be ashamed therfore bicause they knowe not. Let them go through the read sea. Let them eate Manna, that as they haue beleued in the name of Iesus, so Iesus maie committe him self to them. Thus moche Sainct Augustine.

For the better vnderstanding of whose saing, yt ys to be knowen, that in the primitiue Church, soche, whose heartes god had touched to receaue the holie faith of Chryst, were for a time vnder the handes of teachers to be instructed in the principles of faith. During whiche time, as they were not baptised vntill they had sufficient knowlege of faith, and beleued according to their knowledge: no more did they receaue the blessed bodie and blood of Chryste. Nowe (as yt maie appeare) some of these learners, that beleued in Chryste, did not encrease and profite so well in faith that they might be admitted to be baptised, and to receaue the bodie of Chryste. Of the which **B** S. Augustin therfor to quicken them, saied that they beleued in Iesus Chryste, but Iesus did not yet committe him self to them. What he ment by that he saied, that Iesus did not committe him self to them, he immediatelie openeth when he saith: That ys (saith he) he geueth not them his bodie and bloode. Wherfor rebuking them he saith: Let them be ashamed that as yet they be no better learned in Chryste. Let them so beleue that they maie passe through the read sea, and maie eate Manna.

Nowe to applie this saing directlie to our purpose, this ys without al doubt that S. Augustine in the ende willing the Cathecumeni to passe through the read sea, and to eate Manna, moued them to be baptised, and to receaue the holie Sacrament. Wherbie yt ys euident that he by Manna vnderstanding the blessed Sacrament accompteth Manna the figure of yt. For yt ys common by the name of the figure to vnderstand the thing figured. As **C** Chryste ys called the lambe that ys slain from the beginning of the worlde and so yt ys in other figures. But yf yowe will knowe what oure Manna ys in verie dede, S. Augustine opened yt in expresse woordes, when he saied, that Iesus gaue them not his bodie and blood. See then the comparaisou of the figure to the thing figured, see the thing figured to be the bodie of Chryste. But of this place of S. Paule S. Augustine more at large treateth in another place.

When he had shewed howe Sainct Paule, expownded the stone to be Chryst, he proceedeth to enquire what the other thinges did signifie. *Iam ergo lumine illato, queramus quid cætera significant. Quid sibi voluit mare, nubes Manna, hæc enim non exposuit. Sed Petra quid ostendit. Per mare transitus, Baptismus est. Sed quia Baptismus, id est salutis aqua, non est salutis, nisi Christi nomine consecrata, qui pro nobis sanguinem fudit, cruce ipsius aqua signatur, & ut hoc significaret, ille Baptismus mare rubrum fuit. Manna de cælo aperte ab ipso Domino exponitur. Patres vestri (inquit) manducauerunt Manna in Eremo, & mortui sunt. Quando enim viuerent? Figura enim pronuntiare vitam posset, vita esse non posset. Manducauerunt (inquit) Manna & mortui sunt, id est, Manna, quod manducauerunt, non illos potuit de morte liberare, non quia Manna mors eis fuit, sed quia à morte non liberauit. Ille enim à morte liberaturus erat, qui per Manna figurabatur, de cælo certè Manna veniebat. Attende quem figurabat. Ego sum (inquit) panis viuus qui de cælo descendi.* Nowe, saith S. August. the light being brought in, let vs seeke what the other thinges do signifie. What the clowde the sea, and Manna do meen.

August. de
vilit. pan.

*A figure ge-
ueth not li-
fe, but the
blessed Sac.
geneth life.
ergo, yt ys
more then
a figure.*

For these thinges he hath not expownded. But what the stone was he hath shewed. The passing through the sea ys Baptisme. But bicause Baptisme, that ys to saie, the water of health ys not of healthe excepte yt be consecrated in Chrystes name, who shed his blood for vs, the water ys blessed with his crosse, and that *Manna* from heauen ys plainlie expownded of our Lorde himself: *Your Fathers* (saith he) *haue eaten Manna in the Wildernesse*, and they be dead. When shoulde they liue? A figure maie prenuunciate life, but yt can not be life. *They haue eaten* (saith he) *Manna and be dead*, that ys to saie, *Manna*, that they did eate, could not deliuer them from death, not that *Manna* was death vnto them, but bicause yt deliuered not from death. He shoulde deliuer from death, who was figured by *Manna*. The *Manna* trulie came from heauen. Marke whom yt figured: *I am* (saith he) *the liuing bread whiche came downe from heauen*. Thus farre S. Augustine:

In whose woordes ye see a goodlie application of the figures to the thinges figured. Howe well and aptelie the redde sea figured Baptisme, whiche ys made redde in vertue by the bloode of Chryst, Sainct Augustine most godlie hath declared. And he hath doen no lesse in the application of *Manna* to Chryste in the Sacrament. Marke (saith he) whom *Manna* did figure. Yt figured him, who saied: *I am the bread of life, whiche came downe from heauen*.

That Chryst spake these woordes ther ys no doubt. But whether he spake them of his bodie in the Sacrament the Sacramentarie will make a doubt. But that S. Augustine meent that the bodie of Chryst in the Sacrament ys the thing figured by *Manna*, he himself doth so plainlie open in an other place, that we are delinered from doubt therof. Thus he saith.

*Lib. quest.
No. et res.
test. quest.
65.*

Manna typus est escae spiritualis, qua resurrectione Domini veritas facta est in Eucharistie mysterio. *Manna* ys a figure of that spirituall meat, whiche in the resurrection of our Lorde, was made the veritie in the Sacrament. In whiche woordes ye see the iust application of the figure to the thing figured. *Manna* ys the figure: the bodie of Chryst in the Sacrament ys the thing figured and the veritie.

*Manna bo-
we yt was
called a spi-
ritual meat
and the wa-
ter of the
rock a spiri-
tual drinke*

Let yt not trooble the Reader, that he calleth yt the spirituall meat, as though therby were not affirmed the verie reall presence. But remembre that S. Paule calleth *Manna* a spirituall meat, although yt were corporall, and the water also he calleth spirituall, although yt were likewise corporall, not that he wolde so teache them to be spirituall, that they were not in very dede corporall, but bicause they were miraculousslie and wonderfullie, not by the ordinarie power and worke of God, whiche he dailie worketh in the producing and conseruing of his creatures, but by a speciall, and vnwonted manner, geuen to the people of Israell. Wherefore yt liked S. Augustine, as he might very well, to call yt, beinge the veritie, a spirituall meate, as *Manna* the figure was called spirituall meat. Wherby the one better answereth the other. And in dede as *Manna* was sent to the Iewes beside the course of nature: So was Chryst sent to vs beside the course of nature. And as yt was made meat to them merueillousslie: So ys the bodie of Chryst in the Sacrament made meat for vs merueilloussly. And thus both these be spirituall meates, although the bodie of Chryst more spirituall, both for that after his resurrection his bodie was glorified and indewed with the giftes of immortalitie, agilitie, impassibilitie, subtilitie, and claritie: and also for that in the Sacrament yt ys beholden by faith, and not by senses whiche ys a spirituall maner. Thus then yt appeareth very manifestly, that the bodie of Chryst ys and maie be called for diuerse considerations a spirituall

*The bodie
of Chryst in
the Sac. bo-
we yt ys cal-
led a spiri-
tuall meat.*

A rituall meat, and yet be neuer the lesse a corporall substance.

That thus in this place, yt ys to be vnderstanded to be a spirituall meate and not after the maner that the Aduersarie wolde haue yt wrested, the very woordes of Sainct Augustin enforce: For he saied that this spirituall meat ys in the mystery or Sacrament. The spirituall maner that the Aduersarie wolde here violentlie intrude and thrust in, ys not, nor can not be in the Sacrament, but in the receauer, who by faith and charitie receaueth after that spirituall maner, whiche faith and charitie be not in the Sacramentall bread (as they tearme yt) but in the man the receauer of yt. Of the whiche spirituall meat the bread ys a signe or a figure as they teache, saing, that as they receaue that bread to nourish the bodie: So they spirituallly receaue Chryst to nourish the soule: So that that spirituall meat of the whiche they speake, ys not in the Sacrament. Therfor yt ys to be concluded, that he speaketh of the naturall meat of Chrystes bodie, whiche ys, according to the minde of this holy Father, and the doctrine of the catholique Church verilie, really, substanciallie in the Sacrament and yet neuer the lesse spirituallie, in maner aboue declared.

B In this matter diuerse other places might be brought in, but for that I wolde not wearie the Reader, but rather delight him with the hearing of some other, and that conuenient place might be had for *Oecumenius*, we shall cease with thus moche of Sainct Augustin, and heare the said *Oecumenius* vpon the same text of Sainct Paule. Thus he writeth. *Comederunt nempe Manna, sicut nos corpus Christi. Potum spiritualem, hoc est, aquam è rupe siue petra featurientem biberunt, quemadmodum nos sanguinem Christi.* They haue (saith *Oecumenius*) eaten Manna, as we the bodie of Chryst: They heaue dronke a spirituall drinke, that ys, water running oute of a rocke or a stone, as we the bloode of Chryste. Thus he.

*Oecumen.
1. Cor. 10.*

*A plain
saing for
the Procla.*

This ys but a breif exposition, but yet wonderfull weightie, and mightie to ouerthrowe the enemy. Methinke I shoulde nothing saie here to open the matter, wher all ys so plain, but to declare that I wonder that men will or can be so deluded in a matter so clerely taught, as yt ys here. I merueill also howe malice can preuaill; or howe yt can shewe yt self against so manie fests a trueth by soche expresse woordes vttered, that no mistes or clowdes of wicked glose can wrest, but in soche wise as yt maie very well be perceaued.

But to come to the pourpose, this ys first to be noted in this Authour, that he applieth the figure to the veritie in both partes, that ys Manna to the bodie of Chryst, and the water to the bloode of Chryst. In the whiche ye maie perceauie howe well he agreeth with Sainct Augustin, with whom he ys here ioined, and howe both they agree with them, that be before alleadged, whiche all haue taught that Manna and the water be figures of the bodie and bloode of Chryste, and that not of the bodie and bloode of Chryst absolutelie withoute respecte, but of the bodie and bloode of Chryste as eaten and dronken, whiche ys onely in the Sacrament, as touching the corporall eating of his bodie. Obserue also for the presence of

Reall presence and corporall receipt of Chrystes bodie anonched.

D Chrystes bodie in the Sacrament, howe this Authour speaketh withoute tropes, withoute figures, or anie soche like speech, and in most plain maner saith. *That they did eate Manna, as we the bodie of Chryste: they dranke of the water of the rocke, as we the bloode of Chryst.*

In the whiche comparaisou I wolde learn of the Aduersarie howe this aduerbe of similitude shoulde agree with his spirituall maner, as concerning the eatinge of yt, as this Authour speaketh yt, taking as they be in dede.

Manna for the figure, and the bodie of Chryst for the veritie. Yf the bodie of Chryste the veritie be eaten but spiritually, then Manna was not eaten corporallie but spirituallie, whiche ys to wide from the trueth. For they did eate Manna, as we the bodie of Chryst, then yt foloweth that we eate the bodie of Chryst corporallie. For they did eate Manna corporallie. What folie wolde these masters of most folie, laie in these holie Fathers, that wher (yf the hereticall assertion be true) we receaue not Chrystes very bodie, but the figure of yt or signe, they as Chrysostom, Sainct Hierom, and this Authour expownding, and by their expositions taking vpon them to sett furth to vs the true mening, and right vnderstanding of this scripture of Sainct Paule geue vs no light of vnderstanding, but rather darkenesse, no true mening but a wrong mening, no right vnderstandinge, but a misvnderstanding, and that so perillous, as therbie they bring vs into the daunger of Idolatrie. For they shoulde teache vs (as the heretikes wolde haue yt) and saie, that as the children of Israell did eate Manna a figure of Chryst: So we eate the Sacramentall bread as a figure of Chryst. As they the good Iewes receauing the figure, receaued Chryst by faith spiritually: So we receauing the Sacramentall bread as a figure, receaue likewise by faith Chryst spirituallie. As they receaued Manna corporally, but not Chryst corporallie, but onely spirituallie: So we receaue the bread corporallie, but Chryst not corporallie, but onely spirituallie,

No^r catholi
que doctour
teacheth
the Sacr. to
be onely a
figure.

This ys the hereticall pure, and sincere doctrine, and yet this maner and forme of doctrine, yf yt be fownde in anie one of all the holie Fathers, that haue taught synce Chryst in anie time or age, I will lese my credite and geue the victorie. So pure ys ther doctrine and spirituall that yt cometh not vnder our senseis, either to be seen, or hearde, as the doctrine of the Fathers. But the Fathers teache that we receaue the very bodie of Chryst, and they putte no trope nor figure to yt, Wherefore they expownding the Scriptures are to be vnderstanded as they speake.

When Chrysostome expowndeth this text of Sainct Paule, he vseth no other maner or phrase of woordes in his exposition, but this: *Ille illis Manna & aquam, & tibi corpus & sanguinem dedit.* He (mening God) gaue vnto them Manna and water, and vnto thee his bodie and bloode.

Yf God geueth not vnto vs the bodie and bloode of Chryst verilie, as the woordes in their true signification do purporte, why dothe he not by plain woordes so saie vnto vs, in an exposition, whiche shoulde be all cleare and plain?

Note well
these plain
sentences, rea
der for thy
saie.

Sainct Hierom also saied not, we are fedde with the figure of Chrystes bloode, whiche yf yt had ben none other, ther ys no doubt but in his exposition of the scripture he wolde so haue spoken yt. But he saied: *Et potum accipimus de latere Christi manantem.* And we receaue drinke flowing oute of the side of Chryst. Wherby what ells can be ment, but that we receaue the very bloode of Chryst that flowed oute of his side, and not the bare figure? Whiche might moche better haue ben expressed by other woordes, then by so plain liuelie woordes as these be, whiche vttereth the very thing mightilie, and not the figure.

So also this Authour expownding the scripture therby to geue vs the true vnderstanding, doth not teache that we take but a figure. Whiche he shoulde haue doen yf the trueth were so. But by plain woordes signifieng the verie thing he saith, that the Iewes did eate Manna, as we the bodie of Chryst. And they dranke water of the stone as we the bloode of Chryst. What shall we nowe then

A then doubte of the matter? Could not these holie men and learned Fathers as well knowe to speake as *Oecolampadius, Zwinglius, Bullinger, Bucer, Peter Martyr, Cranmer or Iuell*? Were yt not to straunge that yf yt were but a figure, that none among so manie shoulde so expownde yt, and declare yt? Yf ther were no more but this yt might sufficientlie staie anie man not destitute of grace to beleue that the Sacrament ys not onely a figure, but yt conteineth also the very bodie and bloode of Chryst, as the woordes of these Authours be, whiche bodie and bloode be the verities of ther figures Manna, and the water of the rocke.

THE NINTH CHAP. PROCEEDETH IN

the declaration of the same by *Haimo*, and

Theophilact.

B **H**itherto we haue ben busied in the testimonies of soche as be of the most auncient. Nowe we will descend to some of later time: and yet not yester daie born, but soche as were well toward a thousand yeares ago, and therefore before *Berengarius* time, before the time of controuersie in the Sacrament. Whom as their time doth nothing discommend: So their learning ioined with holie life hath gotten them moche estimation. The coople we meen here to produce be *Haimo* and *Theophilact*, whiche both haue trauailed to expownde the epistles of Saint Paule. Wherefore we can not mistrust, but that they will geue vs that exposition, and vnderstanding of them, that the holie Church had in their times, as the other auncient Fathers before alleaged haue doen. For howe soeuer yt be in this our time, yt was reputed and accompted with the holie men, a great and an horrible offence to dissent or depart from anie thing, that the Church had receaued, accepted, approued or allowed. And therfor they wolde not by anie meanes, admitte that, whereby they shoulde be fownde to varie from the faith of the Church.

C Nowe then being sure that they report to vs the faith of the Church, as yt was receaued then, and comparing it to the auncient Church, the faith of whiche we haue hearde by soche as hetherto haue ben alleaged, ye shall be sure that ye shall not be deceaued of the very true auncient faith. Nowe therefore let vs heare these two, and first *Haimo*.

He expowndeth the text of Saint Paule nowe in hande, on this wise:

Et omnes eandem spiritualem escam manducauerunt. Et omne eundem potum. Manna, quod de celo; id est, de isto aere eis datum est: Et aquam, quae de Petra fluxit, dicit spiritualia esse, vel quia spiritualiter intelligenda sunt, significabant enim corpus & sanguinem Domini, quod modo consecratur, & percipitur in Ecclesia, vel quia non mundana lege, & consuetudine parata sunt. Manna whiche was geuen them from heauen, that ys from this aier, and the water whiche flowed from the stone he saith to be spirituall, either bicause they are spirituallie to be vnderstanded. For they signifie the bodie and blood of our Lorde, whiche ys nowe consecrated, and receaued in the Church: Or ells bicause they were prepared not after the lawe and custome of worldlie things. Hitherto *Haimo*.

D In whose exposition ye haue to perceauie two causes whiche he assigneth wherfor the Apostles called Manna and the water spirituall meat, and spirituall drinke. The one was, that they be spirituallie to be vnderstanded. What the spirituall vnderstanding of them ys he declareth. They did si-

gnifie

Haimo
1. Cor. 10.

The bodie
and bloode
of our Lorde
are consecrated
in the church

gnifie (saith he) the bodie and blood of Chryst. In the whiche he agreeth **E** with the rest before alleaged, that Manna and the water were figures of the bodie and bloode of Chryst.

But nowe to come to the point of the controuersie, of what bodie of Chryst were they figures, of his bodie corporall, or spirituall? Attend, and marke well what he saith. *They signified (saith he) the bodie and bloode of our Lorde, whiche ys nowe consecrated, and receaued in the churche.* In this saing the doubte ys dissolued, and the matter ys opened. For yt ys the very bodie of of Chryst reallie and substanciallie in the Sacrament, that was figured by Manna. And this ys proued by the woorde *Consecrated*, whiche he vseth saing the bodie and blood of Chryste, be consecrated in the blessed Sacrament.

*Consecratio
what yt ys.*

Although this woorde (*Consecration*) be a woorde that the Aduersaries can not abide: yet yt ys more manifest then that they can denie, that yt ys a woorde from whose vse the graue and auncient Authours did not alhorre, but did vse yt, as yt ys before said, and declared oute of Chrysostome, Sainct Ambrose and other, wher also yt ys taught **F** by Chrysostome, what consecration ys, whiche (*to vse his tearmes*) ys to make the bodie and blood of Chryst of the thinges sett furth vpon the table. Wherby he meneth the bread and wine, where also he declareth, who doth consecrate, and by what woordes the consecration ys doen.

*De pro. In.
Hom. 30.*

As touching him that doth consecrate, he saith yt ys not man, but Chryste himself, who was crucified for vs. By what woordes consecration ys doen he sheweth thus. *Hoc est, ait, corpus meum. Hoc verbo proposita consecratur.* This ys (saith he, mening Chryst) my bodie. With this woorde (saith Chrysostom) the thinges sett furth, that ys the bread and wine are consecrated. But where vnto are they consecrated? into the bodie and bloode of Chryst, as Chrysostom hath saied.

*Lib. 4. de
Sac. cap. 4.*

And herevnto also Sainct Ambrose ys a witnesse who saith. *Non erat corpus Christi ante consecrationem, sed post consecrationem, dico tibi, quod iam corpus est Christi. Ipse dixit, & factum est, ipse mandauit & creatum est.* Yt was not the **G** bodie of Chryst before the consecration. But after the consecration, I saie to thee, that nowe yt ys the bodie of Chryste: He hath saied, and yt was made, he hath commaunded and yt was created.

*The cauill
of sacramen-
tall bread
impugned.*

And lest the Aduersarie shoulde cauille, and saie, that the bread after the woordes come to yt, ys Sacramentall bread, and therfore yt maie take vpon yt the name of the thing, of whiche yt ys a Sacrament, and so meneth Sainct Ambrose. To this maie be saied, that that glose ys to violent for so plain woordes. For yt ys to be thought that Sainct Ambrose wolde not haue saied with soche a vehement maner of speache, that yt ys the bodie, yf yt shoulde be but called the hodie, and not be the bodie in dede. For this maner of speache (I saie vnto thee, that nowe yt ys the bodie of Chryst) importeth an other maner of force of the thing that ys spoken of to be so in dede, then to be so called.

Amb. ibid.

And that he ment no lesse then he saied, his owne woordes in the same **H** chapter proue, where obiecing against him self in the person of a weake man, at the seight of the Sacrament he saith thus. *Tu foris dicis, meus panis est vsuatus: Sed panis iste, panis est ante verba Sacramentorum, ubi accesserit consecratio, de pane fit caro Christi.* Thowe perchaunce saiest: Yt ys my vsuall bread, But this bread before the woordes of the Sacramentes ys bread, but when the consecration cometh to yt, of the breade ys made the flesh of Chryst.

In these

A In these woordes of Sainct Ambrose, yt maie well be perceaued, that he meneth that the bodie of Chryst ys in the Sacrament substanciallie, and not that the Sacramentall bread (as they tearme yt) ys onely so called. For the flesh of Chryst ys made of the bread, the substance of the bread being turned into the substance of the flesh of Chryst by the Almighty power of God thorough the worke of the holie Gost, as Sainct Cyprian testifieth. *Panis quem Dominus Discipulis edendum porrigebat, non effigie sed natura mutatus, omnipotentia Verbi factus est caro.* The bread whiche our Lorde gaue to his disciples to eate being chaunged not in outward forme, but in nature, by almightinesse of the worde ys made flesh. Sainct Ambrose saith the flesh of Chryst ys made of the bread: Sainct Cyprian saith, that the bread by the almightinesse of the worde ys made flesh.

De cena Domini. The bread chaunged in nature ys made flesh.

And that this shoulde not seme vnpossible, though yt be wonderfull. Theophylacte maketh a very apte similitude: sainge: *Et ne quem conturbet quod credendus sit panis caro. Etenim & in carne ambulante Domino, & ex pane alimoniam admittente, panis ille qui manducabatur, in corpus eius mutabatur, &c.*

B And let yt not trooble anie man, that the bread ys to be beleued flesh. For when our Lorde walked in the flesh, and receaued the foode of bread, the same bread whiche was eaten, was chaunged into his bodie, and was made like vnto his holie flesh, and yt auailed to his augmentation, and sustentation, after the maner of man. Therfor nowe also the bread ys chaunged into the flesh of our Lorde. And howe, saith he, dothe yt not appeare flesh, but bread? That we shoulde not abhorre from the eating of yt.

Whie ther appeareth not flesh in the Sacr.

What can be saied against these so manifest and so plain testimonies? Maie we not, or rather aught we not to saie as these holie famouse, and learned men do, rather then to saie as a fewe phantasticall heretiques, and Apostaties do? Let vs beleue these pillars of Chrystes Church, and beleueing them, seke to be saued as they be.

Thus haue ye hearde enough, I suppose, to declare vnto yowe, that by consecracion, whiche Haimo spake of, the bodie of Chryst ys in the Sacrament. And therfor Manna, as he saied, signifieng the bodie of Chryst consecrated, signifieth the very reall and substanciall bodie of Chryst. And thus hauing opened the minde of this authour, who as he ys agreeable to the holie auncient Fathers before alleadged: So ys he plain and pithie to the readers and strong, and mightie to debell the Aduersaries, I will come to heare Theophylacte expownde the same place of Sainct Paule. Thus he writeth, *Vt enim nos aqua Baptismi persusi corpus dominicum manducamus: Sic & Manna illi mari traiccto, in esum sunt vsi: Et quemadmodum ipsi Domini sanguinem bibimus; Sic illi erumpentem & percusso lapide aquam biberunt.* As we walked with the water of Baptisme, do eate our Lordes bodie: So they hauing passed through the sea, vsed Manna for their foode. And as we drinke the bloode of our Lorde: So they dranke the water that gushed out of the smitten Rocke. Thus Theophylacte.

A plain saing for M. Inell.

These two testimonies be so like in sense and phrased, that they might rather be iudged to come oute of one minde, and oute of one mouthe them from two men, different in time, distant in place, and contrie. But God, who ys nor, as Sainct Paule saith: *Dissentionis Deus, sed pacis, & unitatis.* The God of dissention: but of peace and vnitie: who by his holie spirit wrought that *Multiitudinis credentium erat cor vnum, & anima vna.* The multitude that beleued were of one heart, and of one soule, made them being of one faith to speake one thing, as he did his foure holy Euangelistes

1. Cor. 14. The spirit of vnitie among euangelistes,

who

Who although they did write in diuerse times and places: yet they agreed **E**
in vnitie of one trueth.

*The spirit
of diuision
among Pro-
testantes.*

But they that can not content them selues with that ordre and con-
dicion that God hath placed them in, but being puffed vppe with the
spirit of pride, go aboute to buyll the tower of Babell to get them a name,
God by his spirit of humilitie and vnitie not working withe them, their
tongues are diuided, and dissention ys among them, they agree not, they
speake not of one thing: as yt ys easie to see in the schoole of confusion,
euen an other Babell the Tower of the wicked name of Luther. Among
whose disciples was nor ys the spirit of vnitie, neither were nor be yet that
multitude of one heart, nor of one soule, but of diuerse. Luther he spake
with one tounge, and saied, the verie bodie of Chryst was in the Sacra-
ment reallie and substanciallie: *Oecolampadius* he spake in an othertounge
contrarie to his Master, and saied that Chrystes bodie was not ther, but as
in a sign. Some other of Luthers disciples saied that Magistrates and rulers
must be obciéd: Some of them had other tongues and saied that we are **F**
called to libertie, and therfor we be all equall, and owe no obedience to
Man. Some tongues saied that children must be chrystned again. Some
other tongues saied naie. Some tongues saied that ther were but two Sa-
cramentes: Some saied their were three: Some otherwise with a nombre
of diuisions, not onely among the multitude: but among them selues. I
meen that one of them in all places, and at all times did not agree with him
self, but here saied this, in an other place clean contrarie, as hereafter by the
helpe of Gods grace, more at large shall be shewed.

Psal. 67.

But God (*qui facit habitare vnus moris in domo.* Who maketh men to
be of one minde in the house) maketh men that dwell in his house
of his holie Church to be of one tounge, of one minde, to beleue one
thing, and to saie one thing. Therfor let these men of Babell go, these men
of confused tongues, and let vs heare the people of agreement.

Ye see I saie, howe Theophilaete agreeth with Haimo, and yf ye ascende
to Oecumenius, to Chrysostome and other, ye shall see soche agreement **G**
in sense, soche liknesse in woordes that a man might saie, that they were all
spoken, not of diuerse men, but of one man. Conferre them together, Reader
and trie my ttueth:

*The Iewes
eate Manna
we our Lor-
des bodie.
They dran-
ke water:
we the bloo-
de of Chryst*

I shall not nede to trooble thee with many woordes to open the saing
of Theophilaete, for yt ys so euident and plain that yt nede no exposi-
tour. Onelie I wish, that for the pourpose that he ys alleadged, that ye note
first, that he compareth Manna, and the water to the bodie and bloode of
Chryst as the figures to the verities, in that he saith: *As we eate our Lordes
bodie. So they Manna, As we drinke the blood of our Lorde. So they drinke the water
of the Rocke.*

Cap. ix.

That by the bodie and blood of Chryst, he meneth the bodie and bloode
in the Sacrament, whiche he most manifestlie affirmeth, and by expresse
woordes denieth the onelie figure of the Aduersarie so wickedlie auou-
ched, yt appeareth in his exposition of this saing of Chryst, *This ys my* **H**
bodie, in the six and twentieth of Sainct Matthew, and in the fourteenth
of Sainct Marke, whiche bothe be alleageth in the seconde booke in the
exposition of the same saing of Chryst.

*Theoph. in
6. Iohn.*

Likewise also dothe he vpon the vj. of Sainct Iohn wher he saith thus.
Marke that the bread, which ys eaten of vs in the mysteries ys not onelie
a figure of the bodie of our Lorde but the flesh yt self of our Lorde. For he
did

A did not saie the bread, whiche I will geue, ys a figure of my flesh. But yt ys my flesh.

In this sentence yt perceauē Theophilaſte not onelie auouching the verie ſubſtanciall preſence of Chryſtes fleſh in the Sacrament, whiche ys the catholique doctrine: but alſo denieng the figure whiche ys the hereticall doctrine. What wicked obſtinacie ys this, that wher this Authour denieth yt to be a figure, they affirme the contrarie: and wher he affirmeth the ſubſtanciall preſence of Chryſtes fleſh, they denie yt? Yf the Aduerſaries had but one ſoche place to denie the preſence (as certen I am they haue none) they wolde triumphe moche againſt the trueth. But hauing none to denie that, that they denie, but manie to denie that they do affime, yt ys moſt deuelliſh arrogancie to ſtand in yt.

*Recall pre-
ſence auou-
ched, and
the hereti-
call figure
denied.*

But let vs heare Theophilaſt in an other place, treating of Manna, and the Sacrament. *Patres veſtri comederunt Manna in ſolitudine. Hoc ſepe & multum verſat in ore, vt perſuadeat hominibus. Nam ſi poſſibile fuit quadraginta annis ſine meſſe & ſemente paſci homines, & conſeruari illorum vitam, multo magis nunc noſtram ſpiritualem meliori pane Dominus carne ſua, quæ abſque ſemine viri, ex virgine conſtituta eſt.* Your Fathers haue eaten Manna in the Wilderneſſe. This ſaieſh Theophilaſt ſpeaking of Chryſt he hath moche and often in his mouthe, that he might perſuade men. For yf yt were poſſible men to be fedde fortie yeares without harueſt and ſowing, and their life to be conſerued: moche more nowe he ſhall conſerue our ſpirituall life with that better bread his fleſh, which withoute ſeed of man was born of the virgen.

In 6. Ioan.

In this ye perceauē the comparaiſon of the figure to the thing figured, which thing figured ys not a peice of bread, of no better ſorte, condicion or dignitie then Manna. But yt ys a better bread ſaieſh Theophilaſte, that ys the thing figured, which ys not an onelie figure of the fleſh, as the Aduerſary wolde gloſe yt, but yt ys the fleſh of Chryſt in very dede. For yt ys the ſame fleſh that was born of the virgen withoute ſeed of man. Albeit more might be ſaied oute of Theophilaſte, who ys both plain and plentiful in this matter: yet truſting that this maie ſuffice a Chryſten reader, I will ceaſſe, and come to the laſt coople vpon this texte.

THE TENTH CHAP. PROCEADETH

*vpon the ſame text by Rupertus, and Rich. Holkot,
and endeth with Gagneius.*



D Perceauing that in theſe former allegacions, I haue ben ſomwhat long, being deſierouſe that the Reader ſhoulde well perceauē the faith of theſe auncientes, and learn the trueth of them to the condemnation and vanquiſhing of the fallſhead of hereſie, in the opening of theſe three, for that they be not of great auncientie, but yet of moſt ſubſtanciall trueth, I ſhall to ende this text make with them a ſhort concluſion.

Rupertus, who ys a learned writer, and ſo reputed and accepted of learned men, writing vpon Exodus, and treating of Manna ſaieſh thus vpon this text. *Nec qui plus collegerat habuit amplius, nec qui minus parauerat reperit minus. Hoc pro virtute cibi & ſpiritalis potus, id eſt, corporis & ſanguinis Chriſti ſciendum & firmiter tenendum eſt, quia non pro quantitate portionis, quam ore percipit*

*Rupert. in
Exod.*

Yy ſecundum

secundum visibilem speciem panis & vini, alius plus, alius minus consequitur de gratia spiritus uiuificantis: sed singuli iuxta id quod possunt edere congregant, id est, quod possunt credere, remissionem peccatorum percipiunt, & vitam eternam. Sicut enim pater qui primus peccauit, cuius nos iniquitatem portauimus, non pro quantitate morsus sui, siue pomi quod momordit, sententiam, vel damnationem iustam accepit, tantumque illi valuit pomum unum momordisse, quantum quicquid pomorum in arbore illa fuit deuorasse, ad condemnationem infidelitatis, & inobedientie: Sic e contrario quisque nostrum, non pro quantitate portiuncule uiuiscei panis qua frangitur illi, quam ore sumit, aut dentibus terit, gratiam vel vitam accipit, sed tantum illi valet ad consequutionem Iustitie exiguum quid percipisse, quam valeret, si totum quod oblatum est, proprio solus ore perciperet. Recte ergo sancta Christi Ecclesia panes non valde grandes, sed exiguas ad conficiendum corpus Christi componit similes & valde tennes. Neque vini multum sed exiguum quid infundit, quia sicut iam dictum est, nec qui plus collegit habuit amplius, nec qui minus parauerat repperit minus. Vnto him that had gathered moche ther remained nothing ouer: and to him that had gathered litle, ther was no lacke. This ys to be knowen and firmly to be holden for the vertue of the spirituall meate, and drinke, that ys to saie, of the bodie and bloode of Chryst, that not for the quantitie of the porcion which anie man taketh with his mouthe according to the visiblie forme of bread and wine one getteth more, an other lesse of the grace of the quickning spirit: but euery one acording to that, that they can eate, do gather, that ys, according as they can beleue, they receaue remission of their sinnes, and life euerlasting. As our Father which first offended, whose iniquitie we haue borne, not for the quantitie of his bitte or morsell, or ells of the apple whiche he bitte, hathe he receaued sentence, or iust damnacion. For yt had ben as moche for him to haue bitten one apple to the condemnacion of his infidelitie and disobedience, as to haue deuoured all the apples on that tree: So contrary wise euerie one of vs receaueth grace or life, not for the quantitie of the litle porcion of the quickning bread whiche ys broken vnto him whiche hereceaueth with his mouthe, or brufeth with his teeth. But as moche yt shall auail him to the obteneing of righteousnes to haue receaued a litle porcion, as yt shoulde auail him yf he alone shoulde receaue with his owne mouthe, all thar ys offred. Therefore the holie Church of Chryst doth well, whiche maketh not great loaves to consecrate the bodie of Chryst, But small cakes, and thinne. Neither dothe she occupie moche wine but a litle. For as yt ys saied, vnto him that had gathered moche, remained nothing ouer, and to him that had gathered litle, ther was no lacke. Thus farre Rupertus.

Who expownding the sixtenth Chapter of Exodus, in the whiche ys declared the feding of the children of Israell with Manna, expowndeth in the same the miraculouse worke of God, which Moyse declareth to be doen in the gathering of the same Manna, whiche was that where they were commaunded, that they shoulde euery Man gather a certain measure called a Gomer, whiche shoulde suffice a man, yf anie gathered for gredinesse or otherwise, anie more then his measure, whiche God appointed him, yet he had no more, yf he gathered lesse then the measure yet he had ynough.

This Authour applieng this worke and miracle of God in Manna to the Sacrament, as to the thing figured, he declareth howe answerablie, God woorketh nowe in the thing figured, to the figure, teaching as great a miracle in

A racle in the one, as in the other in that respect of hauing more or lesse. Although as touching the substance of them, the one so farre exceedeth the other, that ther ys no comparafon. By whiche yt ys most manifest, that he taketh Manna to be a figure of Chryst in the Sacrament.

That he beleued Chryst to be in the Sacrament he doth well open in this his applicacion where he saith, that the receipt of the vertue of the spirituall meat, and drinke, whiche ys the bodie and bloode of Chryst, ys not to be proporcioned, according to the quantitie of the visible formes of bread and wine. In the whiche woordes, he plainlie declareth, that the meate of the Sacrament figured by Manna, ys the bodie and bloode of Chryst.

But here the Aduersaries will saie that this Authour ys on ther parte. For he calleth yt spirituall meate and drinke, wherby he meeneth the spirituall receipt of Chrystes bodie spirituallie, and not corporallie. Call to remembrance, what ys saied of this in the eghte chapter of this booke wher ther be causes assigned vpon the saing of S. Augustin, why the bodie of Chryste ys called spirituall meat, and yt shall answer the Aduersarie fullie.

*Obiection
of spirituall
meat and
drinke an-
swered.*

And yet I shall adde the saing of Sainct Ambrose to the vtter discomfiting of the Aduersarie, whiche teacheth the bodie of Chryst to be in the Sacrament. For he declaring Manna to be the figure of yt, proueth by that, and by an other excellent reason, that the bodie of Chryst in the Sacrament ys a spirituall bodie: *In Sacramento Christus est, quia corpus est Christi: Non ergo corporalis esca, sed spiritualis est. Vnde Apostolus de typo eius ait: quia patres nostri escam spiritualem manducauerunt, & potum spiritualem biberunt. Corpus enim Dei, corpus est spirituale. Corpus Christi, corpus est diuini spiritus.* In the Sacrament ys Chryst, for yt ys the bodie of Chryst, yt ys not therfor corporall meat. Wherfor the Apostle also saith of the figure of yt, that our Fathers haue eaten spirituall meat, and dronken spirituall drinke? The bodie of God ys a spirituall bodie. The bodie of Chryste, ys the bodie of the diuine spirit. Thus moche Sainct Ambrose.

*Aubr. de
myst. ca. 9.*

C First teaching the presence of Chryst in the Sacrament, he contenteth not himself so to saie, but to preuent the obiection of the Aduersarie, who will elude this, and saie that Chryst ys in the Sacrament as in a sign, he saith not onely that Chryst ys in the Sacrament, but he saith also that the bodie of Chryst ys the Sacrament, the substance of bread and wine being chaunged into the substance of the bodie and bloode of Chryste, the onely formes of bread and wine remaining. And after he hath thus taught, he inferreth, that therfor yt ys no corporall meat, but spirituall meate. And to proue this, he maketh as yt were two argumentes: The first ys that forasmoeche as the figures of yt were by Sainct Paule called spirituall meate, and spirituall drinke, moche more maie yt be called spirituall meat, and spirituall drinke. The seconde argument ys that the bodie of God ys spirituall, and the bodie of Chryst ys the bodie of God, wherfor the bodie of Chryst ys spirituall.

*Chryste ys
the substan-
ce of the
blessed Sac.*

D Thus ye see that as Sainct Augustin (as yt ys before in the eght Chapter alleadged) calleth the very reall and substanciall bodie of Chryst in the Sacrament spirituall. So also doth Sainct Ambrose, not that yt ys not a very bodie, but bicause in diuerse respectes yt ys spirituall, as Sainct Cyrill also saith: *Totum corpus vinifica spiritus virtute, plenum esse ostendit. Spiritum enim ipsam carnem nuncupauit, non quia naturam carnis amiserit, & in spi-*

In 6. Ioan.

The flesh
of Chryste
called a spi-
rit, and so a
spirituall
flesh.

ritum mutata sit: sed quia summe cum eo coniuncta, totam viuificandi vim hausit. E
Nec turbari propter hoc decet. Nam qui Domino congelatur, unus cum eo spi-
ritus est, quomodo igitur caro sua una cum eo non appellabitur? He sheweth that
all his bodie ys full of the quickning power. For he calleth his flesh the
spirit, not that yt had lost the nature of flesh, and ys chaunged into the spirit,
but bicause yt ys so nerelie ioined with him, yt hath taken into yt all power
to make to liue. Neither ys yt decent any man to be troubled for this. For
he that ys fast ioined with God, ys one spirit whiche him. Howe then shall
not his flesh be called one with him? Thus moche Sainct Cyrill.

Of whome we maie learn that Chryst him self called his flesh a spirit, and
therfore yt maie well be called spirituall, and yet saith Sainct Cyrill, though
yt be so called, yt hath not lost the nature of flesh, but ys both flesh and spi-
rit. And therfor well called of these Authours a spirituall flesh, a spirituall
bodie, a spirituall meate, and yet allwaies being a very substanciall bodie,
and a naturall flesh.

By these Authours yt ys made manifest to you, that when they or other **F**
do call the bodie of Chryst in the Sacrament, a spirituall bodie, or a spiri-
tuall flesh, or as *Rupertus* doth, a spiritual meate: yt ys not furthwith after
the Aduersaries minde, to be made so spirituall, that ther shall remain nei-
ther bodie, nor meate, but that by a spirituall vnderstanding by faith we
must vnderstand yt a verie bodie, verie flesh, and yet spirituall for manie
causes here and before declared. And that this Authour ment euen so
yt appeareth well. For when he had called yt spirituall meate, he furthwith
expounded yt and saied, that ys to saie, the bodie and bloode of Chryst. whiche
bodie and bloode he wolde so to be spirituall, not that yt shoulde be absent
from the Sacrament, but rather to be the substance of the Sacrament,
whiche he doth well insinuate, when he saith, that we receaue not the spi-
rituall meate of the bodie and bloode of Chryst according to the quantitie
of the visible forme of bread and wine. He saith not according to the quan-
titie of bread and wine, whiche woordes might include their substances, but
saith after the maner of the speache of the catholique faith, according to **G**
the quantitie of the visible formes of bread and wine signifieng the substāces
of the to be absent bicause they be chaunged and maketh mencion onely of
the formes. And that this was his faith, he by most plain woordes declareth,
in his exposition vpon the same booke of Exodus, saing thus: *Quomodo verbum*
a summo demissum caro factum est, non mutatum in carnem, sed assumendo carnem. Sic
panis & vinum, utrumque ab imo subleuatum fit corpus Christi & sanguis non mu-
tatum in carnis saporem, sed assumendo inuisibiliter utriusque diuine scilicet & hu-
mane, que in Christo est immortalis substantia, veritatem. Proinde sicut hominem qui
de virgine sumptus in cruce pependit, recte & catholicè Deum consistemur: Sic vera-
citer hoc quod sumimus de sancto altari Christum dicimus, agnum Dei predicamus. As
the Sonne of God coming down from the high was made flesh, not
being chaunged into flesh, but by taking flesh vpon him, So bread and
wine both lifte vpe from the lowest ys made the bodie and bloode of
Chryste not chaunged into the taste of flesh, or into the horribleness of **H**
bloode, but inuisiblie taking the veritie of bothe the immortall substan-
ces, whiche be in Chryst, that ys to saie both of God and man. Therfor
as we rightly and catholickly confesse the man whiche being born of the
Virgen hanged on the crosse to be God: So this that we receaue at the
holie altar, we trulie saie to be Chryst, we openly confesse yt to be the lam-
be of God. Thus *Rupertus*.

Rupert. in
Exo. ca. 10

As rightlie
as we confes-
se Chryste
to haue ben
crucified, so
rightlie we
confesse him
to be in the
Sacr.

This

A This saing nedeth no commentarie: Wherfor breisly note, gentle Reader, that he saith, that the bread and wine be made the bodie and bloode of Chryst. Note that the bread and wine haue the veritie of the substances of both natures of Chryst. Note that as catholically as we confesse Chryst, to be God: So catholically do we confesse yt that we receaue at the holy aultar to be Chryst, and the lambe of God. Also yf the aultars be holie, as this Authour saith they be. Yt can be no holie dede to pull them down with despite as Germanie and Englonde haue doen.

*Aultars be
lie.*

This I trust, sufficeth to open this Authours faith as concerning the presence of Chryst in the holie Sacrament. Wherfor now leauing him, his folowe shall be hearde, who ys Holkot an english man, who writing vpon the booke of wilson saith thus.

*Holkot in li
sap. cap. 16*

Per Manna in sacra scriptura figuratur significatur Eucharistie Sacramentum. Sicut enim filij Israel transeuntes per desertum versus terram a Domino promissam cibi refocillabantur alimento, ita nos per mundum ad caelum pergentes corporis et sanguinis Christi quotidiano viatico recreamur.

*Manna a
notable fi-
gure of the
Sacrament*

B By Manna in the holie scripture, the Sacrament ys notable figured. For as the children of Israell going through the desert towards the land promised vnto them of God they were recreated with the foode of that meat: Euen so we going through the worlde to heauen, are recreated with the dailie iourneing meat of the bodie and bloode of Chryst.

Of this Authour though he be of the later daies, we learn no other thing in this matter, but euen the verie same that the great auncientes haue before taught and auouched: So that I can not perceaue why the masters of wickednesse, shoulde reiect him and soche other, but onely of malice for there plain testimonie. As all that before be alleaged haue taught Manna to be a figure of the Sacrament: So doth this Authour likewise. As they haue auouched the presence of Chrystes bodie in the Sacrament. So doth this Authour also. For he saith that we are fedde in this worlde in our iourneie to heauen warde with the bodie and bloode of Chryst.

C Nowe ye haue hadde these matters reported and testified to yowe by twelue witnesses, whiche be sufficient by the lawes yf yt were in matter of life and death, as in dede this ys, for they that beleue this, as they haue testified, maie haue life: but they whiche do not shall die the death. They haue testified that Manna ys a figure of the Sacrament, they haue testified that in the same Sacrament ys Chryst verilie, and therewithall some of them by expresse woordes haue testified the excellencie of this Sacrament, aboue the Sacramentes of the olde lawe, and in effecte so haue they euery one. For sainge that we haue the veritie, wher they hadde but the figure, yt declareth as moche excellencie in owres aboue theirs, as ys of the bodie aboue the shadowe. These be not twelue bare witnesses, but they are substantiall witnesses, all being of Chrystes Parliament house, and most of them of the higher house, I meen of them that were aboue nine hundred years ago, who testifie vnto vs no other, but that trueth and faith, whiche then was receaued as an enacted trueth. Wherfor Reader, contemne not their testimonie, contemne not their auncience, and with all neglect

D not thy saluacion, but yf thowe will yt obtain, heare these witnesses reuerently, beleue them faithfullie, abide in that beleif constantly, and yf all other pointes of life and faith be in thee agreable, thowe shalt, no doubte, liue perpetually.

Nowe finally to conclude and shew vppe the exposition of this text: I haue thought good to adde the thirteenth witnesse, who shall be

Gagneus
Yy iij a man

Gagneius
in Paulum
1. Cor. 10.

A notable
conference
of the figu-
res and the
things figu-
red, and of
the benefi-
tes of bothe

a man of the later daies, but not to be contemned but woorthilie for his learning to be receaued. Whom for that he breislie expowndeth the wholl text of Sainct Paule here treated of, I haue placed him in the last place, for the Readers better remembrance. Thus he writeth. *Admonet hoc capite Paulus Corinthios, ne de donis à Deo perceptis effervantur. Euanrum enim ut per relationem hanc atque alia peccata, ipsi domo excidant, & à Christo eiciantur idque exemplo Iudeorum docet. Quos, licet in figura, similibus tamen donis ab eo affectos probat, sed hinc tamen ob sua delicta excidisse. Sicut enim Corinthij in spiritu sancto & aqua baptisati, veri Pharaonis seruitutem excusserunt, Christi carne pasti, & eius sanguine potati sunt: Ita patres Iudei excussa Pharaonis seruitute, & transgresso mari rubro, quodam modo in mari & nube baptisati sunt similitudinariè scilicet: Quod enim illis nubes protegens, conducing, ac refrigerans, id nobis spiritus sanctus actionum nostrarum dux & protector, libidinumque moderator & extinclor. Quod illis mare, hoc Corinthijs aqua Baptismatis. Corinthij Christi carnem manducabant: illi figuram eius Manna, quam spiritualem vocat escam, quod miraculosè cœliis descenderit. Corinthij Christi sanguinem bibebant. Iudei spiritualem potum, quem miraculosè petra fudit, biberunt, neque tamen tot affecti beneficijs præter duos tantum, in terram promissionis pervenerunt, sed in deserto prostrati sunt ac mortui. Qua in re figura nostri fuisse, ut scilicet à vitijs illorum abstineamus, alioquin in deserto perpetuè vastitudinis perituri, neque veram promissionis terram ingressuri. Paule doth admonish the Corynthians in this chapter that they be not proude of the giftes whiche they haue receaued of God. For yt maie come, that by this pride and other sinnes, they maie fall from these giftes, and be cast oute from Chryst. And that he teacheth by the example of the Iewes, whom he proueth to haue had the like benefittes although in figure: and yet by their sinnes to haue fallen from them. For as the Corynthians baptised in the holie Gost and water brake of the seruitude of the verie Pharao after they were fedde with the flesh of Chryst, and had dronken this bloode: Euen so the Fathers the Iewes, hauing broken the seruitude of Pharao, and passed through the read sea, after a certain maner they were baptised in the sea and the cloud, that ys to saie, similitudinariè. For what the clowde was vnto them, defending, conducting, and refreshing them: that vnto vs ys the holy Cost, the guide of our doinges and protectour, and of our euell lustes the moderatour and destroyer. What the sea was vnto them: that vnto the Corynthians was the water of Baptisme. The Corynthians did eate the flesh of Chryste: they did eate Manna the figure of yt which he calleth spirituall meat, because yt miraculously descended from heauen. The Corynthians dranke the bloode of Chryst: the Iewes dranke the spirituall drinke, whiche the Rocke miraculously powred owte. And yet for all that being indued with so manie benefittes, they came not into the lande of promesse, two onely excepted, but they were ouerthrowen in the desert, and dead. In the whiche they were a figure of vs that we shoulde abstain from their vices, or ells we shall perish in the Wildernesse of euerlasting vastitie, and not entre the true land of promise. Thus moche Gagneius. Whom ye see not onely applieng Manna and the water of the Rocke as figures of Chrystes bodie and bloode, and affirming the verie presence of the bothe, but also fullie and thoroughly expownding the text to the perfect vnderstanding of S. Paule, and in nothing dissenting, but consenting to the enacted truth of Chrystes Parliament house, with the other before alleaged. And now thus moche of the figure Manna, and of the exposition of the text of S. Paule containing the same.*

A THE ELEVENTH CHAPTER, DECLAR-

eth the prophecies of the Sacrament vnder the names of Manna
and the water of the Rocke.



Lthough of this blessed Sacrament ther be manie prophecies, as in the first booke yt ys declared yet of yt, as aunswerable vnto this figure there be not manie. The prophet Dauid in the psalme maketh mencion of yt saing: *Et mandauit nubibus desuper, & ianuam celi aperuit. Et pluit illis Manna ad manducandum, & panem celi dedit eis. Panem Angelorum manducauit homo.* He commaunded the clowdes aboue, and opened the doores of heauen. He rained down Manna also vpon them for to eate, and gaue them foode from heauen. So man did eate Angels foode. Of this also he speaketh again: *Et pane celi saturauit eos. Dirupit petram, et fluxerunt aquae, abierunt in sicco flumina.* And he filled the with the bread of heauen. He opened the Rocke of stone, and the waters flowed oute, so that riuers ran oute of drie places.

Psal. 77.

B These wonderfull factes doen by the hand of God for his people the children of Israell, the Prophet Dauid reherfeth not as an historiographer vpon onely respect that they were doen, as they be reported, but that they shall be doen spirituallie vpon his people the faithfull Chrystians, whiche be his verie children of Israell, as Sainct Paule saith to the Romans. And for this cause ys he called a prophet. For he wrote all his Psalmes and Prophecies of Chryst, and his Church, as Sainct Augustin saith, So that by this he prophecieth, that as the children of Israell were fedde in the desert with Manna a foode from heauen: So the children of Israell the Chrystians shall be fedde with the verie Manna from heauen, euen the bodie of Chryst. And as vnto them water flowed oute of the Rocke: So vnto the Chrystians oute of that stone, vpon whome the Church ys buylded, whiche stone God did strike for our sinnes, as Sainct Paule saith, flowed water and bloode, of the whiche ther ys soche plentie, that yt sufficeth for all the worlde to drinke of yt, yf they will.

Applicatio
of Manna
and the wa-
ter to the
blessed Sac.

Rom. 4.

C Vpon this text S. Hierom saith: *Sed & fontem Baptismi, atque martyrij eadem petra ostendit. De latere enim eiuscum percussus est, sanguis & aqua processit. Quod Baptismum & martyrium, figurauit.* But the same stone also sheweth oute the fountain of Baptisme, and of martyrdome. For oute of his side, when he was striken, came furth bloode and water, whiche did figure Baptisme and martyrdome. And vpon the other text of Dauid, applieng that as a prophecie, he saith *Panem celi dedit eis, panem Angelorum manducauit homo. Ipse homini cibum prebuit, qui dixit: Ego sum panis vite, qui de celo descendi, qui manducauerit ex hoc uiuet in eternum.* He gaue them foode from heauen, so hath man eaten the foode of Angells. He himself hath geuen meat to man who saied: *I am the bread of life, whiche came down from heauen. He that shall eate of that breade shall liue for euer.*

In psal. 77.

Psal. 77.
Hier. ibid.

In the whiche woordes S. Hierom expownding the Prophet declareth to what ende the woordes of the Prophet did tende, namely that ther shoulde be an heauenly Manna geuen to the spirituall children of Israell, whiche Manna was Chryst the bread of life, whiche thing S. Hierom vpon the Prophet in an other place, more plainlie doth open. The Prophet saith: *Panem celi saturauit eos.* With the bread of heauē he filled the: And S. Hierom saith. *Sicut enim illi de celis fluēte Māna refecti sunt: Ita nos hodie in ecclesia corpore agni accepto reficimur. Dirupit Petram & fluxerunt aquae, etc. Percussus est enim lapis ille pretiosus angu-*

Psal. 104.

We be fed
with the bo-
die of the
lambe.

August. in
Psal. 77.

lavis, & immensos nobis protulit fontes, qui nostros errores ablunt, & ariditates irrigant. As they were fedde with Manna flowing from heauen: So we nowe in the Church, are fedde with the bodie of the lambe being receaued. He brake the stone, and the waters flowed out. For that precious corner stone was smitten, and he brought furth to vs vnmeasurable fountaines, which wash awaie our errours, and water our drinesse.

Sainct Augustin also upon the same psalme geueth a moche like exposition. Qui enim mandauit nubibus desuper, & ianuas celi aperuit, & pluit illis Manna ad manducandum, & panem celi dedit eis, ut panem Angelorum manducaret homo. Qui cibaria misit eis in abundantia, ut satiaret incredulos, non est inefficax dare credentibus verum ipsum de celo panem, quem Manna significabat, qui verè cibus est Angelorum, quod Dei Verbum corruptibiles, incorruptibiliter pascit, quod ut manducaret homo, caro factum est, & habitauit in nobis. He that commaunded the cloudes aboue and opened the doores of heauen, and rained down Manna to them to eate and gaue them bread from heauen, that man might eate the bread of Angells, who sent to them meat in abundance, to fill the vnbeleuers, he ys not vnable to geue vnto the beleuers the true bread from heauen, whiche Manna did signifie, which ys the meat of Angells in dede, whiche Sonne of God feedeth the corruptible incorruptible, who, that man might eate, was made flesh, and dwelled among vs.

Cassiod. in
Psal. 77.

As Sainct Hierom and Sainct Augustin be well agreing in the exposition of the sainges of the Prophet Dauid: So also Cassiodorus, a man well towarde their time, in nothing dissenteth from them, expounding the same psalme of Dauid. Et pluit illis Manna ad manducandum. Pluit dicit, ut ostenderet esca nimiam largitatem, que tanquam pluuia de celo descendit. Et ne dubitares, quæ fuerit illa pluuia, sequitur: Manna manducare. Manna interpretatur, quid est hoc? quod sanctæ communioni decenter aptamus quia dum admirando cibus iste perquiritur, corporis dominici munera declarantur: Addidit: Panem celi dedit eis. Quis est alter panis celi, nisi Christus Dominus, unde celestia spiritalium escam capiunt, & delectatione inestimabili perfruantur? Denique sic sequitur: Panem Angelorum manducauit homo. Panis ergo Angelorum bene dicitur Christus, quia eterna ipsius laude pascuntur. Neque enim corporalem panem Angeli manducare credendi sunt, sed illa contemplatione Domini, quia sublimis creatura reficitur, verum hic panis in celo replet Angelos, nos pascit in terris. And he rained down Manna vnto them to eate. He saied (rained) that he might shewe the great plentie of the meat which like vnto rain came down from heauen. And that thowe shouldest not doubt, what that rain was, yt foloweth. To eate Manna. Manna ys interpreted, what ys this? Whiche we verie well applie to the holie communion. For while this meat ys gotten with woondering, the giftes of our Lordes bodie be declared. He added: He gaue them bread from heauen. Who ys the other bread from heauen, but Chryst our Lorde, of whome heauenly thinges do receaue spirituall meat, and ioifullie vse inestimable delectacion. Then yt foloweth thus: Man hath eaten the bread of Angells: Chryst than ys well called the bread of Angells, because they are fedde with his euerlasting lawde and praise. Neither are Angells to be thought to eate corporall meat, but with that contemplacion of our Lorde, with the whiche the high creature ys fedde they are fedde. But this bread filleth Angells in heauen, yt feedeth vs in the earth. Thus saie Cassiod.

Manna
what ys ys
by interpre-
tacion.

The testimonies of these Authours, whiche here be produced vpon the Prophet Dauid, are so consonant and agreable that I differ to make anie note of them vntill we heare one mo, who shall be Titelman, a writer vpon the

- A** the Psalmes not to be contemned, though he be of the later daies. Whom I ioin with the better will to these auncientes, that yt maie well appeare to the Reader, that these later writers, being agreable and nothing dissenting from them, the false slaunders of the Aduersaries be but vain, and without cause moued. This Authour in his annotacions for the Hebrue and Caldeie tounge saith that the bread, whiche in our communion text ys called *Panis Angelorum*, the bread of Angells, in the Hebrue, as Sainct Hierom, and other do translate yt, ys called *Panis fortium & robustorum*, the bread of strong and mightie men. And giuing two causes why yt ys so called, he putteth this for one: *Aut forte propter significationem panis viui illius temporis gratia mundo descendenti de super, cuius non dubium est, Manna corporeum fuisse figuram, panis fortium aut robustorum dictus intelligatur, quia is, cuius typum gerebat, panis viuius de celo mittendus, confortaturus erat corda sumentium in vitam eternam, iuxta quod apud Ioannem Saluator testatur, dicens: Qui manducat hunc panem viuet in eternum, & qui manducat me, & ipse viuet propter me.*
- B** Or els this bread maie be vnderstanded to be called the bread of the strong and mightie, for the significacion of that liuely bread that shoulde descend from aboue to the worlde, of the whiche bread without doubt that corporall Manna was a figure, for that liuing bread to be sent from heauen, of the whiche the other was the figure, shoulde make strong the heartes of the receauers to euerlasting life, according to that our Sauour testifieth in Sainct Iohn, saing: *He that eateth this bread shall liue for euer, and he that eateth me, shall liue through me.* Thus moche this Authour.

*Titell. in
annot super
Psal. 77.*

- Nowe ye haue heard these Authours with great concorde expounding the Prophet Dauid. And forsomuche as their sainges, here, be euen like to them that before are saied vpon Sainct Augustine, to auoide prolixitie, I shall rather geue a breif note vpon their sainges, then long to stand vpon them. This ys to be obserued in them all, that they applie this Prophecie to Chryst, as the foode of heauen, the very liuing bread, that geueth soche strenght to them, that duely eate therof, that they liue for euer, which
- C** foode ys receaued in the Sacrament of his bodie and bloode. For Sainct Hierom applieng yt to Chryst, as the foode of mans soule, alleageth the sixt Chapter of Sainct Iohn, which Chapter, as yt ys inuincible proued in the second booke, treateth of the Sacrament. Wherof also Sainct Hierom ys ther a witnesse, as a great nombre mo be. And for the more plain prooffe of this in the exposition of the hundreth and fourth Psalme he saith by expresse woordes, that we be fedd with the bodie of the lambe, as they were with Manna, whiche plain maner of speache leaueth vs in no doubt what faith Sainct Hierom was of, and howe he vnderstandeth the Prophet Dauid.

And thus considering howe long, I haue ben vpon this one text of Sainct Paule, and remembring howe manie mo ther remain likewise to be expounded, I shall leaue the rest of the Authours here alleaged, to be weighed by the Reader and in the next chapter make an ende of that that vpon this scripture ys to be saied.

D

THE

THE TWELTH CHAPITER, PROVETH BY

E

occasion of that that ys saied, with farder Authoritie that the Sacramentes of the newe lawe are more excellent, then the Sacraments of the olde lawe.



Orasmoche as all the Anthours alleaged for the exposition of the text of Sainct Pāule nowe last handled and treacted of, doo all together conspire and agree in this trueth, that Manna was the figure, and the bodie of Chryst, whiche we receaue in the Sacramēt, the veritie: and the veritie allwais ys more excellent in good thinges then ys the figure, eue as moche more excellent, as the bodie of a man ys aboue the shadowe: Yt must nedes then of necessitie folowe, that the Sacraments of the newe lawe, whiche be the thinges figured by the figures of the olde lawe, must as farre excel them, as the veritie doth the figure, and as the bodie doth the shadowe. For further proof of this consider, as yt ys declared at large in the first booke and yt ys S. Augustins rule also, that all euell thinges figured by figures of the olde lawe, are moche woorse, then the figures by the whiche they are figured, Soo all good thinges figured, are moche better, and more excellent then the figures. Yf then the Sacramentes and sacrifices of the olde lawe be figures of the Sacramentes and sacrifices of the newe, as in dede they be, then must the Sacramentes, and sacrifices of the newe lawe be moch better then the Sacramentes or sacrifices of the olde lawe. Yf moche better, then more excellent. And nowe note that yf yt were so (as the Aduersaries falllie doe teache) that the bodie of Chryst were not present verilie in the Sacramēt and that the other Sacramentes of Chrystes Church (as the constant and true doctrine of the same Church ys to the contrary) did not geue grace, then were the Sacramentes of the olde lawe not onely as excellent as the Sacramentes of the newe lawe, but by all means passing and excelling them.

Good thinges figured better then the figures.

Twelue woorders in Mā madeclared. Ross. lib. 1. cap. 12.

And bicause this shall not be declared, and proued by examples, that be straunge to our matter, we will bring furth an example with in the limites of our matter, euen of Manna yt self, the figure of our Sacrament. What great miracles and wonders were in that Māna, the booke of Exodus doth declare, whiche for the better vnderstāding of thē, that are not exercised in the scriptures, are collected and set furth by Rossensis, and they be in nombre twelue.

1. The first ys, that howe moche soeuer anie hadde gathered, yet he had no whit more then the measure, that God had appoincted them to gather.
2. The secōd, that he that gathered lesse thē the measure appoincted, he had asmoche when he caried yt home, as he that had gathered the iust measure.
3. The thirde, yf they had kept any porcion vntill the next daie, yf yt were not the Sabboth daie, yt wolde haue putrified.
4. The fourth, although yt might so quickly and shortly putrifie: yet yt was kept in the Arcke a great nombre of yeares, and putrified not.
5. The fift, yf yt were laied in the Sunne, yt wolde melt, yf before the fire, yt wolde be very harde.
6. The sixte, although yt did euerie other daie orderly fall from heauen, yet vpon the Sabboth daie ther fell none.
7. The seuenth, although other daies in the weke, whether they gathered more or lesse, yet they had but one measurefull called Gomer: vpon the daie next before the Sabboth to serue them two daies, bicause they were forbidden to gather vpon the Sabboth daie, they had home with them two measures full.

The

A The eight, he that that daie gathered more or lesse, had no more nor 8.
lesse then his two measures, when he came home.

The ninthe, although in so great a multitude, ther were of diuerse sto- 9.
mackes, diuerse appetites, some eating more, some lesse: yet that measure suf-
ficed the strong stomaked, and was not to moche for the weake stomacke.

The tenth, vnto them that were good yt tasted to euery one according 10.
to his desire.

The eleuenth, although to the godly yt was a most pleasaunt taste: yet 11.
to the vngodly yt was lothsom.

The twelth, the children of Israell were fedde fourtie yeares with this 12.
Manna in the Wildernesse.

As these miracles be contained in the scriptures, as in Exodus, Numeri, *Exod. 16.*
and in the booke of wisdom: So they are also setfurth by holy writers, to *Num. 11.*
the settingfurth of Gods glorie in his wonderfull workes. Of diuerse of *Sap. 16.*
these Chrysostome maketh mencion saing: *Et hoc utique mirabile: Tentauerunt*
tunc aliqui per tempus illud, plus quam opus fuerat, colligere, & nullum auaritia
B sue fructum accipiebant. Et quamdiu aequalitatem colebant mansit Manna, quod Man-
na erat. Postquam autem auari plus habere desiderauerunt, auaritia mutauit Manna
in vermem. Quamuis hoc non cum detrimento aliorum faciebant. Non enim rapiebant

ex alimento proximi, cum plus colligerent, attamen cum plus desiderarent condemnati
sunt. Nam tamen si neminem alium iniuria affecerunt, tamen sibi ipsis maxime no-
cuerunt, hoc colligendi modo auaritia studentes, atque sic simul erat cibus, & diuina
agnitionis instructio, simul & pascebat corpora & erudiebat animam. Neque pasce-
bat solum, sed à laboribus liberabat, non enim opus erat iungere boues, neque trahere
aratrum, neque sulcos secare, neque ad annum expectare: sed mensam habebant
subito appositam, semper recentem, & quotidie nouam, rebusque ipsis discebant Euange-
licum illud praeceptum, non debere sollicitum esse in crastinum. Nulla enim utilitas ipsis ab
hac solitudine proueniebat. Nam qui plus colligerat corrumpebatur & peribat, &
auaritia argumentum solum dabat. Insuper ne putarent illum imbrem iuxta naturae
C prioribus diebus ipse mirabilem, & priorem pluuiam operabatur, & per diem illum
abstinebat, ut inuiti etiam discerent illo die feriari. And this also was merueiloufe.

Some proued in that time to gather more then was nede, and of their co-
uetousnesse they tooke no profit. And as long as they tooke their equall
porporcion, that that was Manna did abide Manna. But after the cou-
tousse desired to haue more, auarice turned Manna into a woorme, al-
though they did this withoute hurte of other, when they wolde gather more
they did not violentlie take awaie any parte of their neighbours foode, and
yet for all that whē they desired more they were condemned, For although
they did not wrong an other man: yet after this maner of gathering ge-
uing their mindes to auarice, they did moche hurte them selues. And
so yt was both meat, and also an instruction of the knowlege of God. Yt did
bothe feed the, bodie and teache the soule. Neither did yt onely feede,
but yt also deliuered them from labours. For they had no nede to yocke
their oxen, to drawe their plough, nor to cutte oute furrowes, neither
to tarie a yeare, for the croppe, But they had a table quicklie sett furth
and made readie, fresh and dailie newe. And by the same thinges
they did learn the Euangelicall commaundement, that they shoulde
not be carefull for to morowe. For of this carefullnesse ther came
no profet to them. For he that gathered more, yt was corrupted, and peri-
shed, and gaue onely a rebuke of their greedinesse or couetousnesse. More-
ouer

Manna gathered, more then was neede corrupted.

ouer, that they shoulde not thinke that shower or rain to be according to the custome of nature, vpon the Sabbath daie ther was none loche. God teaching them these two thinges, who was the worker of that merueilouse rain in the other daies, and that he vpon that daie abstained, that they shoulde learn whether they wolde or no to kepe holy daie. Thus farre Chrysostome.

Manna kept vpon the Sabbath daie remained good, vpon other daies not.

In this he hath declared that Manna was no naturall effect of naturall custome and ordre, but by the speciall worke of God, who caused yt, as yt pleased him to rain down from the clowdes to them. He saith also that vpon the Sabbath daie, God rained not Manna to the people, signifieng that euery other daie he did. For the maner of the gathering of yt he teacheth that they that gathered more then was neede, they had no profite of their couetousnesse, whiche ys, as the text of Exodus saith, that he that gathered moche to him their remained nothing, howe moche so euer through greedie desire he gathered, he had no more but his measure. As touching the ordre of the keeping of yt, yf they kept yt as yt shoulde be kept, as vpon the Sabbath daie they might kepe yt, then as Chrysostome saith, Manna did abide Manna. But yf anie other daie of couetousnesse they wolde kepe of yt vntill the next daie, then Manna wolde not abide Manna, but Manna was turned into woormes,

August. ad Iannar.

S. Augustin also, to omitte the rest, speaketh in one place, of one miracle of yt mencioned aboue, that ys, that yt tasted to them according to their delire: *In primo populo unicuique Manna secundum propriam voluntatem in ore sapiebat.* In the first people Manna tasted in euery mans mouth according to his owne will.

By this ye perceiue howe manie miracles God wrought in Manna, so that yt might verie well be called a merueilouse thing. And truly for the great workes that God wrought in yt, and for the nombre, whiche also ys great, as being doen in one thing, yt maie well be reputed and esteemed an excellent thing.

Manna farre excelleth the Sacramentaries Sacramental bread

Cōpare nowe our Sacrament with this figure, as the Aduersarie doth call yt a Sacrament, whiche then ys but bread taken to signifie or to be a token or figure of Chrystes bodie, and the what ys yt? ys yt anie more then a plain peice of artificall bread made by mans hande? ys yt in any respecte wonderful? ys ther anie one miraculouse worke of God in yt like as in Manna? ys not Manna by all means more excellent, and farre exceedinge this Sacrament? Certainly yt farre excelleth, and exceedeth yt, wher the catholique faith teacheth that the lawe had but shadowes, and the Gospell the verie thinges. Yf the highest, the cheifest, the excellentest Sacrament that ys in the Gospell whiche as Sainct Dionyse Areopagita saith, ys the Sacrament of the bodie and bloode of Chryst, be so base and bare, and maie no better compare with his figure, than that yt ys a signe or token of Chrystes bodie: then must Sainct Paule his doctrine to the Hebrues, and the doctrine of the catholique Church be turned into the contrarie saing, that ys, that the Gospell hath the shadowes, and the lawe the verie thinges. For as our Sacramēt ys a figure of Chrystes bodie, so was Māna. As we receauing that peice of bread maie receaue Chryst spirituallie: So did the Iewes receauing Manna, receaue Chryst also spirituallie. And aboue this, Manna hath a nōbre of excellences, and our bread hath none. So that yf we receaue this doctrine of the Aduersarie that our Sacramētes be of no more excellēcie thā the Sacramētes of the olde lawe: we also admitte this that the Sacramēts and figures of the olde lawe farre

A farre excell owers. For the excellencie of a sacrament or a figure stādeth speciallic in three pointes, in the excellencie of the thing that yt signifieth or figureth: In the fulnesse and liuelinesse of the significacion: And in the work of God aboute the same figure.

The excellencie of Sacrament standeth in three pointes.

As touching the first, yt ys very plain that king Pharaο was a figure of the Deuell: the Egyptians his people were figures of sinnes: the seruitude that the children of Israell were in vnder this king and his people, was a figure of the seruitude of man vnder the Deuell and sinne. These three, although they be figures, and iustlie do figure the thinges by them figured: yet they be not accounted excellent figures, bicause the thinges by them figured be not excellent. Contrariwise *Melchisedech* for that he ys a figure of Chryst, as S. Paule declareth to the Hebrues, ys accepted and reputed an excellent figure, bicause the thing figured ys excellent. A figure ys as the image of a thing. An image (as comon experience teacheth) ys regarded and esteemed according as the thing ys, whose image yt ys. As the image of a king, of the subiectes of the same King ys moche regarded, for that yt ys the image of their King. And as they honour and loue their King: So will they vse his image. So likewise *Melchisedech* being the figure and image of Chryst, ys an excellent figure bicause Chryst ys excellent.

The second point moche commendeth the excellencie of the figure also. For although *Isaac* were a goodlie figure of the passion of Chryst: yet the Paschall lambe ys reputed the more excellent figure, for that yt more liuelie dothe declare the thing therbie signified, then thother did. For altho *Isaac* was the onely Sonne of his Father, as Chryst of his Father, and bare the wodde to the place of sacrifice, as Chryst his crosse to the place of hys death: yet the lambe bicause yt was slain in dede, and the bloode of yt cast vpon the postes of the doores defended the inhabitantes from the hand of the Angell that strooke the Egyptians, and for that, vpon the death of the lambe the people departed oute of Egypte, and were deliuered from the seruitude of King Pharaο, and his people, which figured the death of Chryst in dede, and the effectes of the same.

C For as the innocent lambe died and shedde his blood without gilt or offence: so the innocent lambe Chryst died and shedde his bloode without gilt or offence. As the blood defended the Israelites from the striker: so the blood of Chryst being cast vpon vs, defendeth vs from the wrathe of God, vnder the whiche we were born, and appeareth the same, that yt striketh vs not to death, as the Egyptians were of the Angell. As the Israelites vpon the death of the lambe were deliuered from the seruitude of Pharaο, and his Egyptians: so we Chryistians vpon the death of our lambe Chryst were furthwith deliuered from the seruitude of the Deuell and sinne. Therefore, I saie, the lambe so liuely and so fullie signifieng Chryst, who suffred for vs and purchased owre redemption, ys more excellent figure than *Isaac*.

The thirde point also must of necessitie be admitted. For where the workes of God be and specially miraculouse workes, the mo' they be, and the more miraculouse, the more excellent the thing ys about the which soche workes be doen.

D Yt was a miraculouse worke that *Elisabeth* being an olde woman, and past childe birth, in her age shoulde conceaue and bring furth Iohn the Baptist: but yt was more miraculouse, that a maide withoute man shoulde conceaue and bring furth a childe. And therefore this conception ys more excellent than the other, but thys increaseth the excellencie, that here be mo miracles thā in the other. For in this

*Compariſon
of the B.
Sacrament to the
figure
Manna.*

cōceptiō was cōceaued God ad mā: in the other mā onelie. But that this excellencie maie appeare betwixt two figures, I shall bring example of two figures of the Sacramēt. As yt ys sufficiently proued in the first book, the Shew bread was a figure of the Sacramēt. And as yt ys here proued, Manna ys a figure of the same. The Shew bread was but plain artificiall bread, about the whiche was no speciall work of God, but soch as ys aboute all other thinges, formed and made to the conseruation of man: Aboute Manna ther was no artificial worke, but a speciall worke of God, and that beside the naturall custome and ordre. Wherefore Manna ys the more excellent figure in that respect. For the one was made by man, the other was wrought by God. Aboute the one also was no miracle, aboute the other were manie miracles, and therfor in that respect yet more excellent.

In these three pointes yf cōpariſon be made betwixt our Sacramēt and Manna, yf our Sacramēt haue not the presence of Chrystes bodie, then Manna farre excelleth. For first our Sacrament being a figure of Chryst, and not conteyning Chryst, as the Aduersarie saith, nothing exceedeth Manna: For Manna was a figure of Chryst also. So that as touching the thing figured ther ys no excellencie. For they be figures of one thing.

In the second point, which ys the liuely signification and ful figuracion of the thing signified, and figured, Manna moche excelleth the Sacrament. For as Chryst was a bread frō heauen: so was Manna a bread from heauen. As Chryst descended frō heauen that his people might feed vpon him to euerlasting life: so Manna descended frō heauen, that the people might feed vpon yt, to the maintenance of their life. As Chryst ys aboute naturall ordre sent vnto vs by God the Father: so was Manna aboute naturall ordre sent to the Israelites from God, as by Chrysostome yt ys before testified.

Now yf cōpariſon be made betwixt the Sacrament and Chryst, the Sacrament ys nothing so liuely a figure so fullie figuring Chryst, as Manna hath doen. For Chryst ys a bread frō heauen: the Sacrament a bread frō the earth as Irenaeus saith, and as oure cōmon knowledge testifieth. Chryst ys our food to euerlasting life: the Sacrament (in respect that yt ys a Sacrament) feedeth vs not to the sufficient maintenance of this life, as Manna did the Israelites. Chryst was sent to vs aboute naturall ordre, as also Manna was: the Sacramēt by natural and artificiall ordre. Who then seith not that Manna in all respects more liuely and more fullie signifieth and figureth Chryst, then our Sacrament doth. Wherefor yt maie then well be saied, that Manna ys the more excellent figure.

As touching the third point, ther can be no controuersie, but that Manna was altogether miraculouse our Sacrament in no pointe miraculouse, yf yt conteyn not the presence of Chrystes bodie and blood. About Manna were manie miraculous woorkes of God, aboute our Sacrament not one. Manna was frō heauen: our Sacramēt frō the earth. Manna wrought by the especial worke of God: our Sacrament by the cōmon work of man. Manna besides naturall order: our Sacrament, by naturall and artificiall ordre. Manna tasted in euery mans mouth as he listeth: our Sacrament but as bread and wine. Manna although yt putrified being kept more then one daie in the weke daies: yet yt remained vnutrified vnto the Sabbath daie. And although being referued after the Sabbath daie yt wolde putrifie: yet of the same referued in the golde pott in the Arke, ther remained manie years vnutrified, swete and good. Oure bread and wine neither putrifieth sooner, neither remaineth longer then other bread, and wine after the comon ordre doth.

Yt

A Yt ys then a most plain matter, that yf our Sacramēt be robbed of the real presence of Chrystes bodie and blood that yt ys in nothing more excellent thē the figure of yt. But contrariwise the figure in all respects ys moche more excellent then yt, as by that that ys saied, yt doth manifestly appeare. Wherefore the Aduersarie must of necessitie graunt one of these two: that either in the Sacrament ys the presence of Chrystes bodie, and so ys yt more excellent then the figure Manna: or ells denieng the presence, graunt that our Sacrament ys not equall but a baser and inferiour Sacrament, to Manna. But to graunt that a Sacrament of the newe lawe ys inferiour or baser, then a Sacrament of the olde lawe, ys a plain absurditie: wherefore so ys that likewise, that yt floweth oute of: that ys, that ther ys no presence of Chryst in the Sacrament. Yt must then of very necessitie be concluded, that Chrystes bodie ys verilie in the Sacrament.

*If our Sa.
hane not
the call
presence of
Chrystes
bodie and
blood, yt ys
moche ba-
ser figure
then Mānā*

THE THIRTENTH CHAP. PROVETH THE
the same by scriptures and doctours.

B **S** Oche hath ben the malice of Sathan against God and hys Chryst, and against his beloued church, that to hinder the honour of God, to shadowe or abase the woorthinesse of the mediacion of Chryst, and to drawe men from saluacion he ceaseth not hys laboure and industrie, he sleapeth not fro his inuencions and deuises, he spareth not hys engines and waies: but busier ys he to impair and destroe, then we be to repair and saue. Wherefore as before the coming of Chryst, he drewe mē from the true honour of God to Idolatrie, and therein deceaued the very Iewes, whiche were speciallie called to the true knowledge of God. So to abase the woorthinesse of his annointed after his coming, he stirred vppe diuerse wicked membres, as Cerinthus, Ebron, Sabellius, Paulus Samosatenus, Marcion, Arius, Nestorius, Eutiches, and a great nombre mo of like rable. By some of the which he impugned his Godhead, and by other some he impugned his manhead, and withall miserablie tormented and diuided hys church, to the losse of many a soule: So now in these daies he hath inuented some other engins: as wher Chryst had instituted sacramentes by the which as by certain instrumētes or conductes the merit of his passion in sondrie sortes shoulde come and be applied vnto his people, and by the whiche the people should haue moche comfort: he hath to sett furth his engins stirred vppe other disciples and wicked mēbres, as Luther, Ocolampadius, Caluine, Zuinglius, Bucer, Brennius Cranmer, Radley, Iuel, and a filthy nōbre of soch like, by the which he hath not onelie by some of thē laboured to take awaie three of thē, by other some foure of them, by other some fife of thē, by other some all of thē: but also soch sinall nombre as some of thē do suffer to remain, they be by thē so robbed, and so spoiled, that neither are they greatlie to the honour of God and Chryst, neither to the profect or comfort of his people. For when generallie they teach that the sacramentes geue no grace to the receauers of thē, litle ys God honoured in his sacramentes, litle ys his people holpen by receipt of thē. As when special lie they saie, Baptisme washeth not or taketh not awaie originall sinne, and that the Sacrament conteineth not the verie substanciall bodie of Chryst, but onely a bare sign or token of yt, what commoditie, or aduantage can come to vs oute of soch spoiled sacramentes left so bare and so poore that they can geue a man nothing. But yet though these sacramentes be so spoiled, they are not in very dede spoiled to the faithfull catholique, but vnto him they are riche, and plentifull geuing that measure of grace, that God

*Luther al-
lowed two
sacramētes
Melāthō
three The
Saxons fou-
re. Postel-
lus six Su-
enckfeldius
newer one.*

*Luther, in
assert. art.
2.*

through the merite of Chrystes death, hath appointed to be geuen to them that faithfullie, and woorthilie receaue them. For as Manna tasted in euery mans mouth according to his desire: so the Sacramēt saoureth to life according to the faith of the receauer. But vnto these wicked; robbers and spoilers of sacramentes, which through vnbelief esteeme them no better then S. Paul did the sacramentes and Ceremonies of the olde lawe, which he called: weak and vnprofitable ordinaunces, to them they are as though they were poore, for that they lacking faith robbe and spoile theselues of soch benefit and grace as might come vnto them by the sacramentes, which now through their vnbeleif ys not geuen vnto them.

Of the high and most noble Sacrament of Chrystes bodie and bloode, I merueill that the Aduersaries feared not so blasphemously to abase yt, as to saie that yt ys a Sacrament no more excellent thē the Sacramentes of the old lawe. In so saing note with me I praie thee, gātle reader, what opiniō or estimaciō he hath of Chrystia religion. As before ys saied, S. Paule calleth the ceremonies of the olde lawe, weake and vnprofitable ordinaunces. Yf then the ordinances of the Chrystian religiō be of no more excellencie, then the ordinances of the Mosaycall religion, then wher no difference of excellencie ys, the things maie equallie be esteemed. And so by this estimaciō and iudgemēt all the sacramētes and ordeinances of the new lawe, for that they are no better, then the ordeinances of the olde lawe, are weake, and vnprofitable ordeinances. For wher equalitie of condicion and state ys, ther maie well be equalitie in denominacion. What then ys our Chrystian religion, yf yt be no better adorned and magnified, then with weak and vnprofitable ordeinances?

Objection.

Yf they will saie that as long as the thinges were not cōmed which they figured, so lōg they were not vnprofitable: but whē Chryst was once cōmed and they ceased any longer to figure or signifie, thē their office being doen and expired, they were vain and vnprofitable, and so S. Paule ment of them: But as for our sacramentes they do their office still, for they figure and signifie thinges doen by Chryst that ys cōmed, as the other did of Chryst to come. And therefore they be not vnprofitable ordeinances.

Hebra. 7.

Ibid. 10.

Although this solucion hath some coloure, yet yf the Aduersarie will look in S. Paule to the Hebrues he shall finde him calling the lawe, and the ordeinances of the same weake and vnprofitable euen when they did their office, and figured Chryst to come, bicause they brought not the obseruers of the same to perfection. The commaundement that went before (saith S. Paule) ys disallowed, bicause of weaknesse, and vnprofitablenesse, for the law brought nothing to perfectiō. To the which pourpose he saith again. The lawe hauing the shadowe of good thinges to come, and not the very facion of the thinges theselues, can neuer with these sacrifices which they offre, make the cōmers therunto perfect. So then the cause why S. Paule calleth the ordeinances of the lawe weak and vnprofitable was bicause they brought not the obseruers of the to perfectiō and not bicause they ceased to signifie and to figure. And what difference betwixt weake and vnprofitable, as here S. Paule calleth the: and weake and beggarly as he termeth the to the *Galathians*? Thē yf these ordeinances in the time of their vse, before the coming of Chryst were weake and vnprofitable, or weake and beggarly, and our sacramentes be no better then they, then our sacramentes be as they be weake and vnprofitable or weake and beggarly.

That our Sacrament of Chrystes bodie and blood ys no better then the Paschall lābe *Oecolamp.* by expresse wordes doth cōfesse, saing: *Panis autē noster*

agno.

A illorum spiritualium est pretiosior. Propterea non magis predicandus. Owre bread ys not more precious then the lambe of those spirituall, therfor no more to be praised. This then being the wicked doctrine of the Aduersarie, this wicked conclusion ys deduced out of the same that our Sacramentes of the new lawe, be but weake and vnprofitable, as the Sacramentes and ordinaunces of the olde lawe were. O wicked blasphemie, o detestable saing, geuing occasion of contempt of the wholl religion of Chryst. A saing more like to ouerthrowe the honour of God, the deuocion of mā, the cōforte and hope of all Chrystians and so consequently all the whol religion, then to edifie anie one of these. Yf the Aduersaries had not minded the plain subuersion and destruction of the Chrystian religion, though they had robbed the holie sacramentes of their efficacy, ad made the (as they do) as bare as the ordinaunces of the lawe: yet they might haue cōmended the iustly and truly aboute the other, bicause these did signifie Chryst present, and were instituted by Chryst himself.

*Oecolamp.
in Expositi-
onibus. Ca-
na Dom.*

B Eiaie was an holie Prophet, and an holie martyr, who so liuely, so plainlie and clerely preacheth of Chrystes natiuitie, and passion that of some he ys thought more mete to be called an Euangelist, then a prophet. Hierimie also was an holie prophet, so holy that he was sanctified in his mothers wombe, who also excellently prophesied of Chryst. Daniel ys knowen of all men to be an notable holy prophet, who as certenly appointed the time of Chryst as a man wold haue appointed to a thing with his finger. And yet Iohn the Baptised ys called of Chryst not onelie a Prophet, but more then a Prophet, and why? bicause the other did prophesie certenly of Chryst, but this man did pointe to him with his finger saing: *Ecce agnus Dei, ecce qui tollit*. Behold the lambe of God, behold him, which taketh awaie the sinnes of the world.

Ioh. 1.

Chrysostome also assigneth an other cause, why Chryst called S. Iohn more then a Prophet: *Quum dixisset Prophetis illum esse maiorem, quare maior sit ostendit. Cur igitur maior Prophetis Iohannes? quoniam propinquior erat Christo venturo. Mitti enim* (inquit) *Angelus meus ante faciem tuam. Qui autem ante faciem est, is proximus est. Nam quem-*

*In Matth.
homil. 38.*

C *admodum maiori dignitate hi sunt, qui proxime Regibus deambulantibus ordinantur: sic Iohannes in ipso aduentu constitutus, maiore gratia fuit.* When he had said that he was more then a Prophet, he sheweth why he ys more. Therfor then ys Iohn more then a prophet? Bicause he was nearer to Chryst to come. *For I shall send* (saith he) *my Angell before thy face.* He that ys before the face, ys nearest. For as these are in greater dignitie, which are nearest placed to kinges when they walke: so also Iohn appointed in the coming of Chryst, ys more honorable.

Occumenius treating the same text saith moch like, adding also an other cause: *Sed quid existis videre? Prophetam? utique dico vobis, et excellentiorem prophetam: excellentiorem hoc est, maiorem.* Deinde dicit in quo maiorem, videlicet in eo quod venerit circa Christi aduentum. Nam maiores alii inter praecones sunt hi, qui prope Regem praecedunt. Potest etiam dici excellentior propheta, quia enim quem vidit prophetabat, quod nulli conigit prophetarum. Nec vidit tantum verum etiam baptisabat. But what went yefurther to see a Prophet? yea I saie vnto yowe, and one more excellēt the a Prophet, more excellēt, that ys greater. Then he saith in what he ys greater, that ys, in that, that he came aboute the coming of Chryst. For among the foregoers these be the greater, which go next before the King. He maie also be called the more excellent Prophet, bicause he prophesied him, whome he sawe.

D Whiche happened to none other of the Prophetes. Neither did he onely see him, but he also baptised him. Thus he. So the Sacramentes and figures of the lawe, for that they figured Chryst to come, they are woorthie of the name of figures of Chryst, but the Sacramentes of the newe

lawe, forsomioche as some of them, were figures of Chryst present, and other of them figures of his benefites wrought by his passion and blood shedding nowe allreadie purchased and doen, and were also all by him instituted and ordeined, as the Councell of Trydent, and other haue before that defined, they must nedes for these respectes, and consideracions be more excellent then the Sacramentes of the olde lawe. The Sacrament of Chrystes bodie and blood, as no Chrystia dowbreth but that yt was immediately instituted of Chryst himself: and figured and signified him in substance their present, though yt had a farder respect, and significacion to the maner, as to be a figure of Chryst crucified: so yt can not be denied but yt must be more excellent Sacrament then the Paschall lambe, wherunto *Oecolampadius* compareth yt, and saith that yt ys no more preciouſe, neither more to be praised then yt, whiche figure was immediately instituted by Moyses, although mediately by God, and figured Chryst to come, wheras this Sacrament figured Chryst present, and was immediately of him instituted.

Nowe yf Iohn the Baptist was counted more then a prophet, bicause (as *Chrysostome* saith) he was nearer to Chryst then other prophetes, then by that respect, this Sacrament must be more excellent then the Sacramentes of the olde lawe, bicause yt ys nearer to Chryst, then other of the olde lawe. And if Iohn were the more excellent prophet (as *Oecumenius* saith) bicause he sawe Chryst present whom he prophecied, then likewise this Sacrament must be a more excellent sacrament, bicause he was present whom yt figured.

Ioan. 8. Chryst saith to the Iewes: *Abraham pater vester exultauit ut videret diem meum, vidit, & gaudius est.* Abraham yowr father reioiced that he might see my daie he sawe yt and was gladde. *Exultauit* (saith *Oecumenius*) *sine concupiscit*, he reioiced or desired to see the daie of Chryst. The daie of Chryst that Abraham desired to see, was the daie of his passion (as *Chrysostome* saith) in the which he reioiced to see the redemption of mankind. He sawe yt in the oblacion of the ramme that supplied the place of his onelie Sonne Isaac, and he was gladde. For (as *Oecumenius* saith) *Didicit quod sicut ipse non peperit filio suo dilecto propter Deum: ita neque Deus pariturus esset filio suo dilecto propter hominem. Et quemadmodum ille portauit ligna holocausti sui: ita & ipse portaturus esset lignum mortis sue. Verumtamen sicut illo non passo suppositus est aries: ita & hoc manente impassibili, humanitas eius occisa est.* He learned, that as he did not spare his beloued Sone for gods sake: euē so neither wolde God spare his sonne for mans sake. And as he bare the woodde of his sacrifice: so also he shoulde beare the woodde of his passion. But as he not suffering a ramme was put in his stead: so this (mening his Godhead) abiding impassible his manhead was slain.

Math. 13. As Abraham did see Chryst: so no doubt manie other holy fathers and prophetes did see him, and yet thinking themselues more happie and blessed yf they might haue seen Chryst in the flesh, did earnestly desire the same, as Chryst saith: *Multi propheta & iusti cupierunt videre, quae videtis, & non viderunt, & audire quae auditis, & non audierunt.* Manie prophetes and righteous men haue desired to see those thinges which ye see, and haue not seen them, and to heare those thinges which ye heare, and haue not hearde them. But aboue them all. *Vestri beati oculi, quia vident, & aures vestri, quia audiunt.* Blessed are yowr eies, for they see, and yowr eares, for they heare.

In 13. Math. 13. mil. 46. In these woordes Chryst declareth the beleuers in him, and the seers of him, to be more happie, then they that onely beleued, and sawe him not, with the bodilie eie, as *Chrysostome* saith, expounding these woordes of Chryst. *Multi prophetae & iusti cup. &c. Aduentu scilicet meo, praesentia, miracula, vocē.*

Hic

A *Hic enim non solum perditis illis eos anteponit, verum etiam prophetis, ac iustis prestantiores eos asserit, atque beatiores. Quare ita? Quoniam non solum ista aspiciunt, que illi non viderunt, verum etiam que illi videre cupierunt isti oculis cernunt. Nam fide illi etiam intuiti hac fuerunt, sed isti multo clarius omnia perspexerunt.* Manie prophetes and righteouse men haue desired to see those thinges whiche ye see, and haue not seen them, and to heare those thinges whiche ye heare, and haue not heard of them, that ys to saie (*saith he in the person of Chryst*) my coming, my presence, my miracles, my preaching Here he doth not onely preferre them before those lost or damned men, but also he affirmeth them to be more excellent and blessed then the prophetes, and the righteouse men. And why so? for that they do not onely see those thinges whiche thother sawe not, but also those thinges which they desired to see, these men sawe with their eyes. For they also by faith did beholde these thinges, but these moche more clearly did see all thinges. Thus Chrysost.

B Yf then they that sawe Chryst in the flesh, were moche more blessed, and excellent, then the prophetes which sawe him onely by faith: howe then shoulde not the Sacramentes instituted by Chryst in the flesh, and vsed of him in the flesh, and signifieng him, and his merites being present in the flesh, be more excellent then the sacramentes of the olde lawe, which in a darke maner and a farre of signified him onely to come. And again, if they that sawe Chryst in the flesh were more blessed by the sentence of Chryst, then the prophetes, and righteouse men, whiche desired to see him, did not see him: howe than standeth the saing of *Oecolampadius*, who wickedly trauailed almost in all pointes to make the olde lawe and the Sacramentes thereof, nothing inferiour to the newe lawe, and the sacramentes thereof, saing: *Ab sit ut spirituales, qui sub lege erant Messiamque expectabant, fide pauperiores nobis fuerint, qui bus manifestatus est.* God for bidde, that they which were spirituall vnder the lawe, and did looke for Messias in faith, shoulde be poorer then we, vnto whom he ys manifested? And howe again standeth this saing of *Oecolampadius*, whiche within a fewe lines foloweth, with the saing of Chryst before mencioned? *Neque Patriarchis fideles nostri beatiores sunt, quos aequat fides, non reddunt inferiores sacramenta.* Neither be our faithfull more blessed then the Patriarches, for those whom faith maketh equall, sacramentes can not make inferiour.

C Chryste saith they are more blessed: *Oecolampadius* by expresse contrarie woordes saith naie. What hereticall impudencie ys this, to denie that that Chryst affirmeth? That the holie Patriarches were excellent in faith, and as constantly beleued that Messias shoulde come, as they that sawe him in the flesh beleued that he was come, no man of sownd minde will denie And yet although in that part they might be equall: yet yt ys no good argument, that in other thinges and respectes the faithfull Chrystian shoulde not excell. For as Chryst hath taught, that they that beleued in him, and bodilie sawe him, were more blessed, then they that onely beleued him to come: so they that receaue the sacramentes in faith presentlie, which Chryst hath instituted, are in that respect more blessed then they, which in faith onely beleued that soche shoulde be instituted and neuer sawe them, nor receaued.

D But see howe this matter carieth me awaie? by this yet yt maie be perceaued, that though the sacramentes of the newe lawe did not conferre grace (as the Aduerfaries wolde haue yt) but were bare signes, and that the fathers of the olde lawe were equall in faith with the Chrystians in the newe lawe: yet if Sathan the master of vntueth and heresie had not with malice

*In expas.
verborum
Cana.*

*Oecolap. de
nieth that
Chryst af-
firmeth.*

blinded the sight of this his scholer, and other his likes, he and they might well haue seen, that both the sacramentes of the newe lawe excell the sacramentes of the olde lawe: and that the faithfull of the newe lawe excell the faithfull of the olde lawe, though not in all, yet in diuerse respectes, as yt ys saied.

THE FOVRTENTH CHAP. PROCEEDETH IN

the proof of the same by the scriptures and doctours.



And nowe that the sacramentes of the newe lawe do excell the sacramentes of the olde lawe, yt shall by most manifest testimonie be proued. And first for that our speciall disputacion ys of the blessed sacrament of Chrystes bodie and bloode we shall first deliuer that from the maliciouse blasphemie of the Aduersaries, and proue the excellencie of yt aboue other of the olde lawe. And so generallie proue the excellencie of all our sacramentes. For the fundacion of the proof of the excellencie of the sacrament of Chrystes bodie and blood, I will take the word of him, who ys the fundaciō of all Chryistians, vpo whō they must all builde, which ys Chryst. who most plainly declareth the excellencie of this Sacrament in the sixt of S. Iohn. And to the fortifying of this matter, for that the Aduersarie most arrogantly saith (*but he proueth yt not*) that the sixt chap. of S. Iohn ys not to be vnderstanded of the Sacrament, before I produce the authoritie of Chryst in that place, vnderstand (gentle Reader) that I do not onely saie yt, but in the seconde booke, yt ys auouched, and inuincible proued by the testimonie of a nombre, namely by Origen, Cyprian, Eusebius Emis., Hieron., Chrysostom, Hilarie, Ambrose, Damascen, Augustin, Cyrille, Euthimius, Gregory, Theophilact, Petrus Cluniacen, Guimundus, Dionysius Carthusian. Lira, and in fewe woordes to comprehend a greater nombre then all these, by the Ephesine Councell, in the whiche were two hondreth learned Fathers. By the testimonie of these yt ys ther proued that in the sixt of S. Iohn Chryst speaketh of the Sacrament of his bodie and bloode.

To this also maie be added the cōmon and vni forme consent of the chrystian Church, before this scissure was made in the time of Luther, and Oecolampadius, and the other like Angells of Sathan, whiche with one mouthe as yt were, taught that chapiter to be vnderstanded of the Sacrament. This also maketh good proof of the same, that when the heresie of the Comunion vnder both kindes was first raised in Bohemia, they grownded the necessitie of that matter vpon this text of that chapiter: *Except ye eate the flesh of the sonne of man, and drinke his bloode, ye shall haue no life in yowe.* For the represion of whiche heresie, as the heritiques vnderstoode that chap. of the Sacrament: so did no Catholique impugn the same, but graunted and accepted yt as a true vnderstanding. Whiche then they wolde not haue doen if yt had ben otherwise to be taken: yf yt had, as that heresie was condemned by a generall Councell: so shoulde that vnderstanding haue ben condemned likewise.

To ende this proof, that the reader maie see some authoritie, in this place presentlie, and not to seke farre for yt, we shall heare S. Augustin, who speaking of the maundie of Chryst, saith: *Ioannes de corpore & sanguine Domini hoc loco nihil dixit. Sed plane alibi multo uberius de iis Domini locutum fuisse restatur.* Iohn saied nothing in this place of the bodie and blood of our lorde. But plainly

*De consensu
Euangelist.
lib. 3. c. 1.
The vi. of
S. Iohn speaketh
of the
bodie and
blood of
Chryste.*

A in an other place, he testifieth that our lorde hath spoken of yt very plentifulle. Ye heare S. Augustin plainlie saing, that though S. Iohn speaketh nothing in that place of the Sacrament, yet in an other place (saith he) he speaketh plentifulle of yt. We read in no place of S. Iohns Gospell that he speaketh plentifulle of Chrystes bodie and blood in the Sacrament but in the sixt chapter, Wherfor S. Augustine vnderstandeth the sixt chapter of S. Iohn to speake of the bodie and bloode of Chryst.

In these woordes also of S. Augustin yt ys not to be ouerpassed, but by the waie to be noted, that he saith not that S. Iohn speaketh of the Sacrament, figure or sign of the bodie of Chryst, but plainlie he calleth yt the bodie and bloode of Chryst, and saith that S. Iohn speaketh of them in the sixt chap. This then being certen, and euident, that the woordes of Chryst in the sixt of S. Iohn, as by Chrysostom and *Euthymius*, by S. Augustin and *Teophylact* they are distincted, be spoken, and vnderstanded of his bodie and blood, according to the distinction: we shall bring in the woordes of Chryst, for the proof of this that ys here to be prooued.

B Thus Chryst saith: *Non sicut manducauerunt patres vestri Manna, & mortui sunt. Qui manducat hunc panem, viuet in aeternum.* Not as yowr Fathers did eat Manna, and be dead, he that eateth this bread shall liue for euer. In the whiche saing of Chryst we are taught two thinges. The first that Mannays a figure of our heauenly Manna (I meen of Chryst in the Sacrament our most pleasant foode) as the comparison of the one to the other made by Chryst him self doth well proue, and as at large yt ys testified by the testimonie of manie Fathers in the .4. 5. 6. 7. 8. 9. and tenth chapters of this booke. The second thing ys the excellencie of our Manna the bodie of Chryst in the Sacrament, the thing figured by the other Manna. Whiche excellencie Chryst very manifestlie declareth when he saith that the eaters of Manna are dead: but the eaters of this Manna in the Sacrament, shall not onely liue, but they shall liue for euer.

Ioan. 6.

The excellencie of the B Sacrament about Manna.

C As life in naturall thinges ys moch more excellent then death: so that which geueth naturall life ys moche more excellent, then that which geueth yt not life. As betwixt life and death ther ys no iust cōparison; both for that *inter ens, & non ens nulla est comparatio*, betwixt some thing and nothing ys no comparison, and also for that no comparison can be grownded wher ys no positiue: so betwixt temporall life and eternall life ys no comparison, for that, as S. Gregory saith, *Temporalis vita aeternae vitae comparata mors est potius dicenda, quam vita.* The temporall life compared to the eternall life ys rather to be called death then life. Then the eternall life so farre passing the temporall life, as life doth death: how moch then surmounteth the Manna of the chrystians the Manna of the Iewes, wher as this geueth but temporall life, the other eternall, as saith S. Augustin: *Manna de caelo aperte ab ipso Domino exponitur. Patres vestri (inquit) manducauerunt Manna in deserto & mortui sunt. Quādo enim viuerent? Figura vitam praeannunciare posset, vita esse non posset. Manducauerunt (inquit) Manna & mortui sunt, id est, Manna quod manducauerunt, non illos potuit de morte liberare, non quia ipsum Manna mors eis fuit, sed quia a morte non liberauit. Ille enim liberaturus erat a morte, qui per Manna figurabatur. De caelo certe Manna veniebat. Attendite quem figurabat: Ego sum (inquit) panis verus, qui de caelo descendi. Manna from heauen ys plainly expownded of our lorde himself. Yowr fathers (saith he) haue eaten Manna in the wilderneffe and are dead. for when shoulde they liue? A figure maie foreshewe life: but yt can not be life. They haue (saith he) eaten Manna and are dead, that ys to saie, Manna which they haue eaten could*

Gregorius.

Manna the figure gave but temporal life: Manna the thing eternall life

A figure maie foreshewe life but yt can not be life.

not deliuer them from death nor that, that Manna was death vnto them, but bycause yt deliuered them not from death. He shoulde deliuer them from death, who was figured by Manna. Certenlie that Manna came frō heauen: Take hede whom yt did figure. *I am* (saie the he) *the lining bread, whiche descended from heauen*, Thus farre S. Augustin.

Our Sacr.
geuing life
farre excel
leth Manna
that gaue
not life.

Seing then that Manna the figure, whiche rained to the Iewes coulde not deliuer from death, as here yowe haue heard S. Augustin testifie: and Manna the bodie of Chryst, the thing figured, and contened in our Sacramēt doth deliuer from death, and therfor of consequent geueth eternall life, as Chryst him self also auoucheth in the text alleaged: yt can not otherwise be concluded, but that our Sacrament of Chrystes bodie and bloode ys incomparable excelleng Manna and anie other sacrament that in the olde lawe did figure Chryst. As here by the comparison which Chryst hath made betwixt Manna and his bodie, the excellencie of the one aboue the other ys easie to be discerned: so now we shall see the like handling of the figure, and the veritie by the holy fathers.

Cyprian de
cana Do.

The incon-
sumptible
meat geue
to the Apo-
stles both
contened
the presēce
of diuine
power, and
also retei-
ned the for-
me of corpo-
rall substan-
ce.

Holy Cyprian shewing the meting and applicacion of the olde Paschall lābe, which was a figure of our new Paschall lābe declareth most plainlie the excellencie of the one aboue the other. *Cena disposita inter sacramentales epulas obuiarunt sibi instituta noua, & antiqua. Et consumpto agno, quem antiqua traditio proponebat, inconsumptibilem cibum magister apponit Discipulis. Nec iam ad elaborata impensis & arte conuiuia populi inuitantur, sed immortalitatis alimonia datur, a comunibus cibis differens, corporalis substantia retinens speciem, sed virtutis diuina inuisibili efficiētia probans adesse presentiam.* The supper being ordained, among the Sacramental meates, ther mett together the newe and the olde ordinances, and the lambe which the olde tradiciō did sett furth being consumed, the master sett before his disciples inconsumptible meate. Neither are the people bidden to feastes prepared with charges and conning: but the foode of immortalitie ys geuen, differing from comon meates, reteining the forme of corporall substance, but prouing by inuisible working, the presence of the diuine power to be present. Thus S. Cyprian.

As in this sentēce ye see the applicaciō of the ordinaūces of the old law to the newe: so maie ye easilie perceauē that the one farre excelleth the other. The meat whiche was geuen according to the olde ordeinaunce was consumed: but the meat whiche was geuen according to the new ordinance, was inconsumptible. That, that ys of a limited power, and finite, yt maie haue a certain degre of excellencie, cōpared to thinges of like condiciō but whē yt ys cōpared to a thing that ys infinite, yt maie not stād in comparison, for *Finitū ad infinitum nulla est comparatio*, of a thing finite to a thing infinite ther ys no comparison. Wherefore the inconsumptible meat of our lambe in our Sacrament so farre excelleth (being infinite) that the consumptible meat of the olde lawe (being finite) maie not stande with yt in comparison.

Cyprian
ibidē vide
sup. l. i.
cap. 39.

Again S. Cyprian calleth our Sacramēt the foode of immortalitie, the Paschall lambe of the Iewes was none soche. Wherefore our Sacrament by all meanes excelleth that sacramēt of the Iewes. S. Cyprian also applieng our Sacrament to the figure of the same vsed by Melchisedech, doth most plainlie declare the excellencie of yt: *Significata olim a tempore Melchisedec prodeunt sacramenta, & filiis Abraha facientibus opera eius summus sacerdos panē profert, & vinum: Hoc est (inquit) corpus meum. Manducauerant, & biberant de eodem pane secundum formam visibilem, &c.* The sacramentes signified in the olde time, from the

A the time of Melchisedech come nowe furth, and the high preist to the children of Abraham doing his woorkes, bringeth furth breade and wine. This ys (saith he) *my bodie*. They had eaten, and dronken after the visible forme of the same bread. But before those woordes that comon meat was profitable onely to nourish the bodie, and did minstre helpe to the corporall life. But after yt was saied of our lorde: *This do ye in the remembrance of me. This ys my flesh, and this ys my blood*, as often as yt ys don with these woordes, and this faith, this substanciall bread and cuppe consecrated with the solemne benediction, yt doth auail to the health and life of the wholl man, and ys both a medicin and sacrifice, to heale infirmities and to poure iniquities. Thus moche S. Cyprian.

Sacrifice propitiatorium.

But forasmoch as these two sainges are handled in the first booke, wher the figure and the thing figured be at large opened: I thinke yt not meete anie more of them here to saie, then toucheth this present matter, whiche they do wonderfullie set furth. Yt ys more then manifest that the sacrifices of the olde lawe were not of that force, power, and vertue to poure or take awaie sinnes, S. Paule saing: *Impossibile est sanguine taurorum, aut hircorum auferri peccata*. Yt ys vnpossible sinnes to be taken awaie with the blood of bulls and goates. But this owre sacrifice of the newe lawe, whiche ys the flesh and blood of Chryste, ys auailable to the wholl mā, that ys to the health both of the bodie and soule of man. For yt ys a medicin to heale infirmities and a sacrifice to poure iniquities. Yf this then be not a notable excellencie, whiche the holie martir Cyprian geueth vnto this gloriouse and blessed Sacrament aboute the excellencie of these figures, I knowe not what excellencie ys. But the matter requireth to haue other holy Fathers to speake what they thinke in this matter.

Hebr. 10. The blood of bulls and goates in the olde lawe did not take awaie sinnes: but the sacrifice of the newe lawe poureth iniquities.

S. Ambrose, for that he speaking of this matter, affirmeth the like operation and effect of this Sacrament, as S. Cyprian did, he shall be ioined vnto him. Thus he saith: *Ipse Dominus Iesus testificatur nobis, quod corpus suum accipiamus & sanguinem. Nunquid debemus de eius fide & testificatione dubitare? Iam vedi me cum ad propositionem meam. Magnum quidem & venerabile quod. Manna Indis pluit de caelo. Sed intellige quid est amplius, Manna de caelo, an corpus, Christi? Corpus Christi vique, qui auctor est caeli. Deinde Manna qui manducauerit, mortuus est, qui manducauerit hoc corpus fiet ei remissio peccatorum, & non morietur in aeternum*. The Lorde Iesus him self (saith S. Ambrose) testifieth vnto vs that we receaue his bodie and blood, awght we of his testificacion and trueth to doubte? Nowe come again with me to my proposition. Yt ys a great thing trulie, and venerable that he rained Manna to the Iewes from heauen. But vnderstand, whiche ys the greater, Manna from heauen, or the bodie of Chryst. The bodie of Chryst trulie, who ys the authour of heaue. Farther he that hath eatē Manna hath died: he that eateth this bodie, he shall haue remission of sinnes, and shall not die for euer. Thus farre S. Ambrose.

Li. 4. de sacram cap. 5.

C Doeſt thoue not, Reader, in this goodly saing see the great excellencie of the Sacrament aboute Manna, as thou didest in S. Cyprian aboute the Paschall lambe, and the sacrifice of Melchisedech? Doeſt thoue not also note the goodly argrement, of these two, in comending vnto vs the great and woorthie effectes of this Sacrament by the whiche yt doth withoute all controuersie, woonderfully excell all the sacramates and sacrifices of the olde lawe. As S. Cyprian applieng the bodie of Chryst to the Paschall lambe, called yt the inconsumptible meat, wherby yt excelleth the figure whiche was consumed: So S. Ambrose, applieng the bodie of Chryst to Manna as to his figure,

Manna a creature frō beauen moche inferior to Chryste the authour of beauen.

Effectes of the S. Sacr. prouing the excellencie of yt.

gure, saich, that though Manna came from heauen, Yet Chryst who ys the authour of heauen ys more excellent. As S. Cyprian called the bodie the foode of imortalitie: So S. Ambrose saith that he that eateth this bodie, he shall neuer die. As S. Cyprian saith that yt ys a sacrifice to pource iniquities: So S. Ambrose saith, that he that eateth this bodie, his sinnes shall be remitted. These goodly effectes were not in the sacramentes and sacrifices of the olde lawe. Wherefore they being in this Sacrament, yt excelleth them all.

Yf thoue aske why, or howe these effectes be in this Sacrament: I answer, bicause he ys ther verily substantially, and reallie *in quo inhabitat omnis plenitudo diuinitatis corporaliter*, in whom dwelleth all the fullnesse of the deitie corporally: and vnto whom *Non ad mensuram dat Deus Spiritum*: God geueth not his Spirit by measure: *Et cui data est omnis potestas in celo, et in terra*. And to who ys geuen all power in heauen, and in earth, whose flesh *coniuncta ei, qua naturaliter vita est, viuifica effecta est*, being ioined vnto that, whiche naturally ys life, ys made also able to giue life, as S. Cyrill saith.

Of this his presence in the Sacrament, for that that Chryst him self saith, and testifieth vnto vs that we do receiue his bodie, we holde not, neither we aught (as S. Ambrose saith) to doubt of his wittnesse and trueth. Of the whiche, as also of farder testimonie to the proof of the excellencie of the Sacrament, he saith in another place: *Considera nunc, utrum prestantior sit panis Angelorum, an caro Christi, quæ utique est corpus vite: Manna illud è cælo: hoc supra cælum. Illud cæli: hoc Domini cælorum. Illud corruptioni obnoxium, sui diem alterum seruaretur: hoc alienum ab omni corruptione, Quod quicumque religiose gustauerit, corruptionem sentire non poterit. Illos ad horum satiauit aqua: te sanguis diluit in æternum. Iudeus bibit, et sitit: tu cum hiberis, sitire non poteris. Et illud in umbra: hoc in veritate. Et post pauca, Cognouisti præstantiora: potior enim lux, quam umbra, veritas, quam figura, corpus auctoris, quam Manna de cælo.* Consider nowe whether the bread of Angells ys more excellent or the flesh of Chryst, whiche ys also the bodie of life. That Manna was from heauen: this aboue heauen. That of heauen: this of the lorde of heauens. That subiect to corruptiõ, yf yt were kept till the next daie: this free from all corruption, whiche who soeuer shall tast deuoutely shall not be able to feele corruption. Vnto them water did flowe oute of the rock vnto thee bloode oute of Chryst. Them did water satisfie for a litle time: thee doth blood wash for euer. The Iewe dranke, and thirsteth: thoue, when thoue hauest dronke, canst not thirst. And that was in shadowe: this in treuth. And after a fewe wordes he saith: Hauest thoue knowen the more excellent? The light ys more excellent the shadow. The veritie, then the figure. The bodie of the authour, then Manna from heauen. Thus S. Ambrose. Nede we anie plainer testimonie, for the proof of this our matter in hande? I thinke the holy Gost directed the penne of S. Ambrose, to answer and confute the wicked assertion of Oecolampadius, for this so ouerthroweth his heresie, as though yt had ben nowe written in these daies to confute him.

But perchaunce the Aduersarie will saie, that this maketh nothing against him, for here S. Ambrose speaketh not of the Sacrament, but of the bodie of Chryst, as suffring for vs, to worke our redemption. To this ther maie be manifolde answers made. First that Manna ys not properly a figure of Chryst as suffring, but of Chryst as feeding vs. For Manna descended from heauen to feed the Israelites, and not to suffer for them. so Manna being the foode from heauen of the people of God, ys a figure of owre heauenly foode Chryst in the Sacrament. Farder also yt ys well knowne that S. Ambrose in that

Coloss. 2.

Joan. 3.

Matth. 28.

Eyrillus.

Ambro
sius De ini
riand myst
ca. 9.

Manna
proued
moche infe
riour to the
B. Sacr. by
S. Amb. his
cõparison.

Obiection.

Thanswer

E

F

G

H

A that booke treateth of mysteries and sacramentes, wherfore in this place yt ys most like, that he treateth of the Sacrament. Finallie the plain woordes of S. Ambrose inuincible proue the same. For immediatelic, and iointlie to this sentence last alleadged he objecteth to himself as nowe the Aduersarie doth in these daies vnto vs, and saith. *Fortè dicas aliud video, quomodo tu mihi asseris, quòd Christi corpus accipiam? Et hoc nobis superest adhuc ut probemus, quantis igitur utimur exemplis, &c.* Perchaunce thowe maist saie: I see an other thing, howe doest thowe saie vnto me, that I receaue the bodie of Chryst? And this remaineth yet vnto vs to proue. Howe manie examples maie we therfore vse? Let vs proue this not to be that thing, whiche nature hath formed: but that the blessing hath consecrated, and the power of the blessing, to be greater then of nature. For by the blessing nature yt self ys chaunged. Moyse did holde a rodde, he cast yt down, and yt was made a serpent. Again, he tooke the taill of the serpent, and yt returned into the nature of the rodde. Thowe seest therfore euen by the propheticall grace, nature to be twice chaunged, both of the serpent, and of the rodde. The riuers of Egypt did runne with a pure course, and sodenly oute of the veines of the fountaines ther began blood to breake oute, so that ther was no drinke in the riuers. Again, at the praiers of the Prophet the bloode of the floodes ceased, and the nature of the water returned. The people of Israell were compassed aboute on euerie side, on this side with the Egyptians, on the other side with the sea. Moyse lift vppe the rodde, the water deuided yt self, and congealed in maner of walls, and so between the waters ther appeared a foote path. Iordan turned backward against hys nature, he returned into his well spring. Ys yt not clere then that the nature either of the waueis of the sea or of the course of the riuier hath ben chaunged? The people of the fathers did thirst. Moyse touched the stone, and water flowed oute of yt. Did not grace worke besides nature, that a stone shoulde powre oute water, whiche nature had not? and after other mo examples he concludeth thus: we perceaue therfore grace to be of greater power then nature. And yf mans blessing was of soche force that yt might turne nature, what shall we saie of the diuine consecracion, wher the verie woordes of our Lord and sauour do worke? For this Sacrament whiche thowe receauest ys made by the worde of Chryst. Yf then the worde of Helias was of so great power, that yt might putt down fire from heauen: shall not the worde of Chryst be able to chaunge the natures of the elementes? Thowe hauest readde of the workes of all the worlde, that he hath saied, and they were made: he hath commaunded, and they were created. The worde of Chryst then, which coulde of nothing make that that was not, can yt not chaunge those thinges that be into that they were not? Yt ys nolesse matter to geue vnto thinges newe natures, then to chaunge natures. Thus moch S. Ambrose.

C In this answer as pithie and plain, as yt ys long, the Aduersary ys not onely fullie answered, but we are also instructed in three thinges. The first that concerneth this matter ys, that in the applicacion of the veritie to the figure, he vnderstandeth the veritie of the figure Manna to be the bodie of Chryst in the Sacrament, by the which he taketh the Sacrament to be moche more excellent then the figure, which although in euery parte of his sentece he toucheth, yet in this he most plainly declareth yt, whe he saith *The light ys more excellent then the shadowe: the veritie, then the figure.* And expounding

Ambr. ibid. vide sup. li. 2. ca. 51.

The B. Sa. ys not that, that nature hath formed, but that the blessing hath consecrated.

Consecracion of the B. Sacr. of what force ys ys.

Three notes out of S. Ambr.

ding which ys the light and veritie, which ys the shadowe and figure, he ad-
deth: *The bodie of the authour, than Manna from heauen.*

In the con-
secration of
the B. Sac.
the woordes
of our Sau-
our do wor-
ke.

The seconde thing that he teacheth, ys howe, and by what meanes the bo-
die of Chryst ys in the Sacrament, which he declareth to be in two pointes:
The one ys that yt ys doen by consecracion, which ys doen by the woord of
Chryst. Wherefor he saith: *We perceaue grace to be of greater power then nature.* For
yf the benediction of a man was of so great power, that yt might turne natu-
re: what shall we saie of the diuine consecracion yt self, wher the verie woor-
des of our Lord and Sauour do woork? As who might saie, Yf Moyses did
cast downe the rodde, and yt was turned into a serpent, and tooke yt vppe a-
gain and yt was turned into a rodde: and soch like. Yf *Helyseus* did make the
axe against his nature to swimme aboue the water: Yf *Helyas* by his woorde
caused fire to descend from heauen. Yf the woordes of these men but seruantes
did woork soch wonders: how moch more maie the woordes of the Lord
and master of these men woork? The second point ys, that he sheweth by
what meanes the woord of Chryst woorketh the preface of his bodie in the
Sacrament, that ys (saith he) by the chaunging of the natures of the creatu-
res, into the nature of his bodie and blood, which he signifieth when he saith
Yf the woorde of *Helyas* was of soch power, that yt might bring down fire frō
heauen, shall not the woorde of Chryst be of soch power, that yt maie chaun-
ge the natures of the elementes? And again: the woorde of Chryst that
coulede of nothing make that that was not: can yt not chaunge those thinges
that be, in to that thing that they were not? The meā then by the which the
woorde of Chryst maketh the bodie of Chryst present in the Sacrament ys
by chaunging the natures of bread and wine into the nature of his bodie and
blood, which bicause the chaunging of natures, ys the chaunge of substan-
ces, therfor the Church doth call yt *Transubstanciacion*, forsomoch as the natu-
re or substance of one thing ys chaunged by Gods power into the nature or
substance of an other thing.

Transub-
stanciacion
what yt ys.

The thirde thing that we are taught of S. Ambrose (which also ys didu-
ced of these two) ys the verie presence of Chryst in the Sacrament. Which
so being (as most certenly yt ys) we maie conclude, that this ys incomparablie
a more excellent Sacrament, then either Manna or the Paschall lambe, not-
withstanding the saing of the Aduersarie.

Difference
betwē Mā-
na and the
blessed Sac.

And although S. Augustin saith, that *Sacramenta in signis diuersa, in re tamen
que significatur paria sunt*, Sacramentes in signes being diuerse: in the thing yet
that ys signified they are like: Yet that taketh not awaie the excellencie of
this Sacrament. For although Manna and the Paschall lambe did signifie the
same Chryst that our Sacrament doth, and so in that respect of significacion
be like: yet for that the other sacramentes did but signifie, and this Sacramēt
doth both contein and geue that yt doth signifie, therfor yt doth farre ex-
cell them.

Or what
is the mean-
ing of this

To this that ys said, although yt be sufficient to proue that that ys here
entended: yet yf the reader will, addeth the saing of S. Ambrose in the eight
chapter of the booke last alleaged (whiche to auoide tediousnesse I ouer-
passe) and wil remembre what the said S. Ambrose saith in the fourth chap-
ter of this booke, and Chrysostom in the sixth chapter, and Theophilact and
Haimo in the ninth chap. and other teaching of *Manna* and the bodie of
Chryst, of which he shall find diuers from the fourth chapter to the eleuēth
chapter of this booke, I doubte not but he shall see so moche, that he will
merueill that euery anie heretike could so shamelesly teach soch wicked doc-
trine

H

A trine, so repugnant to the catholique faith, and so direct contrarie to the sayings of so manie holy Fathers being witnesses of this trueth, but aboue all that they shoulde so blasphemously dishonour the sacramentes of God, and his Chryst. Who for the setting furth of his honour, and for owre helpe and comfort in the perigrination of this life, that we maie haue strenght against owre enemies, whiche cruelly lie in wait for vs, and our assured hope of the mercie of God in the ende of our iourney, hath instituted these sacramentes and by them woorthilie vsed and receaued hath geuen vs manie benefites, of all which, as also of Gods honour, they wolde robbe both him and vs. But, Reader, beware of them, and be not led awaie with such doctrines, as were born but yesterdaie. But cleaue to that ys tried, receaued, approued, and testified manie hondreth years, of the whiche thou shalt learn that the Sacramentes of Chryst and of the newe lawe are moch more excellent, then the sacramentes of the olde lawe.

B THE FYFTENTH CHAPITER PROVING

*all our Sacramentes generallie to be more excellent then
the sacramentes of Moyses.*



So ye haue heard by sufficient testimonie, that the blessed Sacrament of Chrystes bodie and bloode ys more excellent, then Manna and the Paschall lambe, the figures of the same, of the which I haue speciallie treated, bicause this wholl rude woork ys cheifly sett furth for the commendacion of the trueth of the same Sacrament: Nowe that the other sacramentes be not left in the handes of the enemies, and by them spoiled ad ouer moche wronged, somewhat also shall be breiflie saied, wherby they maie be knowne as they be, and be deliuered from the handes of their enemies, who falselie report of them, and deuellishlie trauaill to dishonour them.

C Among all the sacramentes next vnto this blessed and most honorable Sacrament of Chrystes bodie and blood, yt ys to be merueiled that they could so vnreuerentlie speake of the sacrament of Baptisme, which was so instituted and commended to the Chrystian worlde, as no sacrament more solemnelie. At the setting furth of this Sacrament Chryst himself being present, and baptised, the voice of the Father was heard saing: *This ys my wel beloved Sonne, in whom I am well pleased*: heauen was opened, and the holy Gost was seen in the forme of a doue descending from heauen and abyding vpon Chryst. So that in the ministracion of this sacrament was present the Father, the Sonne and the holie Gost. Which noble presence semeth to bring with yt some more noble gift than a bare sign, or token, as the wicked saie that yt ys. But what shall I nede to stand to declare the woorthinesse of this sacrament against these enemies of God, seing that heauen and the wholl Trinitie, testifieth against them.

*Baptisme
instituted
by Chryste
and commended
by the
wholl Trinitie.*

D Wherefore leauing to speake any more of this sacrament speciallie, or of the other particularie for feare of prolixitie, and for that yt ys spoken of here but by occasion, we shall heare saint Augustin speaking of them generallie: *Prima sacramenta quæ observabantur, & celebrabantur ex lege, prænunciatiua erant Christi venturi, quæ cum suo aduentu Christus impleuisset, ablata sunt, & ideo ablata sunt, quia impleta. Non enim venit legem soluere, sed adimplere.*

*Aug. cōt.
Fauitū li.
19 cap. 13.*

Cap. xv.

THE THIRD BOOK.

Sacramen-
tes of the
newe Lawe
be greater
in power,
better in
profite, ea-
sier to be
doen then
the sacr. of
the olde
lawe.

Et alia sunt instituta, virtute maiora, utilitate meliora, actu faciliora, numero pauciora. E
The first sacramentes, which were obserued and celebrated of the olde lawe were foreshewers of Chryst to come, the whiche when in his coming he had fulfilled, they were taken awaie, and therfore taken awaie bicause they were fullfilled. For he came not to breake the lawe, but to fullfill yt. And other were instituted greater in power, better in profit, easier to be done, and fewer in nombre. Thus S. Augustin.

Obserue gentle reader, these woordes. He saith that after the sacramentes of the olde lawe were taken awaie, ther were other instituted, which were greater in power, and better in profite. Wher in be they greater in power, but in this that the sacramentes of the olde lawe had no power but to signifie onely: our sacramentes haue power not onely to signifie, but also to geue that that they signifie? As the Sacrament of Chrystes bodie signifieth the same bodie, and yt geueth also to the receauer the same bodie that yt signifieth. And as Baptisme signifieth by the washing of the bodie, the clensing of the soule: so yt geueth remission of sinnes both originall, and actuall, by taking awaie of of which, the soule ys purged, clenched, and washed from all her filchinesse. F
And so in other Sacramentes, what they signifie, that they geue, yf ther be no stoppe nor let in the receauer. And therfor as they in geuing that they do signifie, be in power greater then the Sacramentes of the olde lawe, for they coulde but signifie, but to geue that that they signified they had no power: So to vs warde in that they geue vs soche benefittes as they signifie they are more profitable. The Aduersarie maketh no more difference betwixt the Sacramentes of the olde lawe and newe, but that they signified Chryst to come, and owens Chryst that ys come, in the whiche ther appeareth to me no difference either in power or in profit. But S. Augustine maketh a great difference. For he saith that our Sacramentes are greater in power, and better in profit. Howe so euer the Aduersarie will vnderstande S. Augustin, yf he will anie other waie make our Sacramentes better and profitablier then the Sacramentes of the olde lawe, he must nedes also graunt that they be more excellent then those. Nowe therfor he must either denie S. Augustin, or els graunt that he hath before denied, and saie that our Sacramentes be more excellent.

Sacrament
what yt ys.

Two offices
of a sacra-
ment.

To the confirmacion also of this matter maketh moche the common consent of learned men vpon the definition of a Sacrament. Thus do they define yt: *Sacramentum est sacra rei signum, ita vt imaginem gerat, & causa existat.* G
A Sacrament ys a signe of an holy thing in soche maner that yt maie beare the image, and be the cause. In the which definition are put the two offices of a Sacrament of the newe lawe. The one office ys to be a signe, but not onelie a signe, but an euident, or a liuely sign, hauing some properties or condicions like to the thing that yt signifieth, so that yt maie signifie yt euidentlie as the image of a man signifieth a man. The other office ys that yt be the cause of the thing that yt signifieth not a cause of the being of yt, but a cause of the effectuall woorking of yt, in him that receaueth the Sacrament. As for example. Baptisme ys an euident sign of the washing of the soule, and beinge ministred ys a cause that the washing of the soule ys effectuallie wrought, and doen. For yf Baptisme be not either in acte, or in vowe, howe moche soeuer otherwise the partie beleueth, the soule ys not clenched from sinne. Wherby H
yt ys euident that Baptisme ys a cause effectuall.

But here ys to be noted, ther be (as to the pourpose sufficeth) two causes effectuall, one principall, the other instrumentall. As for example. The

A The soule ys the principall cause efficient of the seight of man: The eye ys the organ or instrumentall cause efficient of the seight. So bothe be causes, but the soule the principall, the eye the instrumentall, so called, bicause yt ys the orgā or instrumēt, by which the soule doth see. So in the geuing of grace which cometh to man by the sacramentes. God ys the principall cause efficient of that benefitt or gift or grace, for he ys the geuer, he ys the doer: the sacrament ys his instrument or organ, by the whiche yt hath pleased him to take ordre to woorke his graciouse pleasure and to giue his gift of grace to men. So that as the soule (yf the eie be not altered from his due ordre that nature hath appointed) infallible, and most assuredlie dothe see by the eie: so God yf the sacramentes be ministred in that ordre that he hath appointed them, infallible, and most certainly he woorketh and geueth his grace to the receauers by them yf the receauers put no stoppe nor lette to the entrie of the grace of God into them.

*Two effect-
uall causes
one princi-
pal, the o-
ther instru-
mentall.*

B Nowe wher the Aduersaries make exclamacion for that we saie, that the sacramentes of Chryst geue grace, and saie that we robbe Chryst of hys honour, and committe Idolatrie in geuing the same to dumbe creatures, as to bread and wine, water, oyle, and soch other, ye maie perceaue howe litle they see or vnderstand, or ells blinded by malice, will not see or vnderstand. For although yt be so saied and trulie saied, what catholike learned man yet saieith not with all, that God geueth grace by hys sacramentes? And who ys ignoraunt of this saing, that the sacramentes are effectual by the merit of Chrystes passiō, ad blood sheding? And who being learned and catholike saith not that Baptisme of yt self hath no soch power to geue grace, but the power of Chryst which asisteth his sacramentes geueth yt according to his pact or promesse made in the institution of the sacramentes. So that when soeuer the sacramentes be duely ministred to woorthe receauers, vndoubtedlie the grace, which they signifie ys also geuen. In the whiche they geue the principalitie to God Chryst our Sauour, to whom they geue their due honour, and yet withall confessing and acknowledging Gods ordeinance, that he by his sacramentes hath taken order to geue his grace, saie, that the sacramentes as gods organs, do geue grace.

*Sacramen-
tes of the
newe law
how they
geue grace.*

C And this maner of speech ys common, to ascribe the effecte of the cause principall, to the cause instrumentall. For Chryst himselfe abhorreth not from yt, but vseth yt. As when he saieith: *Vestri beati oculi, quia vident, & aures, quia audiunt*. But blessed be yowr eyes, for they see, and your eares for they heare. Chryst was not ignorant, that their soules did see and heare, as the cause principall, and yet he ascribeth the effect to the eye and to the eare, by the which as by her organs, she doth see and heare.

The scripture also vseth both these maner of speeches. Sainct Paule saieith: *Secundum suam misericordiam saluos nos fecit per lauacrum regenerationis & renouationis spiritus sancti*. According to his mercie he hath saued vs by the fowntain of regeneracion, and the renouacion of the holie Gost. In the whiche maner of sainge, sainct Paule declareth that our saluacion commeth from God, as from the cause principall, and by Baptisme, as the cause instrumentall. Sainct Peter speaking of the Arke of Noe, in the whiche Noe and his children were saued, as the figure of Baptisme by the which we are saued saieith: *Nunc similis forma saluos vos facit Baptisma*. Nowe in like maner baptisme saueth yowe. In which maner of speech doth not sainct Peter ascribe saluacion to Baptisme? Yet was not he ignorant

Tit. 3.

1. Pet. 3.

who was, the principall cause of our saluacion. Nowe what ys yt to saie that baptisme saueth vs, but that baptisme geueth vs grace of remission of our sinnes? what then do we offende to speake as the scripture doth, and to saie that the sacramentes geue grace? Doth S. Peter robbe God and Chryst of his honour, bicause he doth ascribe saluacion to baptisme? No: no more do the the Church in saing that sacramentes geue grace. Both be vprightlie spoken, and Gods honour vprightlie saued.

Yf then (as S. Paule saith) we be saued by Baptisme, and (as S. Peter saith) Baptisme saueth vs: and by the sacramentes of the old lawe no man was saued, neither did they saue anie man (*Nam neminem ad perfectum adduxit Lex*, for the lawe brought no man to perfection) then yt maie be concluded, that our sacramentes are more excellent, then the sacramentes of the olde lawe.

*Oecolap.
his wicked
glose of the
woord cau
se cōfuted.*

*Roffen. li. 2
aduersus
Oecolap.
cap. 29.*

*Aug. inpro
log. psal. 73*

*Cōparison
of the lawe
and the gos
pell and of
their sacra
mentes.*

Neither can *Oecolampadius* hys wicked glose stand to peruert the true definition of a sacrament. *Causa non ad efficientiam, sed ad significantiam euentiam referri debet.* Cause (saith he) ought to be referred not to the efficiencie, or working of the effect, but to the euidence of signification. For as *Roffensis* both well and learnedlie saith against him. This woorde cause ys not referred to the euidence of signification, but to the efficacie, or ells (saith he) this particle of the definition (*et causa existit, and is the cause*) were superfluous. For by that particle that the definition hath (*ut imaginem gerat, that it beare the image*) the euidence of signification ys sufficientlie expressed. To haue anie thing superfluous in a definition ys a great inconuenience among learned men. Wherefore nothing in this definition being superfluous, yt must nedes stand that the sacramentes be causes effectuall, and being so they excell the sacramentes of the olde lawe. For wher they were but onelie signifieng, owre are (as the definition teacheth) both signifieng and effectuall. *Nam efficiunt quod significant,* For they bring that to effecte which they signifie.

But let vs heare sainct *Augustine* teaching the difference of these sacramentes, for he nothing dissenteth from this that ys saied, but moche confirmeth yt. Thus he saith *Oportune non ex nostra, sed Dei dispensatione factū est, ut modò audiremus ex euangelio, quia lex per Moysen data est, gratia et veritas per Iesum Christum facta est. Si enim discernimus duo Testamenta, nec eadem promissa, eadem tamen pleraque precepta. Nam non occides. Non machaberis. Non furaberis. Honora patrem et matrem. Non falsum testimonium dixeris. Non concupisces res proximi tui, et non concupisces uxorem proximi tui, et nobis preceptum est, et quisquis ea non obseruauerit, deniat, nec omnino dignus est qui accipere mereatur montem sanctum Dei, de quo dictum est: Quis habitabit in tabernaculo tuo, aut quis requiescet in monte sancto tuo? Innocens manibus et mundo corde. Hec dicimus, fratres charissimi, ut omnes de nouo testamento discatis, non inherere terrenis, sed caelestia adipisci. Discussa ergo precepta, aut omnia eadem inueniuntur, aut vix aliqua in euangelio quae non dicta sunt a prophetis. Precepta eadem, Sacramenta non eadem, promissa non eadem. Videamus quare precepta eadem: quia secundum haec Deo seruire debemus. Sacramenta non eadem, quia alia sunt sacramenta dantis salutem, alia promittentia saluatorem. Sacramenta noui Testamenti dant salutem: sacramenta veteris testamenti promiserunt saluatorem. Quando ergo iam teneas promissa, quid quæris promittentia saluatorem iam habens? Hec dico teneas promissa, non quòd iam accepimus vitam æternam, sed quia iam venit Christus, qui per Prophetas prænunciabatur. Mutata sunt sacramenta, facta sunt faciliora, pauciora, salubriora. In good season yt ys doen, not of owre, but of the dispensacion of God, that nowe we shoulde heare oute of the Gospell that the lawe was geuen by Moyses, but grace and veritie was doen by Iesus Chryste. Yf we discern the two*

testamen

A testaments, ther be not the same promisses, but there be manie of the same cōmaundementes. For thoue shalt not kill. Thoue shalt not cōmitte adulerie. Thoue shalt not steale. Honour thy father and thy mother. Thoue shalt not speake false wittnesse. Thou shalt not desire thy neighbours goods. And thoue shalt not desire the wief of thy neighbour: yt ys to vs also cōmaunded. And whosoever shall not obserue them, he goeth oute of the waie, neither by anie meanes ys he woorthie to take the holie hill of God, of the which yt ys saied: *Who shall dwell in this tabernacle, or who shall rest in thy holie hill? He that ys innocent of his handes, and of a clean heart:* These thinges we saie (decrely beloued brethered) that all yowe that be of the newe testament maie learn not to cleaue to earthly thinges: but to gett heauenly thinges. The cōmaundentes therfor discussed, either they are all fownde to be the same or ells scarce anie in the Gospell, whiche were not spoken of the Prophetes. The cōmaundementes be all one: The sacramentes be not all one. The promesses be not all one. Let vs see why the cōmaundementes be all one. bicause according to these we aught to serue God. The sacramentes be not all one. For they be other sacramentes geuing saluacion, and other promising a Sauour. The sacramentes of the newe Testament geue saluacion: The sacramentes of the olde testament haue promised a Sauour. Forasmoch then as thoue nowe holdest the promisses, what sekest thoue nowe, hauing the Sauour, the thinges that do promesse? I saie (*holdest the promesses*) not bicause we haue nowe receaued eternall life: but that nowe Chryst ys comed, whiche was spoken of before by the Prophetes, the sacramentes are chaunged, they are made easier, fewer, holssomer, and better. Hither to S. Augustin.

Sacramentes of the newe lawe geue saluacion.

C Ys yt not woonderfull that euery men can be so impudent, so shamelesse to speake the contrarie of so manifest a matter, so clerely, and so plainly vttered and spoken by soche an notable father, as S. Augustin ys? He hath vsed no circumlocution, no figures, no darke maner of speache, but as yt ys learnedly, so ys yt truly and plainlie cōmended vnto vs. Let me, I beseeche thee gentle reader, with thy patience, (although yt be as I saied, so plainly spokē of S. Augustin, that except a man will be a trunke, he can not but perceauē yt) a litle more to the confusion of the Aduersarie, weigh the partes of this saing, that touch our matter. wher as S. Augustin saith that the sacramentes be not all one of the newe and olde testament: the Aduersaries will agree with him and vs. But they saie that although they be diuerse in their matters of the sacramentes: yet in this they be like. for they do all but signifie, the one sorte Chryst to come, the other Chryst allreadie comed, so that ther ys no difference betwixt them, neither ys the one sorte better then the other, more then ys spoken. This ys the assertion of the Aduersarie. Let ys nowe heare the assertion of S. Augustine. he saith that the sacramentes be diuerse. Ther be some geuing saluacion: other some but promising the Sauour, and opening eche sort, he saith: *The sacramentes of the newe Testament geue saluacion: The sacramentes of the olde Testament haue promised the Sauour.*

Assertion of the Aduersarie touching the Sacramentes cōferred with S. Aug. his indgement of them.

D O mercifull God ys ther no difference betwixt these sacramentes, more then the Aduersarie hath saied? Ys the one sorte no better then the other? Among scholers, a pettite, yf he be asked, will answer that ther ys great difference. Yt ys a great difference betwixt geuing and not geuing, And that that geueth saluacion ys in manie degrees better then yt that doth but figure or signifie yt to come. S. Augustine saith that our sacramentes geue saluacion, wheras the other of the olde Testament by figures did but promise.

Aaa iiii Wher

Wherefore our sacramentes be better. Yf better, then more excellent. That they be better S. Augustin by expresse woordes affirmeth afterwarde saing: *The sacramentes are chaunged, they are made easier, fewer, holssomer, and better.*

What nowe can the Aduersarie saie? Ys ther no difference, wher the sacramentes of the newe lawe are holssomer, and better then the other sacramentes? Ys ther, I saie, no difference betwixt these sacramentes but Oecolampadius difference? Yes, they are better and holssomer then the other, and therfor more excellent, yea so moche our sacramentes excell the other, that S. Augustin in that same prologe, comparing the sacramentes together, calleth the sacramentes of the olde lawe childrens plaies or games in respect of our sacramentes: For this ys his saing: *Numquid quoniam puero dantur quedā puerilia ludicra, quibus puerilis animus auocetur, propterea grandescenti non excutiantur ē manibus, ut aliquid iam uilius trahet quod grandem deceat? Non ergo quia illa quasi ludicra puerorum Deus per nouum testamentum excussit de manibus filiorum ut aliquid uilius daret grandescētibz, propterea priora illa non ipse dedisse putandus est.* For so moch as vnto a childe ther be geuen certain childesh plaies or trifles, by the which the childish minde maie be called awaie, are they not therfor taken oute of his handes when he waxeth bigger, that he maie handle some other thing more profitable, as yt becometh a bigger: No more therfor God bycause he hath taken the thinges as childrens plaies oute of the handes of his sonnes by the newe testament, that he might geue the somthing more profitable nowe being waxen greater, ys he to be thought not to haue geuen thole former thinges.

In this saing S. Augustin likeneth the sacramentes of the olde lawe in respect of the sacramentes of the newe lawe vnto childrens games, and our sacramentes he likeneth to the thinges of more profett, which are to be geuen to the sonnes of God, when they waxe of more age, knowledge, and ripenesse. And ys not this a great difference? Are not then the sacramentes of Chryst moch better and more excellent, then the sacramentes of Moyse?

Nowe being testified that they be better, yt ys to be inquired in what thing, howe, or by what mean they be better: as before yt ys saied, they are the better for that they geue that, that they signifie. As the Sacrament of Chrystes bodie and blood signifieth the bodie and blood, and conteining the same geueth yt also. For in this that yt conteineth the very presence of the bodie of Chryst standeth the excellencie of the Sacrament. for ells howe can a bare peice of bread, hauing no other office but that yt ys a sign of Chrystes bodie, be better or excell ether the paschall lambe, or Manna, the one being so liuely a figure, the other so beautified with many miracles? Wherefor we must nedes graunt the presence of Chrystes bodie to be in the Sacrament, wherby the Sacrament excelleth those other two of the olde lawe be they neuer so gloriouse, or also so miraculouse. For the glorie of this blessed bodie passeth the glorie of the other, and the miracles of this presence, passeth all the miracles of Manna. And so the rest, for that they geue that they signifie, and the olde sacramētes did but signifie and not geue, therefore they be better and profitabler, and more excellent.

I will nowe oute of this that ys saied, gather the condicion of bothe these kindes of sacramentes, and laie them before thy face (Reader) and so end this matter, leauing the iudgement of yt to thee. The sacramētes of the olde lawe did but signifie: the sacramentes of the newe lawe, do both signifie and also geue that, that they signifie. The olde sacramentes did promesse

salua

Aug. ibid


Sacramen-
tes of the
olde lawe
compared
to childrens
trifles: Sa-
cramentes
of the newe
lawe to
things of
profitt.

A saluacion: the newe sacramentes do geue saluacion. The olde sacramentes were but childrens plaies, thinges vnprofitable, but for children to dallye withall: The newe sacramentes be profitable thinges not meet to be in the handling of children, but of soche as be well waxen and of knowledg and discrecion. Finally if ther were anie health, vertue or goodnesse in the olde sacramentes: yet the sacramentes of the newe lawe are (to vse the wordes of S. Augustine) *virtute maiora, utilitate meliora, salubriora, feliciora*. greater in power, better in profett, holliomer, and better. And nowe as of a matter treated of beside my pourspose this maie suffice.

THE SIXTEENTH CHAP. PROCEEDETH TO

the next text of saint Paule whiche ys. *Calix*

cui Bened.

B  Auinge intended to sett furth in this booke the exposition of soche scriptures as be in the epistles of S. Paule, which speake of the Sacrament of Chrystes bodie and bloode, to searche oute the vnderstanding of the fathers, whether they speake of yt as taking yt for a bare signe, or figure of the bodie and bloode of Chryst: or ells as a Sacrament conteining the thing that yt signifieth: I haue thought good, if anie scriptures do come betwixte soche, not to trooble the Reader with the exposition of them, for that they be impertinent to owre matter, but ouerpasing them to go to the next text to our matter apperteining. Wherefor hauing now doen the scriptures in the beginning of the tenth chapter, I passe ouer to this text: *Calix benedictionis, cui benedicimus, nonne comunicatio sanguinis Christi est? Et panis, quem frangimus, nonne participatio corporis Domini est?* ys not the cuppe of blessing which we blesse partaking of the bloode of Chryst? ys not the breade which we breake partaking of the bodie of Chryst.

C For the better vnderstading of this text yt ys to be obserued, that S. Paule traauiling to abduce the Corinthians from certain vices and euells, which he hath remebred vnto them, to haue ben in the Iewes, and for the which they were punished of God, enombring the particularly, and among other, noting Idolatrie, dehortheth them from yt sainge: *Fugite ab idolorum cultura*. Flie fro the honouring of Idolls: And for that the Corinthians were moche defiled, and moche offended other by their resorting to the banquettes of Idolls, and partaking of the *Idolastries*, they thinking that for asmoche as they had learned that vnto the chrystian all meates are clean, that they might do so, S. Paule doth not onely dehorte them from yt, but also by argument taken of the sacrifices of the Iewes, and of the partaking of the same, which might not stand with the partaking of *Idolastries*, proueth that they maie not be partakers of the sacrifice of the chrystians, and of the sacrifice of Idolaters.

Sacrifice of
the church
proned by
S. Paule.

D And here entring to speake of an high misterie of the chrystian religion, which ys not to be spoken to the weake and the carnall, but to the wise and spirituall, as in this epistle he testifieth saing: *Animalis homo non percipit ea que sunt Spiritus Dei*. The naturall man perceaueth not the thinges that belong to the spirit of God. Wher of the one he saith thus: *Et ego fratres, non potui loqui vobis, quasi spiritualibus, sed quasi carnalibus, tanquam paruulis in Christo, lac vobis potum dedi, non escam. Nondum enim poteratis*. And I coulde not speake vnto yowe, bretheren, as vnto spirituall, but as vnto carnall. Euen as vnto babes in Chryst, I gaue yowe milke to drinke, and not meat for ye were not the strong

1. Cor. 2.

7. bibid. 3.

And

And of the other he speaketh thus : *sapientiam loquimur inter perfectos*. We speake wifdome among them that are perfect. Euen so nowe intending to speake of an high wifdome he warneth them with this faing : *ut prudentibus loquor. vos ipsi indicate quod dico*. I speake vnto them that are wise, or haue discretion. Iudge ye yowr selues what I saie. *Is not the cuppe of blessing, whiche we blesse, the partaking of the bloode of Chryst? Is not the breade, whiche we breake partaking of the bodie of our Lorde.* As who might saie : For as moch as ye are called to the chrystian religion, and be made partakers of the misteries of the same, and are nowe becomed wise in Chryst Iudge ye as wise men, what I saie: do not ye, drinking of our Lordes cuppe in our sacrifices, partake of the blood of our Lorde Chryste, and eating of that bread of the chrystian sacrifice do ye not partake of the bodie of our Lorde? yt must nedes so be. For all that be partakers of sacrifices, are partakers of yt, to whom the sacrifice ys offred.

This I proue vnto yowe: Consider and remembre the sacrifice of the carnall Israelites : Aare not they whiche eate of the sacrifices, whiche were offred among them partakers of the aultars? euen so yowe partaking of the sacrifices of Idolls, which sacrifices are offred to deuells. But I wolde not that ye shoulde beioined in felowshippe with Deuells. for if ye so be, ye sustein great dammage and losse, and what ys that? Ye can not be partakers of Chryst. For ye can not drinke of the cuppe of oure Lorde, and of the cuppe of Deuells. Ye can not be partakers of the table of the sacrifice of our Lorde, and of the sacrifice of Deuells. Wherefore if ye desire to be partakers of our Lordes bodie and bloode, in eating of his bread, and drinking his cuppe in his sacrifice, leaue to be partakers of the sacrifices offred to Idolls, Whereby ye are made partakers, and be ioined to Deuells. For as ther ys no companie betwixt light and darknesse: so ys ther no agreement betwixt our Lorde God, and the Deuell neither maie God and Beliall dwell together. And as he that beleueth hath no part with the infidel, neither righteousnes felowshippe with vnrighteousnesse, no more dothe the temple of God agree with Idolls,

As in this maner of periphrafsis the wholl minde of S. Paule in this place ys settfurth and made clere and plain, howe and by what perswasio he laboured to diswade the Corinthians from *Idolothites*: So also yt ys manifest that in his sentences in the processe of this chapter, whiche he vseth as argumentes grownded vpon the Sacrament, that he vnderstandeth no trope or figure of the bodie and blood of Chryst, but the very thinges the selues in very dede. And as he by that the carnall Israelites eating of their sacrifices were partakers of the same, proueth that eaters either at our lordes table, or at the table of Deuells be partakers of the same: So doth he as well accompt that, that ys vpon the table of our Lorde to be a sacrifice, as either the sacrifice of the Israelites offred to God: or of the gentiles offred to Deuells.

Yf yt be not so, what awaileth, or of what force ys the argument, diduced from the sacrifices of the Iewes? For if the eating of the sacrifice of the Iewes maketh them partakers of the altar, what proueth that that either *Idolothites* of the table of Idolls, or the cuppe and bread of our Lorde his table doth make either the receauers of the one, or of the other partakers of the if that bothe the one, and the other be not sacrifices, as that ys, fro the whiche the argument ys diduced, and vpon the whiche yt ys grownded? yt ys an euell maner of disputacion to go aboute to proue like effectes of vnlike causes: but of like causes to proue like effectes yt ys a good maner of disputacion, if due ordre and circumstance be obserued.

To

A To make the matter plain, what ys the cause that the Israelites were made partakers of the aultar? the answer ys bicause they did eate of the sacrifice. Again, to applie to the other: what ys the cause that the christians be partakers of the bodie and bloode of Chryst? shall the answer be bicause they eate a peice of bread? and drinke a cuppe of wine? no: the causes be not like, and that cause can not make vs partakers of the bodie and bloode of our Lorde. What ys the cause then? That, that ys like the other whiche ys this: Bicause the chrystians do eate of the sacrifice, therefore they be partakers of the sacrifice, whiche ys the verie bodie and bloode of Chryst. For so sainge, ther ys a good argument to be made from the liklihood of the causes in eche of the to the like effectes of eche of them. As thus to saie: The Israelites, bicause they did eate of the sacrifice, they were partakers of the Aultar: So the Corinthians bicause they did eate of *Idolathites* whiche were sacrifices of Idolls, they were partakers of Idolls. Of like maner the christians bicause they eat of the sacrifice of Chryst, they be partakers of the bodie and blood of Chryst.

B And thus the disputation of S. Paule ys of force, and prouerh well his enten. And that S. Paule did aswell take the bread of our Lorde, and his cuppe to be a sacrifice of the chrystians, as the, *Idolathites*, of the Corinthians to be the sacrifice of the Infidells, euen this doth strongly proue yt, that he setteth the table and the cuppe of our Lorde, against the table and cuppe of deuells. Ye can not (saith he) drinke of the cuppe of our Lorde, and the cuppe of Deuells. Ye can not be partakers of the table of our Lorde, and of the table of Deuells. In the whiche maner of speache as by the cuppe, and table of Deuells he vnderstandeth the sacrifice doen to Deuells: so must yt nedes be, that by the table and cuppe of our Lorde, he vnderstandeth the sacrifice doen to our lorde. As yt might in plain maner thus haue ben saied: Ye can not eate and drinke of the sacrifice that ys offred vnto God, and of the sacrifice that ys offred to Deuells. For except they were both sacrifices, the setting of the one against the other were of no great force.

As the Israelites and infidels had their sacrifices, so the chrystians haue their sacrifice, the bread and cuppe of blessing.

And again, yf S. Paule did not aswell take the cuppe and table of our Lorde to be a sacrifice, as the cuppe and table of Deuells to be a sacrifice, he wolde not haue vsed like termes to them bothe, but as he had vnderstâded a difference or diuersitie in the thinges: so wolde he haue vsed a diuersitie in woordes and tearmes, to expresse and declare the same. But for somoche as he vnderstanding therby the sacrifice of deuells called the same the cuppe and table of Deuells, yt ys manifest that he calling the meat of our Lorde by the like termes vnderstood the thing also to be like, that ys to be a sacrifice.

The cuppe and table of our Lorde take for the sacrifice of our Lorde

In this opening of the text (gentle Reader) thowe perceauest two thinges to be here learned of S. Paule. The one ys the presence of Chrystes bodie and bloode in the Sacrament: the other ys that the same bodie and blood be a sacrifice.

Reall presence and sacrifice proued by S. Paule.

But that yt maie appeare to yowe that this ys not my owne dreame, or phantasie in thus vnderstanding S. Paule, but the comō sentence of the Fathers of Chrystes Parliament house, we shall for triall therof, and for better setting furth of Gods trueth and the faith catholique heare the sainges of a good nombre of them, And first of the auncient Father Chrysostom: who

In, 10. 1. Cor.

D expounding this text saith thus: *Maximè his sibi verbis, & fidem facit, & horrorem. Eorum autem huiusmodi est sententia. Quod est in calice, id est, quod à latere fluxit, & illius sumus participes. Calicem autem benedictionis appellauit, quoniam cum premaximus eum habemus, cum admiratione, & horrore quodam inenarrabilis doni, laudamus bene-*

benedicentes, quia sanguinem effudit, ne in errore permaneremus. Neque tantum effudit, sed nos omnes eius participes effecit. Itaque si sanguinem cupis (inquit) noli Idolorum aram brutorum animalium cedere, sed meum altare, meo sanguine aspergere. Quid hoc admirabilius? Dic quaeso, quid amabilius? Hoc & amantes faciunt, cum amatos intuentur, alienorum cupiditate affectos propriis elargitis suadent ut ab illis abstineant. Sed amantes quidem in pecuniis, vestibus, possessionibus hanc ostendunt cupiditatem: in proprio sanguine nemo unquam. Christus autem & in hoc curam & vehementem in nos dilectionem ostendit. With these woordes he doth gette greatly vnto him self both creditte and feare. Of those woordes this ys the mening: That, that ys in the chalice ys yt, that flowed from the side, and we are partakers of yt. But he hath called yt the cuppe of blessing. For when we haue yt before our handes, with admiration, and certain horror of the vnspeakeable gift, we laude blessing, that he hath shedde his bloode, that we shoulde not abide in error. Neither hath he onely shed de yt, but he hath made vs all partakers of yt. Therefore if (saith he) thoue doest desire blood, do not sprenkle the aultar of Idolls with the slaughter of brute beastes, but sprenkle mine aultar with my bloode. Saie I praie thee: What ys more merueilouse then this? What ys more louing? This do louers also, whē they see these whom they loue allured with desire of straunge thinges, when they haue geuen frely to them of ther owne, they moue the that they abstain from the other. But louers shewe this desire in money, in apparell, in possessions, but in his owne blood no man at anie time hath doen yt. But Chryst in this also hath shewed his care, and vehement loue towards vs. Thus moche Chrysostom.

A plain
saing of
Chrysostō
for the Pro
clamer.

Note here
that this ys
the mean-
ing of St
Pauls
woordes,
that that
ys in the
chalice,
which flow-
ed out of
Chrystes
side.

God for euer and allwaies be praised, who, although yt be his pleasure, that his church shall be vexed and tried with the fire of tribulacion (as at this present yt ys miserable afflicted, shaken, and torne) yet he leaueth yt not destitute of sufficient staie and comforte of trueth, wherby yt maie bothe defende yt self, and impugne the encmie, as in this author expownding this scripture we maie well perceauē. Dost thoue, reader, marke the expositiō of the text? S. Paule saith: Yt not the cuppe of blessing, whiche we blesse, a partaking of the bloode of Chryst? Chrysostome saith: of these woordes this ys the meaning: That, that ys in the cuppe ys yt that flowed out of the side, and of yt we are partakers. Yf this be the meaning of S. Paule, why then walke we in error in this matter? Why wander we in the mistes, and darke clowdes of tropes, and figures and significacions? wher Chrysostom expownding the scripture and minding to shewe vs the verie vnderstanding and plain mening of yt, teacheth, that not a trope, figure, or sign of the blood of Chryst ys in the cuppe, but the bloode of Chryste that flowed out of his side.

In the whiche exposition we maie in clere maner see and beholde the verie, trueth euen the right catholique faith so sett furth, that ther ys no helpe for the aduersarie to cloke his heresie withall. The proclamer requireth one plain sentence, to proue the reall presence of Chryste in the Sacrament. what more plain speache wolde anie man desire to be spoken in this matter, as wherbic to geue him perfect instruction in the same, than to saie: that, that did flowe oute of the side of Chryst, ys in the chalice.

Yf the aduersarie with forced violence wolde thrust into Chrysostō woordes his comon glose, that the figure of yt, that did flowe oute of Chrystes side ys in the cuppe, then shoulde he make Chrysostome an vntrewe man. For Chrysostome saith, that that, which he saied vpon that scripture, was the mening of the woordes of S. Paule. Now if the Aduersarie will expownd Chrysostom with an other mening, then either Chrysostome did not

geue

A geue vs the true meaning of S. Paule, which ys not to be thought, or ells the Aduersarie reporteth vnturlic of him, whiche ys his cōmon practise. For so farre wide ys yt that these two meninges should be one that the one saith yea, the other saith no, thone saith yt ys, thother saith yt ys not, the one ys an heresie and thother a truthe. So fare I saie be these from being one that for these two sentences, this lamentable diuision, and greuous contention in the Church ys raised by heretiques.

What ys a mening, but a simple and plain opening and declaracion of a woorde or sentence of a mans conceipt, or speache doubtfullie or darkly conceaued or spoken before? Wherfor Chrysostom saing that this was the mening of S. Pauls woordes, did by plain woordes simple declare the same.

This then being the true mening of S. Pauls woordes, what truthe was ther in the saing of Cranmer or the Authour of that booke, who alleaging this text abused yt to a cleane contrarie vnderstanding? Thus he saith: *Neither that wine made of grapes ys his verie blood, or that his blood ys wine made of grapes, but signifie vnto vs, as S. Paule saith, that the cuppe ys a communion of Chrystes blood.* Howe wickedlie and vnturlic this ys spoken, and howe this scripture ys drawn to a false vnderstanding, this exposition of Chrysostom dothe wel proue, as other also hereafter shall do.

B That he wolde haue no soche mening vpon these his woordes, as the Aduersarie wolde yll fauouredlie peice and patche vpon them, his like maner of speache in an other place declareth, where he saith: *Reputate salutarem sanguinem quasi è diuino, & impolluto latere effluere, & ita approximantes labijs puris accipite.* Regarde or esteeme the holosome blood, as to flowe oute of the diuine, and vndefiled side, and so coming to yt, receaue yt with pure lippes. Whiche woordes forsomoch as he spake them in a sermon to the common people, he spake them in plain maner, in that sense, as they fownded to the hearing of the people, which was that they shoulde accompte the cuppe of our Lord to be his blood. And therfore they shoulde come and drinke yt euen as oute of his side, as who should saie, yt ys all one. In this also that he willet them to take yt with pure lippes, he teacheth the reall presence. For the spirituall maner of Chrystes blood ys not to be receaued with lippes, but with heart and soule. Wherby yrys plain, that Chrysostom wolde his words no otherwise to be vnderstanded, then they were spoken. Wherfore not to tarie long vpon this saing of Chrysostom, whiche ys so plain that euerie childe maie vnderstande yt, I wish yt onely to be imprinted in the memorie of the reader, that ys of him saied, which ys (again to repeat yt) that yt that ys in the cuppe, ys yt that flowed oute of the side, and of yt we are partakers.

C As by this we are taught the truthe of the presence of Chryst in the Sacrament: So in the rest of his sainges vpon the same text, he teacheth vs, that yt ys a sacrifice. Thus he saith: *In veteri testamento cum imperfectiores essent, quem idolis offerebant sanguinem, cum ipse accipere voluit, ut ab idolis eos auerteret. Quod etiam inenarrabilis amoris signum erat. Hic autem multo admirabilius, & magnificentius sacrificium preparauit, & cum sacrificium ipsum commutaret, & pro brutorum cede seipsum offerendum praeberet.* In the olde Testament, when they were more vnperfecte, to the entent he wolde turne them from Idolls, that blood, which they offered vnto Idolls he himself, wold accept, which also was a token of an inenarrable loue. But here he hath prepared a moch more woonderfull, and magnificall sacrifice, both when he did chaunge the saied sacrifice, and for the slaughter of brute beastes commaunded himself to be offered.

S. Pauls
woordes a-
bused by
Cranmer.

Chrysost.
ser. de Euch.
in Encenit
The blood
of Chryst
in the Sacra-
ment
howe yt ys to
be esteemed.

Chrysost. in
10. 2. Cor.
Chrysost. co-
mmanded
himself to
be offered,

God prepared a moche more wonderfull and magnificall sacrifice for the newe Testament then was in the olde.

In this saing of Chrysostom, ther be two notable notes to be obserued, which as they do moche declare and confirme the catholique doctrine: So do they as plainly, and as mightilie ouerthrowe the wicked heresie of the Aduersarie. The first ys, that declaring the great loue of God toward the vpperfect people of the olde lawe, that to turn them from Idolatrie he was contented to accept to be offred to him in sacrifice soche bloode of brute beastes, as they offred to their Idolls, when he cometh to the sacrifice of the newe lawe, he saith that here he hath prepared a moche more wonderfull, and magnificall sacrifice. What I praie thee, Reader, coulde be spoken more plainlie against the wicked assertion of the Aduersarie, teaching that the sacrifices of the newe lawe are nothing more excellent, then the sacrifices of the olde lawe, then to saie that Chryst here in the newe lawe hath prepared a moche more wonderfull and magnificall sacrifice? Which woordes Chrysostom speaketh setting the sacrifices of both lawes together, and therefore they were spoken, in comparison of the sacrifices, of the olde lawe.

A plain saing for M. Juell.

Cyp. de Ca.

De prodicion Iuda.

Blood of the Paschall lambe figure of the blood of Chryste in the Sacr.

And to the intent that the Aduersarie being here sore pressed with the woordes of Chrysostom shall not with his common glose cloake him self, and gette a subterfuge, saing that Chrysostom spake of the sacrifice of Chryst vpon the crosse, which he graunteth to be moche more excellent then the sacrifices of the olde lawe, the seconde note of the saied Chrysostome shall clerely wipe awaie his glose, and disapoint him of his cloake. Wherefor obserue that when he saied that Chryst prepared this wonderfull sacrifice, he opened the time also when he did prepare yt. He did (saith he) prepare this wonderfull sacrifice, when he did chaunge the sacrifice of the olde lawe and when he commaunded himself to be offred. When did he these two thinges? Reader yf thoue marke, here be two thinges: the one ys that Chryst chaunged the sacrifice: the other that he commaunded himself to be offred. When did he these two thinges? In his last supper when (as sainct Cyprian saith) *obuiarunt sibi instituta noua & antiqua, & consumpto agno, quem antiqua traditio proponebat, inconsumptibilem cibum magister apponit Discipulis.* The newe and the olde ordeinaunces mett together and the lambe, which the olde tradicion did settfurth being consumed, the master did sett to his disciples inconsumptible meate.

So that for this lambe of the olde tradicion he gaue nowe inconsumptible meate to his Disciples, whiche was his bodie and bloode, whiche was the veritie of that shadowe as Chrysostom saith: *Ille agnus futuri agni typus fuit, & ille sanguis, Dominici sanguinis monstrabat aduentum, & omnis illa spiritualis omnis fuit exemplum. Ille agnus umbra fuit: hic veritas. Sed postquam sol iusticie radiauit, umbra soluitur luce, & ideo in ipsa mensa, vtrumque Pascha, & typi, & veritatis celebratum est.* That lambe was the figure of the lambe to come. And that bloode shewed the coming of the bloode of our Lord, and that shepe was an example of the spirituall shepe, that lambe was the shadowe: this the veritie. But after the Sunne of righteousness did shyne with beames, the shadowe was taken awaie with the light. And therefore in that table bothe the passeouer of the figure, and of the trueth was celebrated. Thus he.

In which saing ys declared, that the olde lambe was a figure of our lambe Chryst, whiche were together in the table, as two passeouers, the olde and the newe. But when the newe passeouer, whiche was the bodie of Chryst ther consecrated, was settfurth ther as a newe passeouer, whiche he calleth the sonne of righteousness, then the olde Passeouer was taken awaie

A awaie, and this placed in the stead. Then was the olde sacrifice chaunged, and a newe sacrifice appointed. So that ys true that S. Augustin saith: *Aliud est Pascha, quod Iudei celebrant de oue, aliud autem quod nos in corpore. Et sanguine Domini celebramus.* Yt ys an other Passouer that the Iewes do celebrate with a shepe: and an other, whiche we celebrate in the bodie and bloode of Chryst.

Cont. literas Petilia

Yrcā not be saied that Chryst did chaunge the sacrifice of the olde law vpo the crosse, for that sacrifice was after the maner of the sacrifices of the ordre of Aaron, a bloodie sacrifice, as they were. But this chaunge of sacrifice must nedes then be, when the shewing of the chaunge of preisthead was. For (as S. Paule saith) *Neceſſarium fuit secundum ordinem Melchisedec alium surgere sacerdotem, et non secundum ordinem Aaron dici.* Yt was necessarie, that an other preist, shoulde rise to be called after the order of Melchisedech and not after the order of Aaron. Chryst neuer shewed himself a preist after the order of Melchisedech but in the last supper, in the which he sacrificed after that order.

Heb. 7.

B Wherefore then was the olde sacrifice chaunged, when this newe preist after the ordre of Melchisedech did shewe himself in sacrificieng. The trueth of this ys well proued by the seconde note in the saing of Chrysostome, whiche ys that he commaunded himself to be offred. Let al the volume of the Gospell be turned and searched, and in no place shall ye finde that Chryst commaunded himself to be offred, but in the last supper, when he had instituted this holie sacrifice of his and bodie and blood. Then he saied. *Hoc facite:* This do ye. By which woordes he gaue comaundement to all, to who comission of this holie ministraciō should be geue, that they should doe that that he had doe.

In that high and woonderfull institucion he did three thinges, that ys, he consecrated his blessed bodie and blood, he offred yt in sacrifice after the ordre of Melchisedech, and receaued yt with his Apostles. Wherefore saing and commaunding that his preistes shoulde that do that he then did, forsomoch as among other his doinges he did then offre sacrifice. Therefore he comaunded that he himself should be offred. And thus yt maie be perceaued that Chrysostom looked to this place when he saied that Chryst commaunded himself to be offred.

Three notable thinges doen by Chryst in the institution of the B. Sacr.

Li. 4. ca. 32

C Of this same sentence and minde be a nombre of the holie Fathers. Irenaus saith: *Eum qui ex creatura panis est, accepit, et gratias egit, dicens: Hoc est corpus meū: Et calicem similiter, qui est ex ea creatura, que est secundum nos, suum sanguinem confessus est. Et noui Testamenti nouam docuit oblationē, et c.* He took the bread (saith Irenaus speaking of Chryst) which ys a creature, and gaue thanks saing: *This is my bodie.* And the cuppe likewise, which ys a creature as we, he confessed to be his blood. And of the newe Testament, he taught a newe oblacion, &c.

In primadration. pra par.

S. Ambrose also in his praier saith: *Ego enim Domine memor venerande passionis tue, accedo ad altare tuum licet peccator, ut offeram tibi sacrificium, quod tu instituisti, et offerri precepisti in commemorationem tui pro salute nostra.* I Lorde mindefull of thy woorthippefull passion, come vnto thy altar, although a sinner, to offer vnto thee, the sacrifice, which thou hauest instituted and commaunded to be offred in the remembrance of thee for our health.

The Proclamer mate her learn that Chryst comanded his bodie to be offred in sacrifice.

D Ye see these two graue and auncient witnesles testifieng with Chrysostō that Chryst commaunded this sacrifice which he instituted to be offred. What the thing ys that we offre Chrysostome by moste plain woordes declareth, when he saith that Chryst commaunded himself to be offred. So that Chryst himself ys our oblacion, and sacrifice, which we offre not vpon our owne inuencion, but vpon his holie, and most louing comaundement.

By this latter part then of Chrysostome his saing, the two other partes before noted be well proued. For by that, that Chryst hath commaunded vs to offre him in our sacrifice, yt ys most clere, that our sacrifice ys more excellent then the sacrifice of the olde Testament: yt ys manifest also, that he spake yt not of his sacrifice made vpon the crosse, but of the sacrifice instituted in his last supper, wher and when the olde sacrifices were taken awaie, and this one placed for them all, which Chrysostom well taught, when he saied: *i. for the slaughter of beastes, he commaunded himself to be offred.* So that he commaunded himself to be offred, when the sacrifices were chainged. But the sacrifices were chainged in the last supper, wherfore in the last supper he commaunded himself to be offred.

THE SEVENTENTH CHAPTER PROCEEDETH

upon the same text by the exposition of Chrysostom and saint Hierom.



Leit this text ys verie plainlie expownded by Chrysostom, and that, that by me was affirmed by the same his exposition fullie confirmed, namely that S. Paule here speaketh of the presence of Chryst in the Sacrament, and therwith also teacheth that yt ys the sacrifice of the Chrystians: yet that the trueth maie be the better esteemed, as yt ys plentiful in yt selfe, so shall yt be set furth by plentie of wittnesses. And wher Chrysostom expownding the first parte of the text, hath confessed the catholique faith of the presence of the blood of Chryst in the cuppe with these plain woordes, that yt ys that which flowed oute of the side, which ys so spoken, as the Aduersarie can not once open his mouth to speake against yt: And in confessing the bloode, ther ys no doubte but he al so dothe like of the bodie. Yet forasmoch as he proceedeth and expowndeth the other parte of the text, which speaketh of the partaking of the bodie: I shall not for the commoditie of the reader, and the setting furth of Godes trueth spare my labour to shewe furth the same.

The rest of the text ys: *Et panis quem frangimus nonne communicatio corporis Christi est?* And the breade whiche we breake, ys yt not a communicacion of the of the bodie of Chryst? Although the vulgar english bibles doth otherwise inglish this text: saing that the breade that ys broken ys a partaking of the bodie. Yet I being aduertised by Chrysostom that communicacion includeth more than participacion: I english yt as I maie with this woorde (communicacion) according to his instructiō, which ye shal perceauē in his saing. Thus he saith. *Quare non dixit participatio? quia amplius quiddam significare voluit, & unitatem inter nos conuenientiam ostendere. Non enim participatio tantum & acceptio, sed unitas communicamus. Quemadmodum enim corpus illud unitum est Christo: ita & vos per hunc panem vnione coniungimur. Sed quare addit, quem frangimus? Hoc in Eucharistia videre licet: in cruce autem minime, sed omnino contra. Os enim eius (inquit) non conteretur. Sed quid in cruce passus non est, id in oblatione patitur, & propter te frangi permittit.* Ys not the bread whiche we breake, a communicacion of the bodie of Chryst? Why did he not saie a participacion or partaking? Bicause he wolde signifie some more thing, and shewe a great agreement betwixt these thinges. We doe not communicate by partaking and receauing onelie, but also by vnitie. For as that bodie was vnited to Chryst: Euen so we by this breade are ioined together in an vnion. But wherfore dothe he adde: *whiche we breake?* This maie yowe

Chrysost. in
10. 1. Cor.
Communicacion ys a
nearer con
iunction the
participa
cion, ther
for the tran
slacion of
the english
bible ys to
be misliked

A see in the Sacrament: in the crosse not so, but altogether contrarie. For (saith he) his bone shall not be broken. But that he suffred not in the crosse, that he suffreth in the sacrifice, and permitteth for thee to be broken. Thus he.

In this liuely exposition of Chrysostom, whiche so I call bicause he leaueth no woorde vnquickned and made as yt were alieue to mans vnderstanding, he geueth vs three worthie instructiōs. And first, he geueth a cause why S. Paule calleth this a comunicacion rather then a participacion, bicause (saith he) by the receipt of this myserie we are ioined together in one with Chryst, as his bodie was ioined vnto him. Whiche vnion neither participacion nor receauing do expresse or signifie. For we maie partake or receaue a thing, and yet not be made one with yt. But duely communicating the bodie of Chryst, we are made one with yt. For communication ys either a making of one thing common to manie, or to make manie to be one thing, and all one with yt, and yt one with them. Of this more in the exposition of the next scripture.

Three notable instructions out of Chrysost.

Comunicacio what yt ys.

B The seconde note ys that where he saith, that as that bodie was vnited to Chryst: So by this bread we are ioined together in an vnion. Where he instructeth vs again of the presence of Chryst in the Sacramēt, before by his blood, here by his bodie, and yet in eche parte full Chryst. That this maie appeare plain vnto the reader, as yt ys true in yt self, vnderstande this, that the bodie of Chryst ys vnited to him reallie, verilie, and substanciallie, and not spiuallie. Yf then ther be an vnion of Chryst and vs, as of him and his bodie, then yt must be an vnion reall, but this maner of vnion can not be but by a reall comunicacion, wherfore we do reallie communicate with the bodie of Chryst. This ys confirmed to vs by the saing of Chrysostō, when he saith, *that we be ioined together in vnion by this bread.* A bare peice of bread can no more make vs one substanciallie with Chryst, than a peice of beof, or anie other victuall. Wherfore this bread that he speaketh of ys the bread, and the foode of his verie bodie which duely receaued, maketh vs to be in Chryst, and Chryst, as S. Hylary saith, naturallie, and as S. Cyrill saith, substanciallie in vs.

C The thirde note also both confirmeth this that here ys saied of the presence, and also that ys before saied of the sacrifice. For here by expresse woordes he dothe so tearme yt. For he saith thus: that, that he suffred not in the crosse, that he suffreth in the sacrifice, and permitteth to be broken for thee. In the which woordes he declareth two distinct beinges of Chryst: one vpon the crosse: the other in sacrifice. For he maketh no difference either of Chryst, or of his substance, or of his being. But euen the same that suffred not to be broken vpon the crosse, euen the same suffreth in the sacrifice, and permitteth to be broken for thee. Yf the verie same be in this sacrifice, that was vpon the crosse, then we must nedes confesse him to be as verilie present, in the sacrament, as vpon the crosse. And the same so present, for that he ys our onely and euerlasting sacrifice, to be our sacrifice. Yf we aske where he ys a sacrifice, Chrysostome answereth, ther to be a sacrifice, where he permitteth to be broken. He ys broken in the Masse vpō the aaltar, wherfore he ys their in sacrifice.

Real presence and sacrifice both annouced.

D But here vnderstande that although Chrysostom saith that Chryst suffreth, and that the Sacrament ys broken: yet he meneth not that anie violence ys doen to that blessed bodie, or that yt ys affected with greif, pain, or passion (for yt being passed all these miseries, yt ys nowe

an impaisible bodie, and what violence soeuer anie cruell heart wolde inferre to yt: yet yt being impaisible no pain can be inflicted to yt. Neither think this to be a straunge speache seing that Chryst himself, when he was in hys paisible bodie, and gaue his paisible bodie to his Apostles impaisible, saied: *Take, eate, This ys my bodie, whiche ys broken for youe.* For although he so saied: yet in geuing oute of his bodie, he suffered no violence nor pain. And as that breking wrought no greif to his blessed bodie then: no more doth yt now. For the same woundes that he bare in his paisible bodie paisible, he beareth the same after his resurrection and now still impaisible.

Hieron. in
deci. i Cor.

And now that ye haue hearde. Chrysostome declaring vnto youe the vnderstanding of this scripture in the whiche he hath in no darke speache, but in plain maner with expresse woordes taught the presence of Chrystes bodie and blood in the Sacrament, and yt also to be a sacrifice, and that by this scripture: we shall now leaue him for this place, and heare S. Hierom. Who for this time shall be ioined with Chrysostome, that one veritie maie be testified on both sides of Chrystes Parliament house S. Hierom ys but short, and this ys his exposition. *Calix benedictionis, ideo primum calicem nominauit, ut possit de pane latius disputare, nonne communicatio sanguinis Christi est? sicut ipse saluator dicit. Qui manducat carnem meam, et bibit sanguinem meum, in me manet, et ego in eo.* The cuppe of blessing which we blesse: therfore hath he first named the cuppe, that he maie more at large dispute of the bread: ys yt not a communication of the bloode of Chryst? As our Sauour himself saith: *He that eateth my flesh, and drinketh my bloode, dwelleth in me and I in him.* Thus S. Hierom.

This ys his breif exposition vpon this first parte of S. Paules text, whiche ys not so bare and hungrie, but that yt bringeth good foode with yt, to nourish and comforte the faith of a Chrystian man in this matter of the Sacrament. For when he cometh to the pith of the sentence whiche ys this: ys yt not a communication of the blood of Chryst: he addeth this for an exposition to yt: as our Sauour himself saith: *He that eateth my flesh and drinketh my blood dwelleth in me and I in him:* as who might saie: yt ys soche a communication of the blood of Chryst, that who so doth communicate of yt shall haue that benefitt, that Chryst himself spake of saing: *He that eateth my flesh, and drinketh my bloode, dwelleth in me, and I in him.* That he alleaging this scripture of Chryst to expownde the saing of S. Paule doth signifie vnto vs, that S. Paule ys to be vnderstanded, to haue spoken of the verie bloode of Chryst in the Sacrament, he that hath redde sainct Hierom, howe he vnderstandeth the sixth chapter of sainct Iohn, whose authoritie hath ben vsed in the seconde booke for the same pourpose, shall not nede to doubt. But that the reader shall not be driuen to seke farre for the triall herof, sainct Hierom shall be produced, alleaging this same verie saing of Christ in the sixth of sainct Iohn, Wherin he shall clerely see and perceauce the true vnderstanding of yt, after the minde of sainct Hierom. Thus he saith vpon the psalme. *Quomodo enim Melchisedech Rex Salem, obtulit panem et vinum: sic et tu offeres corpus tuum, et sanguinem tuum, verum panem, et verum vinum. Iste Melchisedec ista mysteria quae habemus dedit nobis. Ipse est qui dixit: Qui manducauerit carnem meam, et biberit sanguinem meum: secundum ordinem Melchisedec tradidit nobis sacramentum suum.* For as Melchisedec King of Salem hath offred bread and wine: so shalt thoue offre thy bodie and bloode, the true bread, and true wine. This Melchisedec hath geuen vs these mysteries which we haue. Yt ys he that hath said: *He that shall eate my flesh, and drinke my bloode: according to the ordre of Melchisedec be hath deliuered vnto vs his sacrament.* Hitherto S. Hierom.

In psalm.
109.

Sacrifice of
Chryste in
his supper
and Mel-
chisedecs
compared.

A Do ye not see that our Melchisedech dothe offre the true breade and true wine his bodie and bloode, not after the ordre of Aron vpon the crosse, but after the ordre of Melchisedech? And hath not he geuen vs these misteries? And doth not he of these misteries after the minde of S. Hierom, saie : *he that eateth my flesh, and drinketh my blood dwelleth in me, and I in him?* By this then yt ys euident that the saing of S. Paule referred and expownded by this, ys vnderstanded, of the true wine, the bloode of Chryst, as this ys.

Hierom.
Ibid.

The other text also ys but breislie touched and folowed thus : *Et Panis quem frangimus nomine communicatio corporis Domini est? Itaque panis idolatria, Daemonum participatio esse monstratur.* And ys not the bread which we breake a communicaciō of the bodie of our lorde? Euen so also the bread of Idolotrie ys a partaking of Deuells. Albeit this expositiō in the first sight and face semeth not moche to saie to the maintenaunce of the catholique faith, as touching the matter of the Sacramēt: yet if yt be well weighed, yt shall be fownde to make moch. And for the better weighing of yt, yt shall be necessarie, that yt be called to memorie, that before ys saied in the last chapiter, that the cause why me be made partakers of Deuells, ys that they do eate of soche meates as be offred in sacrifice to Deuells. for ther ys no meat accompted to make men in that felowshippe, what meat soeuer yt be (in that onely respect that yt ys eaten) but onely that that ys offred to Deuells.

B Nowe then, when in the exposition the probacion ys that as the eating of the breade, which ys broken ys a communicacion of the bodie of Chryst: So the bread of Idolotrie ys a participacion of Deuells: must not both these be vnderstanded of the thinges offred in sacrifice? yf not, what auaileth the application of the one to the other? Howe can S. Paule proue the Corinthians to be partakers of Idolls, but by the partaking of *Idolatries*? Wherefor this expositiō folowing S. Paule bringeth his argument from the sacrifice of Chryste as a thing cleare and manifest to the Corinthians. As who might saie : As the partaking of the bread of Chryst in sacrifice maketh vs partakers of the bodie of our Lorde: So the partaking of meates offred in sacrifice to Deuells, maketh vs partakers of Deuells. And thus ther must be a sacrifice vnderstanded in both sides, aswell in the one, as in the other. Which being so, yt must nedes be confessed, that the bread which S. Paule speaketh of here by the whiche we are made partakers of the bodie of Chryst, ys a sacrifice, and in that yt ys a sacrifice, yt necessarily foloweth, that yt ys the very bodie of Chryst, whiche ys owre onely sacrifice. And thus yt maie be perceaued that this short exposition well weighed, had good matter in yt to comende and fertfurth the catholique faith, and to teache the presence of Chryst in the Sacramēt, and yt also to be the sacrifice of chrystians. And now that yow haue hearde the expositions of these two, we will proccade to heare other two vpon the same scripture.

An argu-
ment grow-
ded vpon
the sacrifici-
ce by S.
Hierom.

Bbb iiii

THE

THE EIGHTTENTH CHAP. PROCEEDETH IN

the exposition of the same text by saint Augustin and
Damasen.

Aug. cō.
inimic. le-
gis & Pro-
phet.

S. Aug.
callethe the
bread and
cuppe of the
B. Sacra-
ment.

Sacrifice a-
nounced by
S. Paule af-
ter the un-
derstanding of
S. August.

Saincte Augustine openeth the minde of S. Paule thus : *Nolo vos so-
cios Demomorum fieri: eos quippe ab Idololatria prohibebat. Propter quod eis ostē-
dere volebat, nā illos fieri socios Demomorum, si Idolothita sacrificij manduca-
uerint, quomodo Israël carnalis socius erat altaris in templo, qui de sacrificiis man-
ducabat. Hinc enim cepit, ut hoc diceret: Propter quod, dilectissimi mihi, fugite ab idolo-
rum cultura. Deinde secutus ostendit ad quod sacrificium debeant iam pertinere, dicens:
Quasi prudentibus dico, iudicate vos quod dico. Calix benedictionis quem benedicimus non
ne communicatio est sanguinis Christi? Et panis quem frangimus, nonne communicatio est
corporis Domini? &c.* I will not that ye be made felowes of Deuells. He did
truly forbidde them from Idolatrie. For the which thing he wolde declare
vnto them, that they shoulde euen so be made felowes of Deuells if they
did eate Idolathites of the sacrifice, as the carnall Israell, whiche did eat of
the sacrifices in the temple, was felowe of the Aultar. By occasion of that he
began, that he wolde saie this: wherfor my most beloued, flee from the ho-
nouring of Idolls. Afterwarde folowing, he sheweth to what sacrifice they
ought now to pertain saing: I speake as vnto wise men, iudge what I saie: *ys*
not the cuppe of blessing whiche we blesse a cōmunication of the bloode of Chryst? And
ys not the bread which we breake a cōmunication of the bodie of our Lorde? Thus farre
S. Austen.

This expositiō yf yt be well marked, ad cōpared to the expositiō of this text
of S. Paul which ys in the xvi chap. of this book, yt shall be perceaued, that yt
doth iustly agree with the same, ad moch also cōfirme yt. But leauing all o-
ther things therin cōteined, ad onely to touch that, that to this matter apper-
teineth this ys here to be noted in S. August. that he saith this to be the min-
de of S. Paule, that he labouring to bring the Corinthians from Idolothites, by
the whiche they were made felows of deuells, he willed them to flee from
them, as (nowe being of the calling they be of) hauing nothing to do with
them. And therfore leauing the sacrifices of Idolls (saith S. Augustin) he
sheweth them to what sacrifice they shoulde nowe pertain. And what sa-
crifice ys that? euen the cuppe of blessing, whiche we blesse, and the
bread which we breake, by the which we are made partakers of the bodie
and blood of Chryst.

By the which woords who seith not that the minde of S. Paul ys after the
mening of S. Augustin, that the Sacramēt of Chrystes bodie ad blode ys a sa-
crifice, vnto the which, as he wolde thē the Corinthiās: So ought al Chrystiās
to pertain? For S. Augustin saing, that S. Paul by these woords: *ys not the cuppe*
of blessing, which we blesse a partaking of the blood of Chryst &c. did shew thē the sacri-
fice vnto the whiche they did nowe pertain, what can be saied but that he
mentyt to be a sacrifice? That S. Augustine taketh yt to be a sacrifice, as yt
ys most plainlie shewed in the first booke, So in this also hereafter yt shall be
made so euident, that yt shall not be denied.

Damasen, whom here we will ioin with S. Austen, although he doth
not by waie of exposition folowe the letter of S. Paule: yet treacling of the
Sacrament, he expowndeth the tearmes, namelic participacion and cōmuni-
cacion, whiche here S. Paule vseth and applieth to the Sacrament, of Chry-
stes bodie and bloode. And forfomoche as the exposition of these termes
geueth a great light to the clere vnderstanding of the minde of S. Paule,

A as whether he ment that the Sacrament were a bare signe of the bodie and blood of Chryst, or ells verilie containing the same: I thought to bring in that his saing.

And wher as this holie Sacrament, for that yt ys of infinite vertue can not sufficientlie be expressed: deuoute and godlie men, minding, as the measure of our weaknesse in the capacite of so great misteries wolde permitte and suffer to signifie some parte of yt, haue called yt by sondrie and diuerse names, of the whiche Damascen remembring some doth thus saie of them.

*Damascen
li. 4. ca. 14*

Et si quidam exemplaria corporis, & sanguinis Domini panem & vinum docauerunt ut deiser vocauit Basilus: non tamen post sanctificationem dixit, sed priusquam sanctificarentur ipsa oblatio, ita vocabant. Participatio etiam dicitur. Nam per ipsam Iesu diuinitatem participamus. Dicitur & comunio, & est reuera, quia comunicamus per ipsam Christo, & participamus eius carne & Diuinitate, & quia comunicamus, & unimur inuice per illam.

Although some haue called the bread and wine exemplaries of the bodie and bloode of our Lorde, as the godly man Basill hath called yt: yet they did not so after the sanctificacion, but before the oblacion was sanctified they did so call yt. Yt ys also called a partaking. For by yt we partake the God head of Iesus. Yt ys also called a Comunio, and yt ys in verie dede, for by yt we communicate with Chryst, both that we partake his flesh and God head, and also that by yt we be vnited one with an other. I nede not to tarie, to open this saing of Damascen, whiche lieth so open and plain that the simplest maie see the true vnderstanding of yt. And wher S. Paule here speaketh of the partaking and of the comunicacion of the bodie and bloode of Chryst, which as before ys noted, some wolde wickedly corrupte sainge that the breade and the cuppe are signes that we partake, and communicate the bodie and bloode of Chryst: *This man saith that we partake both the flesh, and Godhead of Chryst.*

Bread and wine called exemplaries of the bodie and blood of Chryste before sanctification, but not after.

And that we shoulde not thinke him to fauoure the hereticall exposition of the Aduersarie, he declareth the catholique faith, and also reiecteth the contrarie opinion in that he dissolueth that, that of the Aduersarie might be taken for an argument against the trueth. For although (saith he) some haue called yt the exemplaries of the bodie and bloode of Chryst, that ys (saith he) before the consecracion or sanctificacion, not after the sanctification: signifieng to ys that after the consecracion they be the verie things themselues that ys the verie bodie and blood of Chryst, and not the exemplaries signes, or figures of them. This authour ys to plain and to strong to be wrested or by violence to be drawn to make any countenannce towarde the signes and figures of the Aduersaries. For in the same very chap. expounding the woordes of Chrystes: *This ys my bodie*, he saith thus: *Hoc est menum, non figura corporis, sed corpus. & non: figura sanguinis, sed sanguis.* This ys not the figure of my bodie, but my bodie and not the figure of my bloode, but my bloode, wherby he plainlie denieth the Deuells exposition sent furth by the Aduersarie. And yet in the ende of the same chapter he calleth the Sacrament exemplaries, but in soche sorte and maner, as he affirmeth withall the verie presence. For this ys his sainge: *Exemplaria autem futurorum dicuntur, non ut non essentia verè corpus & sanguis Christi, sed quoniam nunc quidem per ipsa participamus Christi Diuinitatem: tunc autem intellectualiter per solam visionem.* They are called

An argument of the Sacramentaries solved by Damascen.

C the exēplaries of thinges to come, not as not being the bodie and bloode of Chryst verilie: but that we nowetherby partake the God head of Chryst: but then intellectuallie by onely vision.

Damasc. ibid.

Damascen ibidem.

D By whiche sainges, as the reader dothe clerelie see, that damascen so constant

constant

constantlie doth teache and affirme the presence of Chryst in the Sacramēt, that he vterly reiecteth the figures of the Aduersarie: So maie he well vnderstande, that the saied Damascen speaking of the participacion of the flesh of Chryst, and his Godhead, of the whiche participacion S. Paule maketh mencion, speaketh of the verie participacion of wholl Chryst, God and man verilie, and not figuratiuely. And forasmuche as this ys so plainly taught by Damascen that the Aduersarie can by no meā coulour yt, nor by anie shift or sleight of falshood auoide yt, I wolde to God that he wolde see his erroure, and calling to God to geue him the spirit of humilitie, he wolde so humble him self, that he wolde confesse his saied errour, knowing this that yt ys bothe more easie, and more profitable to be a litle confounded here, then to be so greatlie confounded before the iudgement seat of Chryst, in the seight of his Angells and Sainctes, and all the woorld, at the daie of his fearfull and terrible generall iudgement.

THE NINETENTH CHAP. CONTINVETH

the exposition of the same text by Isidore and
Occumenius.



Einge that of necessitie I must be shorter, for that moche ys yet to be saied, as the one of the wittnesses in the last chapter hath directlie affirmed the presence the other the sacrifice: So will we heare two breislie auouching the like. The first shall be *Isidore* who

*Isidor. li. of
sic. ca. 18.
The bread
that we
break ys the
bodie of
Chryst etc.*

speaking of this text now in hande geueth a breif and clere exposition of the same in this wise: *Panis quem frangimus corpus Christi est, qui dicit: Ego sum panis viuus, qui de caelo descendi, vinum autem sanguis eius est. Et hoc est, quod scriptum est: Ego sum vitis vera.* The breade that we breake ys the bodie of Chryst, who saith: *I am the bread of life, whiche came down fro heauē.* But the wine ys his blood, and this ys yt, that ys written. *I am the true vine.*

In thys exposition that the text might be plain to the reader, wher S. Paule saied: *The bread which we breake ys a communicacion of the bodie of Chryst:* This authour geuing the vnderstanding of yt saith, *that the bread which we breake ys the bodie of Chryste.* And that he wolde haue yt taken for the verie bodie: he saith, that yt ys the bodie of Chryst, who saied: *I am the bread of life.* And who he was, the sixt chap. of S. Iohn declareth that yt was verie Chryste, no figuratiue Chryste. And what the cuppe of blessing dothe containe he fullie declareth when he saith: *The wine ys his bloode.* whiche maner of speache ys so plain, and standeth so directlie against the saing of the Aduersarie, that as for the plainesse of yt I neither can nor nede to saie anie thing to make yt more plain: so can I but woonder, thar men can erre that either knowe or haue readde these holie fathers except they be puffed vpp with soche pride, and be brought to soche singularitie in ther owne conceit, that they contempe all mens iudgements, sainges, and learning besides their owne of what faith, trueth, aunciētie, holinesse or learning so euer they be, as this *Isidore*, who liued well near a thousande yeares ago, and was famous in all the chrystia orbe, and as a strong pillar stode against the Arrians whiche then were mightie in Spain, and hath left learned workes as testimonies of his learning and godly zeale, ys not to be disdained, but to be reuerenced.

And although for his learning and aunciētie he ys to be credited: yet he ys the

A the more so to be for that to eche part of his saing he allegeth the scripture. For as to the first part he allegeth the sixt of S. Iohn : so to the other parte he allegeth the sainge of Chryst in the xv. of S. Iohn, wher he saith: *I am the true vine*. For in dede as he ys the true vine : so cometh oute of him the true wine. The earthlie wine helpeth to maintein the earthlie life, whiche as S. Gregorie saith, compared to the eternall life, ys rather to be called death then life. But the heauenly wine that cometh out of the true vine nourisheth to euerlasting life, whiche ys the true life. And bicause we be by faith inserted, and griffed into Chryst, this blessed wine, whiche ys the Iuice of that true vine, ys of vs, as of braunches of the same vine, receaued, and so maketh vs his liuely braunches, not onely spirituallie by faith : but also by nature, whiche thing holie Cirill doth very liuely open and declare. *Annon conuenienter dici potest, vitem humanitatem eius, & nos palmites, propter identitatem naturæ. Eiusdem enim naturæ vitis & palmites sunt. Ita & spiritualiter, & corporaliter nos palmites, & Christus vitis est.* Maie not the manheade of Chryst be very wel called the vine? and we the braunches, for that we be all of one nature? for the vine and the braunches be of one nature. So both spirituallie and corporallie, Chryst ys the vine, and we be the braunches. Thus Cyrill.

Joan. 15.

Cyrill in.
16. Ioan.

We are braunches of the vine Chryst both spirituallie and corporallie.

Wherfore *Isidore* to proue that, that ys in the cuppe, to be the bloode of Chryste, as the wine or iuice whiche shoulde be receaued of vs the naturall braunches of Chryst the true vine, did very well alleadge the sainge of Chryst : *I am the true vine*. And by this also yowe maie perceaue the minde of S. Cyrill, that we be not onely of one Spirit with Chryst by faith, but we be also of one nature with him. not onely that he hath taken our nature vpon him, wherby he ys one with vs, but that we receaue his naturall flesh and bloode, wherby we are of one nature with him. This is natural flesh and bloode we receaue not but in the Sacrament. Wherfor the Sacrament containeth the naturall flesh and bloode of Chryste.

And now that we haue hearde *Isidore*, who was of the latin church, so breifly and plainly expownde this text : we will also heare *Oecumenius*, who was of the greke church, howe he breifly expowndeth the same. He saith: *Poculum vocat benedictionis, poculum sanguinis Christi, quod benedicimus, quod præ manibus habentes benedicimus eum, qui gratiosè sanguinem suum nobis largitus est.* He calleth the cuppe of the bloode of Chryst the cuppe of blessing whiche we blesse, whiche hauing before vs we blesse him, who hath graunted vs his bloode.

In. decim. 1
Cor.

The cuppe of blessing ys the cuppe of the blood of Chryste.

C Is not this as plain an exposition, as yt ys breif? ys yt not wonderfull that anie man wolde open his mouth against a trueth so plainlie vttered as this ys? Here maie ye see what maner of cuppe yt ys that S. Paule calleth the cuppe of blessing. Yt ys (saith this authour) the cuppe of the bloode of Chryste. And when he hath expownded to yowe what yt ys, than he geueth yowe a cause why yt ys called of S. Paule the cuppe of blessing, being in dede the cuppe of Chrystes bloode. Yt ys so called (saith he) because hauing yt before vs, we blesse and geue thanks to him that hath graunted vs his bloode: and woorthily we blesse him, both for that he hath commaunded vs that as oft as we eate of that breade and drinke of that cuppe, we shoulde shewe furth his death vntill he come : and also for that besides an infinite nombre of benefittes, whiche he hath pourchased vnto vs by his passion and bloode shedding, ther ys graunted vnto vs, as a pledge of his vnspeakable loue towardes vs (as this authour saith) his bloode. For asmoche then as the cuppe of bloode

D

*The cuppe
of the blood
why yt ys
called the
cuppe of
blesing.*

bloode containeth his bloode, who hath wrought vs so great mercie, and quickneth in vs the liuelie remembrance of the same, we are prouoked to lawde, praise, and blesse him, by whom these mercies were wrought, and therfor yt ys very well called the cuppe of blesing, that ys to saie, the cuppe that moueth stirreth, and prouoketh to blesse Chryst our Sauour, whose bloode yt ys.

And here, Reader, to commend this trueth better to thee, I meen, that the cuppe which S. Paule calleth the cuppe of blesing, that yt ys (as this authour saith) the cuppe of Chrystes bloode, call to thy remembrance the saing of Chrysostome what he saied expownding this text: dothe not he saie this ys the meening of S. Paule, *that, that ys in the cuppe, ys yt that flowed oute of the side?* Nowe this ys a cōmon maner of speache, that the vessell ys named by the thing that yt containeth, as a cuppe containing wine, ys called a cuppe of wine a cuppe containing water ys called a cuppe of water. Nowe whē Chrysostom saith, that the bloode that flowed oute of the side of Chryst, ys in the cuppe: and *Oecumenius* saith, that yt ys the cuppe of bloode, what difference ys ther in the thinge, that they speake of ys yt not all one? Ther for thowe maist see that these authours agree and haue consent bitwixt thē. For this authour though he differ in maner of speach from Chrysostom: yet in the thing that they speake he saith euen the same that he dothe. And nowe as for these two wittneses *Isidorus* and *Oecumenius* let not the Aduersarie attempt to corrupt them with his wicked glose, for they be allreadie alledged, and again shall be withe soch euident and strong sentence declaring their faith, that they can not be altered.

THE TVENTETH CHAP. PROCEEDETH

upon the same text by Haymo, and Theophilacte.



His being true that our Sauour Chryst saith, *In the mouth of two or three witnesses standeth all trueth:* these that be alleaged might suffice to testifie this trueth that I haue taken in hand to sett furthe, Neuerthelesse for that yt hath pleased him who ys the verie trueth him self, who neded no testimonie, to call twelue, and when one of them the childe of perdition perished, to haue an oīher chosen that the nombre of twelue might be continued, yt shall like me to folowe his example, and as I haue doen in the exposition of the first text of S. Paule, wher I haue produced twelue wittneses, to do the like here in the exposition of this text. And although the trueth of this matter ys soche that being spoken of him that ys the trueth him self, as ys saied, yt nedeth no other commendacion: yet to the confusion of the enemye, and the comforte of the fauourer and louer of gods catholique faith, twelue be and shall be cauled, that yt maie be seen howe largely this trueth hath ben spred and receaued and in what diuersitie of times yt hath ben euer cōtinued, as I do not hing doubte, but yt shall be continued to the worldes ende.

But to go a boutte that, that here ys entended, that the rest of this nombre which remain maie geue also their testimonie, and shewe their mindes in the vnderstanding of S. Paule, we shall first heare *Theophilacte*, whose exposition of this text ys this: *Calix benedictionis, hoc est, gratiarum actionis. In manibus namque habentes, gratias ei haud dubie agimus, qui nostri gratia sanguinem sum effudit, dignatusque nos sit, bonis ineffabilibus. Non enim participatio dixit, sed ut plus ali-*

*Theoph. in
10. prioris
ad Corin.*

quid

A *aliquid exprimat summam scilicet coniunctionem. Quod autem dixit, tale est. Sanguis enim iste, qui calice continetur, ille est, qui Christi à latere profluit. Hunc ipsi cum sumimus participamus, hoc est, Christo coniungimur.* The cuppe of blessing, that ys, of thankesgeuing. For hauing him in handes, we geue vndoubtedlie thankes vnto him, who for owre sake hath shed oute his bloode, and hath esteemed vs woorthie of vnspeakeable giftes. He did not saie participation but communicacion, that he might expresse somewhat more, that ys to saie, a most near coniunction. But that that he hath saied ys after this maner. *This bloode whiche ys contained in the cuppe, ys the same that flowed oute of the side of Chryste.* This when we take we participate, that ys to saie, we are conioined to Chryst. Thus *Theophilact.*

Communicacion vsed of S. Paule to expresse a nearer coniunction between Chryste and vs then participationem signific.

B Yf thou, reader, desierest to be instructed howe this text ys to be vnderstanded, and what ys the verie minde of sainct Paule, yf euer man did clerely expownd yt, no man more plainlier then this, although Chrysostom and Occumenius, as plainly and almost by the same woordes. Consider therfore this exposition well and credit yt, and thowe shalt atteign to the true sense and mening of sainct Paule. Ther ys nothing to be desiered in this man, that ys necessarilie required to one to whome creditte shoulde be geuen. He ys so auncient that he was before anie controuersie as touching the presence of Chryst in the Sacrament, for he was before Berengarius. And after the counsell of Sisimius in the tripartite historie they are to be called to the decison or dissolucion of a controuersie, whiche wrote before that controuersie was risen, and forsomuche as this authour did so, therfore he maie well be called to this matter. That he ys vncorrupted, I suppose, the Aduersarie will depose. For yt ys knowen to all men learned that Oecolampadius did translate him owte of greke into latin, whose sinceritie and dexteritie in the doing of anie soch matter, they that be of that side, can not asmoche as once suspect. And although he hath in other places offended, and vitiated him: yet here he hath not. Learning ther lacketh none in this authour for that he doth ys by imitation of Chrysostom, whose sentences and matters being sett furth at length, this man doth collect, and in a breif maner sett furth. By which fact as we be sure that that ys sett furth ys learned matter. So be we sure that the setter furth ys without fall doubt learned, for soch a worke can not be doen of an vnlearned man. And besides that the voice of all learned men doth with moch estimaclon, and praise so commende him. And therfore he ys so reputed, esteemed, and taken. Breiflie ther was neuer yet authour that eueryt happened me to read, that did either for learning, trueth, or anie other soche like matter, make as moch as a note of anie reprehension, or declared anie thinge, that was to be desiered in *Theophilact.* Therfore seing all thinges be in him, that are required to be in an authour, he ys withoute all exception woorthie of creditte, and in this matter as a wittnesse maie iustlie be produced.

Theophilact comended.

li. 9 ca. 19.

C In this exposition then wher no tropes, no signes, no figures of the blood of Chryst be admitted, but the presence of the verie bloode taught to be in the cuppe, yea and the verie same that flowed oute of the side of Christ what can we or maie we els do but so take yt, that ys, that sainct Paule, when he saied: *The cuppe of blessing, which we blesse ys a partaking of the bloode of Chryst,* spake of no figure, nor by no figure: But of the substanciall bloode of Chryst to be verilie in the cuppe of blessing, whiche we also take and receaue, and so be verilie partakers of the bloode of Chryste, and partaking yt be conioined to Chryst, as this authour saith.

The same blood that flowed oute of the side of Chryste, ys in the cuppe, euen by the minde of S. Paule.

Ccc

And

And here ys to be noted that *Theophilact*, doth not here speake as shewing his owne minde but opening vnto vs the minde and meaning of sainct Paul, and therfore saieth: *Quod autem dixit tale est*. That he saied ys this, or after thys maner, as who should saie, this ys yt that he saied. So that this exposition ys to be taken as the woordes of S. Paule, for that yt dothe declare the minde and meaning of S. Paule.

Peter Martyr his writing of Theophilact vpon the woordes. (vertue)

Neither ys *Peter Martyr* to be hearde, who wolde peruert all the negatives of *Theophilact*, wherbie he denieth in sondrie and diuerse places, that the Sacrament ys onely a figure of Chrystes bodie, as in the xxvi. of S. Matthew, in the xiii. of sainct Marke, in the vi. of sainct Iohn, and ther auoucheth the verie reall presence by expresse woordes: The saied Peter Martyr wolde I saie, taking a small occasion of a woord vpon the xiii. of S. Marke by violent preying, euen turne the face of theophilact backward, and make him looke an other waie, and to speake a directe contrarie sentence to that, that he spake within ten lines before.

Vide ca. 6. d. 2.

Theoph. in 14. Marci.

In the xiii. of S. Marke to proue the woordes of Chryst: *This is my body*, to be no figuratiue speach, he bringeth in the saing of Chryst in the vi. of S. Iohn, and saieth thus: *Dominus enim dicit. Panis quem ego dabo, caro mea est, non dixit figura est carnis mea, sed caro mea est. Et iterum: Nisi ederitis carnem filii hominis, & quomodo, inquis, caro videtur? O homo propter nostram infirmitatem istud fit. Quia enim panis & vinum ex his sunt, quibus assueuimus, ea non abhorremus. Idcirco misericors Deus nostre infirmitati condescendens speciem quidem panis & vini seruat in virtutem autem carnis & sanguinis transselementat*. Owre Lord saith: *The bread that I wil geue is my flesh*. He saied not yt ys a figure of my flesh, but yt ys my flesh. And again: *Except ye eate the flesh of the Sonne of man*. And howe (saist thou) ys not the flesh seen? O man this ys doen for our infirmitie. For bicause bread and wine be of these things, vnto the which we haue ben accustomed we doe not abhorre them. Therfor our mercifull God condescending to our infirmitie, dothe kepe the outwarde formes of bread and wine, but he turneth the substance into the vertue of flesh and bloode.

The flesh of Chryste in the B. Sacrament appeareth not for oure infirmitie sake.

Here wolde Peter Martyr (as ys saied) wrest *Theophilact* that he wolde haue no reall presence, and therfore that we receaue not the verie flesh and blood of Chryst in the Sacrament, but the vertue of them. But, Reader, I haue ascribed the full sentence of *Theophilact*, to the entent that thou maist see, that if anie soch sense should be gathered of him, yt maie well appeare to thee, that yt ys violentlie wrested, and not truly according to the minde of the authour alleadged, nor expounded.

And for proof of this, first obserue and note, that *Theophilact* bringeth in, the saing of Chryst to proue that ther ys no figuratiue speach, and therfore he saith, that Chryst did not saie, that the bread which he wolde geue was a figure of his flesh, but his flesh. Yf *Theophilact* will not haue yt the figure of Chrystes flesh, but his flesh in dede, how standeth Peters exposition, who wolde no flesh, but the vertue of the flesh, ad so denieng the verie flesh, wold haue yt a bare figure, which *Theophilact* hath so ofte denied? And think yowe that soch an authour wolde in so fewe lines denie a figure and graunt a figure? Secondly note that *Theophilact* saith that for our infirmitie our mercifull God doth transselementate into the vertue of the flesh and bloode, wher I wolde learni of this man what ys the propre significacion of this verbe (transselementare) ad yf yt be to chaunge, then what ys chaunged? As I can perceaue, this verbe cometh of this woorde (*Elementū*) which signifieth an Element, and so yt should signifie to chaunge Elements. As the philosophers do teache, the naturall

Transselementation used of Theophilact more fullie to expresse the change in the Sacrament.

A naturall constitucion of naturall thinges that be compownded ys of the four Elementes as offoure principles, yet not as primere, of the whiche the thing hath his beinge, but as concurring to the due order and disposition of the thing, without the which the naturall thing can not abide in his being. As flesh and bone be of the earth, swet and moystnes of the water, breathing of the aier, and the naturall heate of the fire. Euen so the principles of other thinges, whether they be in learning, or religion be called *elementa* Elementes. As in learning the letters of the Alphabete be called Elementes. Likewise in religion as saint Paule saith to the hebrues. *Etenim cum deberetis magistri esse propter tempus, rursum indigetis ut vos doceamini quæ sunt elementa exordij sermonum Dei, & facti estis quibus lacte opus sit non solido cibo.* For when as concerning the time ye ought to be teachers, yet haue ye nede again that we teach yow the first Elementes or principles of the woorde of God, and are become soch as haue nede of milke, and not of stronge meate. In which sentence wher he saith that they had need to be taught the elementes of the woorde of God

B he meneth the principles of religion. And thus the beginninges of all soche thinges maie be called elementes.

He br. 5.

Nowe to applie this to our purpose, what be the principles of bread and wine? be they not their substances? Then, when *Theophilact* saith that he doth transelementate, ys yt not to be saied that he doth chaunge their principles, or elementes? But their principles be their substāces, wherfor he doth chaunge their substances.

Although (yf I be not deceaued) this ys spoken according to the rule of learning: yet if this should mislike the Aduersarie: yet he must nedes graunt that some thing ther must be, that must be chaunged. And then I wolde learn of him what this ys that ys chaunged into the vertue or grace of the flesh of Chryst as the Aduersarie here taketh this woorde (*virtus*) to be vnderstāded? Yt was neuer readde that euer anie thing earthlie coulde be primarelie chaunged into the vertue or grace a qualitie spiritual. Wherfor no soch chaunge cā here bemade as the Aduersarie wold feign to be. But that an earthly substāce maie be turned into the substāce of Chryst not oneli we are taught yt by

C that that he tooke flesh of the virgē Mary: but also as our *Theophilact*, to proue this that here ys to be proued, saith: the foode which our Sauour Chryst rooke vpon the earth was chaunged into his bodie and was made like to his holie flesh. Wherfore wher *Theophilact* saith here that this transelementacion ys into the vertue of the flesh and blood of Chryst, he meeneth into the verie flesh, as though yt had ben saied: *In veritatem carnis & sanguinis Christi*, into the veritie or trouth of the flesh and blood of Chryst.

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cap. lx.

And that this was his mening this proueth: first that in the same sentence he saith, that God condescending to our infirmitie, kepeth the outward formes of bread and wine, signifieng that the formes remaining the substance ys chaunged. For yf the outward formes remain, and the substance (as they saie) be not chaunged, what then ys transelemented, or chaunged? The seconde prooffe ys, that *Theophilact*, speaking of the verie same matter vpon the sixt of S. Iohn, doth by open and plain woordes proue this that I haue saied, for better declaraciō wherof I will bring in his wholl sentence. *Non enim dixit panis quem ego dabo figura est carnis, sed caro mea est. Transformatur enim arcanis verbis panis ille per mysticā benedictionē & accessionem sancti spiritus in carnē Domini. Et ne quē cōturbet quod credēdus sit panis caro. Etenim in carne ambulāte Domino, et ex pane alimonia admittēte, panis ille qui māducabatur, in corpus eius mutabatur, et similis fiebat sactæ eius carni, et in augmentū, et sustentationē cōferebat iuxta humanum morē. Igitur et nūc panis*

Theoph. in
6. Iohannis.

*Argumē-
tes of Theo-
philact to
proue the
bread in
the Sacramē-
t be made
flesh.*

in carnem domini mutatur. For he hath not saied, the bread which I will geue, ys a figure of my flesh, but yt ys my flesh. For that bread by the mysticall blessing and coming to of the holie Goste, with the secret woordes ys transformed into the flesh of owre Lorde. And leest yt shoulde trouble anie man, that the bread ys to be beleued flesh: when owre Lorde walked in the flesh, and tooke foode of bread, that bread that was eaten was chaunged into his bodie, and was made like vnto his holie flesh and yt went vnto the encreasing and sustentacion after the condicion of the nature of man. Therefore now also the bread ys chaunged into the flesh of our Lorde. Thus *Theophil.*

In this saing, ye see not the figure only of Chrystes flesh denied in the Sacrament, but withal the very flesh affirmed, and the wholl matter howe yt cometh to passe declared. In the setting furth wherof, wher as vpon S. Marke he saied, that the bread was chaunged into the vertue of the flesh of Chryst, he expownding the same saith, yt ys transformed into the flesh of Chryst. And that yt might appeare to yowe, that this chaunge was a chaunge of the substance of bread into the substance of the flesh of Chryst, he bringeth in a similitude of the food which Chryst did take being conuersant here vpon the earth after the maner of men, which foode was substanciallie chaunged in to the substance of the bodie of Chryst, and therupon concludeth, that therefore nowe also the bread ys chaunged into the flesh of Chryst. Whiche conclusion must containe as moch as the premisses of the argument, that as the foode which Chryst receaued was substancially chaunged into the substance of the bodie of Chryste, so now the bread by the mysticall benediction, and coming of the holie Gost, with the secret woordes ys substanciallie chaunged into the substance of the flesh of Chryst.

*Peter
Martir his
glose as pla-
inlie ouer-
throwen, as
yt was mali-
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nied.*

In this processe of the declaracion of the minde of *Theophilact*, ys not one ly ouerthrowen the wicked wresting of Peter Martyr, but also the veritie of the Sacrament so sensiblie as yt were opened, that, as I suppose, ther ys no place of doubte left to make a Chrystian to doubte in. For yf ye will conferre the exposition of S. Paule nowe here brought in, with the other sainges, yt alone will sufficiently teache a man the perfect catholique faith aboute the Sacrament of Chrystes bodie and bloode.

*In. decim.
s. Cor.*

*Although
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barad in
the Bl. Sa.
yt ys the bo-
die of Chry-
ste.*

Wherefore so moch being spoken of the minde of *Theophilact*, in the which I haue taried longer then I entended, I will nowe hast me to inferre. *Haymo*, who ys placed here with this grecian, *Theophilact*, to declare the faith of the latin Church in his time. This haymo thus expowndeth this text of saint Paul: *Et panis quem frangimus in altari, nonne participatio corporis domini est? utique, primum consecratur, & benedicitur a sacerdotibus & spiritu sancto, & deinde frangitur: cum iam, licet panis videatur, in veritate corpus Christi est. Ex quo pane quicunque communicant, corpus Christi edunt.* And the bread which we do breake in the aultar, ys yt not a partaking of the bodie of our Lord? Yt ys so. First yt ys consecrated, and blessed of the preistes and the holie Gost, and afterwatd yt ys broken. And although nowe yt seemeth bread, in verie deed yt ys the bodie of Chryst, of the which bread whosoeuer do communicate, they do eate the bodie of Chryst. Thus *Haymo*.

*Haymo ad
Theoph.
their saings
conferred.*

Here ye see an other exposition of S. Paule his text, whiche although yt differ from the other in woordes: in the thing that they speake of, they fullie agree. *Theophilact* saied that the blood that ys in the cuppe ys the same that flowed oute of the side of Chryst, so that he teaching the presence of the verie blood of Chryst in the Sacrament, teacheth by the same the verie presence of the bodie of Chryst. So this man teaching the very presence of the

A of the bodie of Chryst by the same, teacheth also the presence of the verie bloode of Chryst. The order also howe the bread ys turned into the bodie of Chryst ys here testified, as yt was of *Theophilact*. For he saied that the bread ys trāsformed by the mysticall benedictiō, and the accessse of the holie Gost. This man saith, that yt ys consecrated and blessed of the preistes and the holie Gost. *Theophilact* saith, that God chaungeth the bread into the flesh of Chryst, the outward formes remaining still: This man saith, that although yt seeme bread, in verie deed yt ys the bodie of Chryst. Wherby we maie see the goodlie consent, and agrément, that the God of vnitie and peace woorketh in them that do loue and embrace his trueth. *Theophilact*, also saith that the bloode of Chryst ys in the cuppe: This man saith, that the bodie of Chryst ys in the altar. Whiche bothe maner of speeches proue a reall presence. For the spirituall presence ys neither in the altar, neither in the chalice, but in the soule of man.

B Hitherto by all these auncientes, we can learn none other but that saint Paule in this scripture spake of the verie reall and substanciall presence of Chrystes bodie and blood in the blessed Sacrament. And therfor receauing this saied blessed Sacrament we are partakers of the same bodie and bloode of Chryste.

THE ONE TWENTETH CHAPITER PRO-

ceedeth yet vpon the same text by *Anselmus*, and *Bruno*.



Nowe that we haue heard S. Paule expounded by the auncient elders, and learned writers, that be of all studentes of the Chrystian faith, to be reuerenced and so receaued: to bring the matter euen home to our time, for that the later writers be so condemned and without iust cause of the aduerfarie reiected, some of them shall be produced, that triall maie yet be made, whether they agree with these elders, or dissent from them. And first *Anselmus* his exposition shall be hearde, thus he writeth: *Panis quem frangimus est participatio corporis Domini, quia ipse panis quem multis diuidimus, est verum corpus Domini. Et qui de illo accipiunt de corpore Domini accipiunt, atque sunt etiam ipsi, quod accipiunt.* The bread that we breake ys partaking of the bodie of our Lorde, for that bread, which we diuide to manie ys the very bodie of our Lorde. And they that do take of yt they receaue the bodie of our Lorde, and they also be made that, that they receaue. Thus *Anselmus*.

Anselmus in De ci. i. Cor.

The bread diuided to many ys the bodie of our Lord.

This exposition dissenteth not from the expositions of the elders, but as they taught that S. Paule speaketh here of the very bodie of Chryst, so doth this man also. For saith he, the bread which we diuide to manie ys the very bodie of our Lord, wherfor they that receaue yt, receaue the bodie of our Lord. And with S. Augustine expounding yt that S. Paule saith, that yt ys a comunicacion of the bodie of our Lorde, he saith that they that receaue the bodie of Chryst, are made that, they receaue. For they, that receaue yt duely, are made membres of the mysticall bodie of Chryst.

D But in this exposition the reader ys to be aduertised that this authour, saying that the bread which we geue to manie ys the bodie of Chryst, meneth, not as *Luther* doth, that the materiall bread in the Sacrament, ys the very bodie of Chryst. For after the consecracion whē we distribute the holie Sacramēt their ys no materiall bread, but he that ys the heauēli bread, who saith. *Ego sum panis vite. Et panis quem ego dabo, caro mea est, quam dabo pro mundi vita.*

Ioan. 6.

I am the bread of life, and the bread which I shall geue ys my flesh, which I will geue for the life of the worlde. So that we distribute in the Sacrament no other bread but that bread. Wherefore he saied very well, that that bread ys the very bodie of Chryste.

Bruno in
dec. 1 Cor.

Not minding to trooble the reader, with long declaracion where the authors for their plaines in sentences nede none loch, I shall leaue Anselmus, and call the good holy man Bruno, who was more then foure hundreth years

agon. who vpon this texte maketh this exposition: Calix benedictionis, id est, quem ipse Deus benedicit, & consecrat, & cui nos benedicimus per officium nostrum. Deus enim hoc efficit per sacerdotem ministrum. Hic itaque calix, nonne est communicatio sanguinis Christi: id est, nonne per sanguinem assumptum unimur Christo, ipsique conformamur? Et panis, id est, verum corpus Christi, qui sub specie sola panis accipitur, panis dico, quem nos in altari frangimus, ut quod unum est in veritate, licet ita videatur, scindi tamen non potest, hic, inquam, panis quem frangimus, nonne est participatio corporis Domini: id est, nonne per hoc corpus, Deum in nobis capimus? eumque nobis incorporamus? Ideo in duabus substantiis, corporis scilicet & sanguinis sacrificium Deus hoc instituit, ut per carnem in altari traditam ostenderet se redimere carnem nostram per hæc sacramenta in incorruptionem quandoque transferenda: & per sanguinem, quæ tradit, insinueret se similiter redimisse animam nostram. Ad quod de anima insinuandum, quia re incorporali uti non potui, digne per sanguinem, qui sedes animæ dicitur, animam figurauit. Hæc in duas partes distribuit, ut diuersas partes eius. Qui enim vel sanguinem tantum, vel corpus solum, totum accipit. Qui utrumque accipit, non magis per utrumque, quàm per alterum accipit. Quod corpus sicut vera caro Christi est sub specie panis, ita per solâ speciem atteritur, diminuitur, in partes diuiditur, cum in veritate incorruptibile, indiu-

By the bo-
dies of Christ
receaued in
the B. Sac.
we be incor-
porated to
him: and by
his blood we
are vnited
to him.

sibile, impotens diminui permaneat. The cuppe, of blessing, that ys to saie, whiche God himself doth blesse, and which we by our office do blesse (for God doth this by his mynister the prest) therfor this cuppe, ys yt not a communicacion of the blood of Chryst? that ys, are we not, by the bloode receaued vnited to Chryst, and conformed to him? And the bread, that ys to saie, the bodie of Chryst, which ys taken vnder the forme of bread alone, the bread I saie, which we breake in the altar, as which ys one in verie dede, although yt seemeth so to be, yet yt can not be diuided, this bread I saie, which we breake, ys yt not partaking of the bodie of our Lorde? that ys to saie, do we not by this bodie receaued God into vs, and incorporate him vnto vs? Therfor God hath instituted this sacrifice in two substances, that ys, of his bodie and his blood, that by the flesh deliuered in the altar he wolde shew himself to haue redemed our flesh by these sacramentes sometime to be transferred into incorruption. And by the blood whiche he deliuereth he wolde insinuate himself to haue redemed our soule. Vnto the which thing of the soule to be insinuated, for somoche as he could vse no corporall thing, woorthisse by blood (which ys called the seat of the soule) he hath figured the soule. These thinges he hath distributed into two substances, that he shoulde vnderstand his diuerse partes. For he that receaueth the blood onely, or the bodie, he taketh all. He that receaueth bothe receaueth no more by bothe then by one. Which bodie as the very flesh of Chryst ys vnder the forme of bread: so by the onely outewarde forme ys yt bruised, diminished, and diuided into partes, when in very deed yt doth abide incorruptible, indiuisable, and not able to be diminished. Thus farre Bruno.

He that re-
ceaueth one
lie vnder o-
ne kinde, re-
ceaueth as
much as he,
that recea-
ueth both,
Chryst be-
ing perfect
lie in both.

In this exposition both catholique and learned are manie thinges, woorthisse of note, whiche yf I shoulde all touch, I feare I shoulde tarye the reader to long. Wherefore leauing them to his discusion I will onely breifly touche them, that appertein to our principall pourpose to be learned of S. Paule, of the

A of the whiche first to speake of the bread, whiche S. Paule saith, that we breake, whether yt be vnderstanded to be materiall bread, or bread the bodie of Chryst, this authour expounding S. Paule, and opening his minde to vs saith. *that yt ys the bodie of Chryst, taken vnder the forme bread.* And of the cuppe of blessing, he saith: *that we receaue the bloode by the whiche we are vnted to Chryst* In that he teacheth, S. Paule by the bread and the cuppe to signifie the bodie and blood of Chryst, as he agreeth with the olde fathers before alleaged, as by conference ye shall easilie perceaue: So in that he teacheth that wereceaeue the same bodie and bloode vnder the formes of bread and wine, though not in their sentences, here vpon this text alleaged, yet in other places, they are in this matter verie plain. S. Ciprian saith: *The bread whiche our Lorde gaue vnto his Disciples, chaunged, not in ourwarde shape, but in nature, by the allmightinesse of the woorde ys made flesh.* Yf the nature of the bread be chaunged, and by the allmightinesse of the woorde of God made flesh: the outwarde formes remaining still, what ys yt, but that ther ys the flesh of Chryst vnder the outwarde forme of bread, that remaineth vnchaunged.

Doctours teaching the bodie and blood of Chryst to be vnder the formes of bread and wine.

B S. Augustine also saith *vnder the formes of bread and wine, whiche we see, we honour thinges inuisible, that ys to saie, the flesh and bloode of Chryst.* Again he saith: *Yt ys his flesh whiche we receaue, conered vnder the forme of bread.* And yt ys his bloode, which we vnder the forme and tast of wine do drinke. And Theophylact saith: *Yt dothe appeare or seem bread, but yt ys flesh.* All whiche what do they els but plainly teache that the bodie and bloode of Chryst be in the Sacrament vnder the formes of bread and wine, So that in this point this authour teacheth nothing diuerse or different from the auncient Fathers.

Li. Senten. Prosperi. Ibidem. In 26. Matth.

Again wher he saith that God hath instituted this sacrifice in two substances, that ys of the bodie and bloode of Chryste, as diuerse other haue before doen, teaching that S. Paule in this processe, doth take the bodie and bloode of Chryst in the Sacrament, as a sacrifice: so dothe this authour also. Wherfor seing in these poinctes he swarueth nothing from the doctrine of the Fathers, I see not why anie man, vpon willfull arrogancie shoulde reiecte him, but receaue him as a wittnesse of the catholique faith declaring vnto vs the faith of the Churche in his time, whiche ys none other but soche as was in the time of the Fathers, as the comparison or conference of this authours and their teachings doth vry well proue.

C Nowe wher the Proclamer by an article of his proclamacion importeth, that we can not shewe one doctour, that saith that the outwarde shewes or formes of bread and wine remain withoute their substances: Although yt hath ben sufficiently proued in that place, wher we haue trected of transubstancion: yet here by occasion of these authours alleaged we maie note the same again. For when S. Cyprian saith, that the bread ys chaunged in nature, but not in outwarde shewe, what doth he saie, but that the outwarde shewe remaineth, and that the substance of bread ys chaunged. And when S. Austen saith of the Sacrament that yt ys the flesh and blood of Chryst that we receaue vnder the formes of bread and wine, dothe he not saie the same that S. Cyprian saied? except the Proclamer will saie, that vnder the formes of bread and wine, ther be bothe the substances of the bodie and blood of Chryste, and also the substances of the bread wine withall, whiche ys to great an absurditie. And to be shorte, when Theophylact saith that yt doth appeare bread, but yt ys flesh: And Haymo saith, that ytsmeth bread, but in verie dede yt ys the bodie of Chryste: And this authour saith, that yt ys the flesh of Chryst vnder the forme of bread: All which what do they

Here maie he seeme then one or two, yf he list to see affirming the bodie of Chryst to be vnder formes of bread and wine.

ells teache but that ther be in the Sacrament the outwarde shewes of bread and wine, and the substance of Chrysts bodie and bloode, and not the substance of bread and wine.

See the malice of the Prorcl. see in what degree of sleape of heresie he lieth, that can not, or will not see all these doctours.

See ye not the, howe great a smooke the Proclamer wolde make withoute anie fire? See ye not howe greate reproache he wolde laie to the Church withoute iust cause? See yowe not howe greatt bragges he maketh withoute anie grownde to buill then vpon? Or rather see ye not howe he hath prouoked matter to be shewed to his shame? So that euery man that readeth this maie well saie yt ys a shame for him to saie that the catholikes haue nothing to shewe for that they teache: when ther ys soche plentie produced to proue and confirme that they saie. But as for him self he hath nothing that ys of any substanciall authoritie, to maintein his sainges, but resteth onely vpon his bare bragges, and his owne priuate authoritie. Neither do I doubt, but the Proclamer him self knoweth yt. Manie mo maie in this matter be produced. Feare not then, Reader, neither be thowe cast in doubte, to continewe the olde auncient saing of the church, that thowe hauest seen in the Sacrament Chryst vnder the formes of bread and wine, for somoche as thowe seist S. Cyprian S. Augustin, whiche were aboute a thousand years agon and other, whiche were eight hondreth, seauen hondreth. and foure hondreth yeares agon, saie that yt ys so. Wherby we maie conclude against this article of this Aduersaries proclamacion, that in the Sacrament, after the consecracion remaine the outwarde shewes of bread and wine, with oute their substances, but not withoute the substances, of the bodie and bloode of Chryst.

THE TWO AND TWENTETH CHAP. ENDETH

the exposition of this text by Dionise, and Gagneius.



Dionisius Carthu. in 10. 1. Cor.

Communica-
cion of the
blood, ys
when the
blood of
Chryst ys
verilie ge-
uen to vs.

T shall auail to declare the continuance of consent of doctrine in all ages, if we also heare the exposition of Dionise the Carthusian, who was somewhat nearer to our time then the other were. Thus he expowndeth S. Paule his saing: *Calix benedictionis, id est, contentum in calice, ut pote sanguis Christi, per quem sanguinem benedicimur, id est, dona gratiarum consequimur, cui calici seu sanguini benedicimus, id est, quem consecramus, cum per prolationem sacrorum verborum, a nobis conuertitur vinum in sanguinem Christi. nonne communicatio sanguinis Christi est? id est, nonne veraciter est sanguis Christi, nobis communicatus seu datus, faciensque nos communionem habere cum Christo, incorporando nos ei, & faciendo nos participes meriti sue effusionis. Et panis quem frangimus, id est, corpus Christi consecratum ex pane, quem panem consecratum cuius dimensiones seu species frangimus porrigendo eum fidelibus: nonne participatio corporis Christi est? id est, nonne utique est corpus Christi verè acceptum à nobis, faciens nos unum cum Christo, qui ait: Qui manducat meam carnem, & bibit meum sanguinem, in me manet, & ego in eo?* The cuppe of blessing, that ys, the thing contained in the cuppe that ys to witte the bloode of Chryst by the which blood we are blessed, that ys, we obtain giftes of graces, whiche cuppe or bloode we blesse, that ys, we consecrate, wher by the prolation of the holy woordes, the wine ys turned into the bloode of Chryst, ys it not a Communion of the bloode of Chryst? that ys, ys not the bloode of Chryst verilie communicated or geuen, to vs, and making vs to haue a communiõ with Chryst, incorporating vs to him, and making vs partakers of the merite of his

A his effusion? And the bread whiche we breake, that ys, the bodie of Chryst consecrated of bread, which bread consecrated, whose dimensions and formes we breake, geuing yt to the faithfull: ysyt not a partaking of the bodie of Chryst: that ys, ys yt not also the bodie of Chryst verilie taken of vs, making vs one with Chryst, who saith: he that eateth my flesh and drinketh my blood abideth in me, and I in him? Thus mouch Dionise.

Participation of the bodie ys likewise as of the blood ys said.

In this as in the other expositions, as ye see moche plainnesse: so ye se no parte of S. Paule his sentence left vnexpounded. But yet as truly: as simplic and plainlie. That in the cuppe S. Paule meent to be the very blood of Chryst, yt ys so plainlie here spoken, as yt nedeth no addicion, for better declaracion. In the whiche his exposition, that he agreeth with all that hitherto haue ben induced, the matter being so clere, I trust, ye will be easlie perswaded, for anie futher proof to be made by me for the same. And therfor leauing this authour to the discrecion of the reader farder to be considered, we will descende a litle lower to one of this our time, and ther ende the exposition of this text of S. Paule.

B This shall be *Ioannes Gagneius*, who treating of this text, dothe thus open the same. *Calix benedictionis. cui benedicimus. id est, quem cum gratiarum actione sumimus, nonne communicatio sanguinis Christi est? id est, nonne calicem Christi sumentes, ac sanguinem illius bibentes, cum illo communicamus, & cum illo commercium nobis esse declaramus? Et panis quem frangimus, id est, corpus Christi quod sub speciebus panis sumimus, nonne participatio corporis Domini est, id est, nonne declarat nos partem habere cum corpore Domini, & in illud consentire?* The cuppe of blessing which we blesse, that ys, whiche we receaue with thanks geuing, ys yt not a Commucation of the blood of Chryst? that ys, do not we taking the cuppe of Chryst and drinking his blood communicate with him? and declare vs to haue an entredoeing with him? And the bread whiche we break, that ys, the bodie of Chryst, which we vnder the formes of bread do receaue, yt ys not a participation of the bodie of our Lorde: that ys, dothe yt not declare vs to haue part with the bodie of our Lorde, and into yt to consent? Hitherto *Gagneius* Who although he wrote but last daie: yet he agreeth in the expounding of S. Paule with them that wrote aboue thousand yeares agon. And teacheth (as they did) that S. Paule in this place spake of the very reall presence of the bodie and blood of Chryst in the Sacrament, which we receaue, and by the which we are made partakers of the same bodie and blood. For wher S. Paule saith: The bread whiche we breake, that ys to saie (saith this author) the bodie of Chryst which we receaue vnder the forme of bread, maketh vs to haue part with the bodie of our Lorde,

Ioann. Gagneius in decim. 1. Cor.

Communication and participation of Chrystes bodie and blood what they be,

C Nowe, reader, if thowe wilt gather together the expositions of all these famous Fathers and learned men, which to shewe thee, the vnderstanding of S. Paule vpon this text. I haue here alleaged, and laie, them in a breif before thy face, thowe shalt, I suppose, see soche a plain declaraciō of the truth so euident, so manifest, so clere, so consonant, so agreing, and so consenting one with an other, although spoken in diuerse ages, in sondrie churches, and in moche difference of times, that I thinke, thowe wilt wonder with me that euer men coulde be so stubbornlie blind that they will not see an opē treuth whiche can not be so couered, and hidden, with their deuclish glooses, but yt will allwaie lie aboue of all men readie to be seen.

A breif rehearsal of the doctors alleaged for this text.

Chrysost.

D Chrysostome saith that this ys the meening of S. Paule, that that which ys in the cuppe, ys yt that flowed oute of the side. S. Hierom saith, that we partake of the blood of Chryst, as he him self saith: He that eateth my flesh and drinketh my blood &c.

Hieron

which

Damasceen Whiche saing of Chryst (as ther ys declared) ys spoken of the eating of the verie bodie of Chryst and drinking of his verie blood. wherfor S. Hierom so vnderstādeth S. Paule: *Damasceen*, who can not abide these woordes of Chryst (This ys my bodie) to haue a figuratiue sense, saieth, that in the participacion, and the communion of the bread we partake the flesh of Chryst and his Godhead also. **August.** S. Augustin saieth that S. Paule speaking this text did shewe them to what sacrifice they shoulde pertain, which was to the sacrifice wherby they shoulde be partakers of the bodie and bloode of Chryst. **Oecumen.** that S. Paule calleth the cuppe of the bloode of Chryst, the cuppe of blessing. So that he taketh yt for a cuppe of Chrystes bloode. **Isidorus.** *Isidore* saieth that the bread whiche we breake, ys the bodie of Chryst. He saieth not yt ys called, but yt ys the bodie. **Theophil.** *Theophilact* saieth that the blood whiche ys cōteined in the cuppe, ys the same that flowed oute of the side of Chryst. **Haymo** saieth, that the bread whiche we breake in the altar, although yt seem bread in very dede, yet yt ys the bodie of Chryst? **Haymo.** *Anselmus* saieth, that the bread whiche we brake, and diuide to manie ys the verie bodie of our Lorde, **Bruno** saieth, are we not by the bloode receaued, vntied to Chryst and ys not the bread, that ys, the very bodie of Chryst, whiche semeth to be broken, and ys not in deed, do not we by this bodie receaue God into vs? and incorporate him to vs? **Dionys.** *Dionise* saieth, that, that ys cōteined in the cuppe ys the bloode of Chryst. by the which bloode we are blessed, So that yt ys verilie the bloode of Chryst geuen vnto vs, making vs to haue communion with Chryst, and to be partakers of the merittes of the effusion of the same his bloodd. And last **Gagneius.** saieth: that the bread whiche we breake. that ys to saie, the bodie of Chryst whiche we receaue vnder the forme of bread, doth yt not declare vs to haue parte with the bodie of our lorde?

Doth anie of these twelue finde anie trope or figures in the saing of S. Paule? No, they do all teach yt to be a plain speache, and a plain assercion of the verie bodie of Chryst, and not a bare sign of yt. And here to conclude this matter, and to make an ende of this expositiō of this text, I haue thought good to heare the minde of the right godlie, and learned Father **Roffen** in *proem. li. 5* who, as all things that he did, so doth he handle this text learnedly and pithilie. Thus he saieth: *Poculum benedictionis cui benedicimus, nonne communicatio sanguinis Christi est? Panis quem frangimus, nonne communicatio corporis Christi est? Quid hic audimus? figuram ne corporis, & sanguinis Christi? Nequaquam. sed veritatem corporis & sanguinis, quibus nos verè communicare Paulus asserit. Profectò si figuram solam hic indicasset Paulus, non adeo frequenter hæc (nulla vspiam figurarum habita mentione) vocasset corpus, & sanguinem Domini. Sed nec arbitratur Oecolampadius, nos per panem et vinum suum. communicare corpori & sanguini Christi, sed fidem solam huius communicationis causam esse contendit. Et certè qui fieri potest vt merus panis, aut vinum eam efficaciam habeat, vt nos veri corporis & sanguinis Christi reddat participes? Quare consentaneum est vt quum huius panis esu, & liquoris eius, qui in poculo est potatione, verè corpori, & sanguini Christi communicamus, eiusdem corporis, & sanguinis veritatem hic adesse, ceu compertissimum habeamus.* The cuppe of blessing, whiche we blesse, yt ys not a comunicacion of the bloode of Chryst? the bread whiche we breake, ys yt not a comunicacion of the bloode of Chryste? What heare we here? Figures of the bodie and bloode of Chryst? Not so, but the veritie of the bodie and bloode of Chryst, which Paule affirmeth vs verily to cōmunicate. Truly yf Paule had iudged here to be an onely figure he wolde not so often haue called these thinges the bodie and bloode of Chryste, no mention in anie place beinge made of figures. But neither **Oecolampadius** doth thinke, that we by his bread and wine do cōmunicate with the bodie and bloode of Chryste, but

S. Paule in
all his pro-
cesse of the
SACRA.
maketh not
one title of
mention of
anie figure.

A ste, but he doeth earnestlie affirme that faith alone ys the cause of this cōmunicacion. And suerely howe can yt be doen, that the very bread and wine maie haue that efficacie, that yt maie make vs partakers of the bodie and bloode of Chryste? Wherefore yt foloweth agreable, that seinge by the eating of this bread, and drinking of that liquor whiche ys in the cupp we doe verilie communicate the bodie and bloode of Chryst, that we haue yt for most assured knowledge, that here ys present the veritie of the same bodie and blood. Thus farre Roffensis.

*An argu-
ment grow-
ded on S.
Paule to
aunche
the reall
presence:*

I praie thee, reader, weigh well the saing of this reuerend Father, and thou shalt perceauce that here ys made an argument so pithie and so strong that all the Aduersaries power can not stande against yt. For seinge the Aduersarie him self affirmeth that by the receipt of his Sacramentall bread, we be not partakers of the bodie and blood of Chryst, which ys true, and S. Paule saith, that by this bread and this drink, we be made partakers of thē, yt must nedes be that this bread, and drinke, whiche the Apostle speaketh of, ys the verie bodie and bloode, whiche duely receaued make vs verilie partakers of Chryst: Yf the Apostle had not ment this bread and this drinke to be the verie bodie, and verie bloode of Chryst, he wolde not so plainlie haue tearmed them, but in some place he wolde haue called them figures. But so he calleth them not in anie place, but allwaies by the propre names of bodie and bloode. Wherefor to ende and conclude with all these Fathers thus expownding S. Paule, ther ys (as he ment) the verie bodie and bloode.

THE THREE AND TWENTETH CHAP. BEGIN.

nith the exposition of this text. Quoniam vnus

panis &c.



In the text of S. Paule yt foloweth: *Quoniam vnus panis & vnum corpus multi sumus, omnes, qui ex eodem pane, et eodē calice participamus.*

1. Cor. 10.

C By cause that though we be manie: yet we are one bread and one bodie, in asmoche as we all are partakers of one bread and of one cuppe. Forasmoche as this text dependeth vpon the other nowe last expownded, and ys inferred as a exposition of that, that the Apostle spake of ther, namely of owre participacion and communion with Chryst, and with our selues, and speaketh of the same bread and the same cuppe, that ys spoken of ther: Therfor yt ys manifest that yt must haue the same vnderstanding, as yt had, I meen, that the bread and the cuppe be not taken for bare figures of the bodie and bloode of Chryst, but for the things them selues, the very bodie and bloode. And wher the Apostle speaketh of our communion with Chryst, yt ys to be noted that we haue a double communion with him. One ys spirituall, whiche we come vnto in baptisme through the worke of the holie Gost. of the whiche S. Paule speaketh to the Corinthians, saing: *In vno spiritu omnes nos in vnum corpus baptizati sumus, siue Indei, siue gentiles, siue serui, siue liberi.* By one spirit are we baptised to make one bodie, whether we be Iewes, or gentiles, whether we be bonde or free: And again to the Romans: *Multi vnum corpus sumus in Christo, singuli autem alter alterius membra,* We being manie, are one bodie in Chryst, and euery man cōmunge vs, one and others membres.

*Communiō
with Chryst
ys two wa-
ies.*

1. Cor. 12.

Rom. 12.

D And other corporall: whiche we come vnto by the receipt of his bodie and bloode in the Sacrament, of whiche S. Paule speaketh here. By the first

we

we are admitted, and as yt were gassed into the mysticall bodie of Chryst, to be membres of the same: by the other we are nourished as with an necessarie foode to growe and to waxe strong and to be made lustie membres of the same bodie, which thing cometh better to passe, for that by this receipt we are incorporated to Chrystes bodie, and receaue with all manie goodlie benefittes of spirituall nutriment, and spirituall health. For as manie meates are both nutritiue, and also holisome, according to the naturall qualities of the same, yf the partie that receaueth them be well disposed in bodie, and not troubled with descases, by reason of yll humours: So the foode of Chrystes bodie and bloode, ys bothe nutritiue and holisome, according to the good qualities of mercie, grace, and goodnesse, yf the receauour be not euell disposed by the reason of viciouse humours, But in this these two foodes do differ. For the earthlie foode being receaued ys incorporated to the receauer, and made one with him. But this heauenly foode being duely receaued doth incorporate vs to yt: *Nec tu me mutabis in te sicut cibum carnis tua: sed tu mutaberis in me.* Neither shalt thou change me into thee, as a meate of thy bodie: but thowe shalt be chaunged into me.

We haue a spirituall communion with Chryste by baptisme and a corporall by the Sacrament of his bodie and blood.

As ther ys then a spirituall communion, wher by we are ioined to Chryst, and spiritually made one with him: so ys ther a corporall communion, by the whiche we are ioined to Chryst, and corporallie made one with him. Yf yt were not so, why then hath the Apostle taught vs the communion that we haue with Chryst by the holie gost, and Baptisme, and nowe teacheth vs of an other communion whiche we haue with Chryst, by the receipt of his bodie and bloode? Yf they will saie that yt ys no other neither of anie other effect, then the other by Baptisme and the holy goste: then we maie saie to them, that then yt ys vainly instituted, for that yt ys superfluousse, seing that this communion ys doen before and ys sufficient for the wholl life of man. But that maie not be saied. for God woorketh nothing in vain. Wherfor seing that S. Paule doth saie that all we, that do eate of that one bread, and drinke of that one cuppe be made one bread and one bodie, ther ys an other vnion in the whiche we are ioined all together, than yt, that we were ioined in before by faith, and Baptisme.

Holie bread receaued instead of the Sacrament.

For yt ys to be thought that none cometh to receaue this Sacrament, but soche as be perfect in faith and be baptised. Wherfore in the primitiue church, and so to the time of S. Augusting, the *Catechumeni*, that ys, the younge scholars or learners of faith, were not suffred to receaue this Sacrament, but in stead therof they receaued other bread blessed, as our people now doe, whē they doe not communicate, they receaue holie bread. And the being baptised, and hauing faith, the Aduersarie will not denie, but that they be membres of Chrystes mysticall bodie, and haue that spirituall communion that ys doen by faith. Wherfor (as before ys saied) either by the receipt of the bodie and blood of Chryst, they come into an other communion: or ells they receaue that that they had before. But here the Reader ys to be aduertised, that as they that receaue the spirituall vnion by Baptisme, receaue yt not but with condition: So none can receaue this corporall vnion to Chryste, but with condition. The Sacramentes be receaued of manie, but not profitablie, as touching the finall effect to all that receaue, but to some.

Chryst hath died not onely for our sinnes, but for the sinnes of all the worlde, yet all atteign not remission of sinnes, whiche ys the effecte of the same dearch: And as God geuing vs Chryst, gaue vs all thinges with him: yet all receaue not all thinges: Euen so though by the receipt of Chrystes bodie

in

A in the Sacrament, we be as yt ys saied vnited and incorporated to Chryst, yet not all: for the benefittes which God geueth vnto vs, manie of them haue condicions annexed, as the benefittes before recited haue. For as touching remission of sinnes all they shall haue yt, that will obserue the condicion declared by S Iohn: *Si ambulauerimus in luce, sicut & ipse est in luce, societatem habemus adinuicem, & sanguis Iesu Christi filii eius emundat nos ab omni peccato.* Yf we shall walke in light, as he also ys in light, we haue felowshippe together, and the bloode of Iesus Chryst the Sonne of him clenfeth vs from all sinne. Eternall life ys geuen to vs by Chryst, but ther ys a condicion annexed. *Si vis ad vitam ingredi serua mandata.* Yf thowe wilt entre into life kepe the commaundementes.

1. Iohn. 1.

Vnitie with Chryst, as that Chryst shall dwell in them, and they in him, that do eate the flesh of Chryst, and drinke his bloode, ys promised to them that so doe, but not without a condicion, that ys, that they doe eate yt woorthilie. Iudas eate the flesh of Chryst, and dranke his bloode, as hereafter shall be shewed. But yet he obtained not the promisse, he enioied not the effecte, for not Chryst, but Sathan abidde in him as the Gospell testifieth. Wherefore S. Paule saied not, that yowe all be one bread, and one bodie, but manie. For in dede as manie as shall woorthilie receaue that one bread, and drinke of that one cuppe, all they shall be one bread, and one bodie, both with Chryst, and within themselues. But the euell receauers not so.

This also ys not to be ouerpasse, that sainct Paule saith, that we all eate of one bread, and drinke of one cuppe. Which in my iudgement proueth very moche, that he tooke not this bread for bare materiall bread (as the Auerfariie doth) for then yt were not true. For all do not eate of one bread. For the grekes eate leauened bread, and the latines fine and vnleauened bread. In the catholique Church ys geuen to euerie communicant a sondrie bread. In the scismaticall church they haue not throughout all one bread, but in euery conuenticle a sondrie bread, and somtime in the same conuenticle diuerse breades. For yt were a meruailouse bread that shoulde suffice them all in all their wicked congregacions. And as before ys noted, their bread hath no soche vertue, as sainct Paule dothe attribute vnto this bread, and this cuppe, which ys to make vs one bodie with Christ. Wherefore yt can haue no other vnderstanding but that the bread which S. Paule speaketh of ys no materiall bread, but yt ys the heavenly bread of Chrystes bodie, which being but one ys eaten of euery faithfull, and sufficeth for all. For he ys not so receaued in one aultar, that he ys not, nor can not be in an other. But (as sainct Bernarde saith speaking to Chryst in the Sacrament) *vnus hora momento, ab ortu solis, vsque ad occasum, ab aquilone vsque ad austrum, praesto es omnibus, vnus in multis, idem in diuersis locis.* In the moment of one howre from the rising of the Sunne to the going downe of the same, from the North to the Sowthe thowe art at hande, which arte one in manie places, and the very same in diuerse places.

In sermone
De cana.

For (as Chrysostome saith) *Quoniam in multis locis offertur, multi sunt Christi? Nequaquam. Sed vnus vbique est Christus, & hic plenus existens, & illic plenus, vnu corpus.* For that Chryst ys offered in many places, be ther many Chrystes? not so, but euery wher one Chryst, being full here, and full ther, all one bodie. So that wher S. Paule saith, that they are one bodie, and one bread, that doth partake of that same one bread, and that same one cuppe, yt ys not very fied, nor can be verified of anie other, but of Chryst the true bread, whiche (as ys saied) being one bodie, one Chryst, ys euerie where full Chryste,

In deci. 1.
Corn. hom.
17.

Ddd here

here full, and ther full, of the whiche one all doo partake, and so by that one they all are made one, I meen as manie as doo duellie receaue yt, as ys before saied. For by the receipt of that one bodie, they growe to be one bodie, both with the bodie, that ys receaued, and also among themselues.

THE FOVR AND TVENTETH CHAP. PRO-

ceedeth vpon the same text by Chrysostom, and
S. Augustine.



Among philosophers yt ys vnseemlie to auouche anie thing withoute reason: so among diuines speciallie in matters of controuersie, yt ys vnseemlie to auouche anie thing withoute authoritie, wherfor to doo that, that to a diuine ys seemlie, and withal to geue aduertisement to the Proclamer, who in his sermon powreth oute manie of his hereticall deuises in matter of controuersie withoute authoritie, although, I haue not hitherto without authoritie, but with authoritie expownded this text of S. Paule yet returning to my former order heretofore in other scripturs vsed, I will proue the same exposition to be good, by farder authoritie of the fathers, cooped together oute of the latine and greke church. In which processe I will beginne with Chrysostome, who thus expowndeth the same text of S. Paule: *Quoniam vnus panis, & vnum corpus multi sumus. Quid enim appello, inquit, communicationem? Idem ipsum corpus sumus. Quid nam est panis? Corpus Christi. Quid autem sunt, qui accipiunt? Corpus Christi, non multa, sed vnum corpus. Nam quemadmodum panis ex multis grauis vnitur, vt minime grana appareant, sed tamen grana sunt, verum incerta discretione coniuncta: sic & inuicem & Christo coniungimur. Non enim ex altero corpore tu, ex altero ille educatur, sed ex eodem omnes. Ideo subdit: omnes qui de vno pane participamus.* For being manie we are one bread and one bodie. What do I (saith he) call comunication? We are the very same bodie. What ys the bread? The bodie of Chryst. what be they made that receaue yt? the body of Chryst, not manie but one bodie. For as bread ys made one of manie cornes, though they do not appeare cornes, but yet they be cornes, yet without certen difference ioined together: So we both within our selues, and with Chryst are ioined together. For thow art not fedde or nourished of one bodie, and he of an other, but all of one and the selfsame. Therefore he addeth: all whiche do partake of one bread. Thus moch Chrysostome.

Three things
learned
oute of S.
Paule.

In these woordes ye see the minde of Chrysostome vpon saint Paule, and therwith ye maie see the minde of S. Paule himself. For in the first entrie of the exposition Chrysostom moueth not the question in hys owne person, but in the person of saint Paule. For after this maner he moueth yt: *What doe I call (saith he) communication?* mening saint Paule, so that, that ys here spoken, ys after the minde of saint Paule.

Therefore of saint Paule we maie here learn three things, as he ys opened of Chrysostome. The first ys, what ys communication. What yt ys we are taught, for yt ys to be all one bodie. For when S. Paule had saied, ys not the bread which we break a communication of the bodie of our Lorde? And shewing that yt ys a communication, and withall what a communication yt ys, added: For we being manie eating of one breade, and drinking of one cuppe, are one bodie and one bread. As though he had saied: we eating one bodie, are made the same bodie. And thus yt cometh to passe that Chryso-

A Chryfostome faieth, that cōmunicacion, ys, we be all one bodie.

The second thing, what that ys, by the eating wherof we are made one bodie. Chryfostom expounding S. Paule asketh this question : *What ys the bread that S. Paule here speaketh of.* He aunswereth that yt ys the bodie of Chryst. Note then, Chrystian Reader, that by Chryfostom yt ys euident that S. Paul here by the bread ment not materiall bread, but the true bread, the verie bodie of Chryste, which ys euen that one bread, of the whiche though we be manie, we maie all receaue, and by yt being one, we all maie be made one both with yt, and within owre selues, whiche can not be doen by materiall bread.

And here this ys not to be ouerpasse, that some one either of malice, or ignorance hath corrupted and falsified Chryfostome in this place, that wher in the greke Chryfostom asketh: *what ys the bread.* he altered yt in translation saing: *what dothe the bread signifie?* For the triall of this I haue not onelie seen diuerse bookes in the which this question ys thus corrupted, but other also in whiche yt ys corrected, and besides I haue conferred with diuerse well learned in the greke tounge, whose greke bookes being seen yt was in them all fownde thus: *what ys the bread?* and not what signifieth the bread? Soche ys the fallhead of Sathan and his Angells to corrupt the doctours to maintein their heresie. And yet yf yt might so haue ben iuggled in, the deuell had ben begiled. For yt coule not beare the sense that S. Paule shoulde aske what materiall bread did signifie, but what the woord bread did in that place signifie. Wherunto when S. Pauls aunswer had ben added that that woorde bread did signifie the bodie of Chryste had yt not made against Sathan stil? But nowe that the trueth of the question ys: *what ys the bread?* and the aunswer ys, that yt ys the bodie of Chryste, ys not Sathan nowe laied flatt vpon his backe, and Chrystes presence in the holie Sacrament most plainlie taught, so plainlie, that the Proclamer, if he will open his eies, maie here see a plain place to induce him into the plain trueth, whiche trueth Chryfostom in that, that foloweth in this exposition dothe verie clerelie commende and setfurth?

C Thus yt foloweth there *Non enim simpliciter corpus suum tradidit sed cum prior carnis natura, à terra formata, à peccato mortalis facta, à vita deserta esset, aliam (vt ita dicam) massam, & fermentum induxit hoc est carnem suam, natura quidem eandem, verum à peccato liberam, & vite plenam, quam omnibus tribuit, vt particeps fierent, vt ea nutriti, & priore abiecta, qua mortui erat, per hanc mensam viuenter, & immortalem, comisceremur.* He hath not simplie deliuered his bodie, but wher the first nature of the flesh, being formed of the earth, was by sinne made mortall, and of life forsaken, he brought in (as I might saie) an other lumpe and leauen, that ys, his flesh, in nature the same, but free from sinne, and full of life, which he hath geuen to all, that they maie be made partakers, that being nourished with yt, and the first, whiche was dead cast awaie, by this liuinge and immortall table, we shoulde be mixed together. Thus Chryfostom.

Doest thoue not see here Reader what bread yt ys that we be partakers of, by the which we be mixed together, to be this one bodie? Chryfostome hath plainly taught that yt ys the flesh of Chryst in nature all one with our flesh, but that yt ys free from sinne, and full of life, which Chryst hath brought in an geueth to vs to the intent we shoulde be partakers of yt. And that ther should remaie in this matter nothing doubtfull, but all scruple taken awaie, as that this flesh spoken of here shoulde not be drawn to the flesh vpon the crosse, or to the spirituall flesh, or figuratiue flesh, or anie soche

*Chryfostō
corrupted
by the tras
lation.*

*Chrystes
flesh of one
nature with
our, but free
fro sinne
but full of
life yming
led with vs
to deliuer
vs fro sinne
ad to make
vs immor-
tall.*

*The immor-
tall table ys
the immor-
tal foode of
the table,
that ys Chri-
stes flesh
wher with
we are nou-
rished to
immortal-
tie.*

other: he doth by expresse woordes declare, that he speaketh of the flesh of Chryst on the table. For (saith he) he hath geuen vs thys flesh, that we being nourished with yt, by this liuing and immortall table we shoulde be mixed together. Ther ys none (I thinke) so insensate, or withoute vnderstanding but he knoweth what Chrysostom meneth by the table. He meeneth the meat of the table. Nowe this meat of the table, ys not (as the Aduersarie dreameth) a peice of dead bread, but yt ys a liuing, and an immortall meat (as Chrysostome termeth yt); whiche ys the flesh of Chryst, of whiche he spake before, saing, that yt was free from sinne, and full of life. Calling yt then before full of life, and here liuing and immortall, there saing, that of yt we are made partakers, and here by yt, we are mixed together: ther that by yt we are nourished, and here calling yt the meat of the table, argueth besides the continuance of the sentence (which proueth the same) that he spake of onething, whiche ys the flesh of Chryst, which ys on the table, by the nutriment of which we are partakers of that one bread, and so be made one bodie and one bread. And nowe reader, that thowe hauest hearde Chrysostome so plainlie expownding saint Paule, we will leaue him and heare saint Augustine, for he also geueth an vnderstanding of this text on this wise: *Quia Christus passus est pro nobis, comendauit nobis in isto sacramento corpus et sanguinem suum. Quod etiam fecit et nos ipsos. Nam et nos ipsius corpus facti sumus, et per misericordiam ipsius quod accipimus nos sumus.* Bicause Chryst hath suffred for vs he commended vnto vs in this Sacrament his bodie and bloode, whiche also he hath made our selues. For we also are made his bodie, and by his mercie that we receaue we be. In this short saing he hath declared both the mean by the which we are made the bodie of Chryst, and that we be the bodie of Chryst. First he openeth the mean saing, that bicause Chryst hath suffred for vs, he hath commended vnto vs in this Sacrament his bodie and bloode. Note the speache of saint Augustin, he saith not that Chryst hath commended vnto vs, bicause he hath suffred for vs, a figure for a memoriall of that his passion: but he saith by plain woordes, *that Chryst commended to vs his bodie and bloode.* And applieng the cause to the effecte afterwarde he saith: *By his mercie we be that we receaue.* Which in plain speache ys, that bicause we receaue the bodie of Chryste, therefore by his mercie we be the bodie of Chryst. And to moue vs to abide in this bodie of Chryst, he proceedeth: *Dic mihi, quid est, ex quo uiuit? Spiritus tuus uiuit de corpore tuo, an corpus ex spiritu tuo? Respondet omnis qui uiuit: Ex spiritu uiuo. Qui autem hoc non potest respondere, nescio an uiuat. Quid respondet omnis qui uiuit: Corpus utique meum uiuit de spiritu meo. Vis ergo uiuere et de spiritu Christi? In corpore esto Christi. Nunquid enim corpus meum uiuit de spiritu tuo? Meum uiuit de spiritu meo, et tuum de spiritu tuo. Non potest uiuere corpus Christi nisi de spiritu Christi. Inde est quod exponens Apostolus Paulus hunc panem, unus panis (inquit) unum corpus sumus.* Tell me, what ys that of the which thou liuest? dothe thie spiritt liue by thie bodie, or thie bodie by the spiritt? Euerie one that liueth answereth: I liue by my spiritte. He that can not this answer, I can not tell whether he liueth, what doth euerie one answer that liueth? My bodie liueth by my spirit. Wilt thou also liue by the Spiritt of Chryst? Be in the bodie of Chryst. For doth my bodie liue by thie spiritte? My bodie liueth of my spiritt, ad thy bodie of thie spiritt. The bodie of Chryst can not liue but by the Spiritte of Chryst. Therefore yt ys that the Apostle Paule expownding vnto vs this bread, saith: we being manie are one bread, and one bodie. Thus saint Augustine. In whom as we haue goodlie instruction for our faith: so we haue the like for our conuer-

August.
feria. 2.
Pasch
Chryst
hath comē
ded to vs
his bodie
and blood
in the Sacr.

A conuerfacion. But not to be tedious to the reader, S. Auguftin ſhall be left withoute note here vnto him to his farther cōfideracion of this his faing, for that by yt that ys faied, yt ys eafie to perceauē the wholl minde of him in this matter.

THE FIVE AND TWENTETH CHAPITER

proceedeth vpon the ſame text by Damafcen and Haymo.



As the Aduerſarie vſeth all the craft ſubtleſtie and falſhead that he can, to deceaue the ſimple, and to abduce him, to lead him awaie and to carie him a farre from the flocke and folde of Chryſte to the entent he ſhall not deſire to come home again, and yf he do: yet for the diſtance, he ſhall not finde the waie to come, as a ſhepe, if he be caried but a litle waie from the flocke, that he went in, he will make great ſhift to return to yt again: if he be caried farre of, he neither deſiereth neither for his ſimplicitie can find the waie to return, therefore the Aduerſarie (Iſaie) cōtenteth not himſelf to bring the ſimple a litle oute of the waie from the faith into one onelie erreure or hereſie: but he will carie and lead him a great waie out of the right waie, by manie ſteppes, and manie paſſes, that ys intomanie erreurs and hereſies. For ſeldome hath yt ben ſeen, that the Deuell bringeth a man into one onelie hereſie, but into Diuerſe, wherewith that common enimie oftentimes will ſo delight him, that he ſhall haue no deſire to return home again, or ells through plain ſimplicitie, not perceauing the falſhead of hereſie, or by malice blinded, he ſhall be as yt were plainlie ignorant, not able to finde the waie to return: but ſo ſhall remain in a ſtraung place, and then (which ys the woort of all) he ſhall thinke himſelf at home, when he ys fardeſt of. Therefore, I ſaie, ſeing the Aduerſarie hath ſo moch falſhead to bring men to ſoch great blindneſſe, in to ſo great calamitie and miſerie of their ſoules, yt ys our parte to ſeke all the helpe of trueth to reduce them that be ſtraied, and to ſtaie them that be at home, that they periſh not in that lamentable daunger, neither ſuffre them to come to yt. Wherefore although this trueth of our naturall, and corporall communion with Chryſt be allreadie ſufficiently proued, and teſtified: yet that the reader ſhall perceauē that yt ys not a doubtfull matter, and teſtified of a few, but a certen matter of aſſured trueth, and generallie receaued, and teſtified of manie: we ſhal go forwarde in producing of mo, and of theſe Damafcen ſhall be the firſt, who ſaie thus.

C *Quia ex vno pane participamus omnes, vnum corpus Chriſti, & vnus ſanguis, & inuicem membra efficiamur, concorporati Chriſto exiſtentes. Omni igitur virtute obſeruemus, ne participemus participatione hereticorum, neque tribuamus. Nolite enim ſancta dare canibus, inquit Dominus noſter, neque ſeminare margaritas veſtras ante porcos, vt non participes erroris, & male fidei eorum efficiamur, atque condemnationis. Si enim omnino vnio eſt ad Chriſtum, & ad inuicem: omnino & omnibus comparticipantibus nobis ſecundum electionem vnimur. Nam ex electione vnio ipſa fit, non ſine noſtra ſententia, ac deliberatione. Omnes enim vnum corpus ſumus, quoniam ex vno pane participamus, &c.* Bcauſe we do all partake of one bread, we are made one bodie of Chryſt, and one blood, and membres one of an other, being cōcorporated vnto Chryſt. Let vs therefore obſerue with all our powre, that we partake not with the partaking of heretikes, neither that we geue vnto the. For our Lord ſaieſh *Geue not the holie thinges to dogges, neither ſowe precious ſtones before hogges*, that we be not partakers

The Aduerſarie leadeth the ſimple into manie erreurs that holden by them he ſhall not find the waie home again.

Damaſcē. li. 4. ca. 14.

their error, and euell faith and condemnacion. For if the vnion be whollie **E**
to Chryst, and whollie one to an other, we be also vnited to al that after our
election be comparteners with vs. For that vnion ys doen by election, not
without oure sentence and deliberacion. For we all are one bodie, bi-
cause we partake of one bread, as the Apostle of God saith: Thus farre
Damasen.

Although occasion be here geuen to note manie things: yet for that I
will not trooble the reader with mo notes then be necessarilie appertinent:
I will here make but onely two notes. The first ys that this authour, accord-
ing to the text of saint Paules epistle, saith: that bicause we partake of one
bread, we are one bodie of Chryst. Wherin the Aduersarie still ys impugned.
For although this authour with all good catholique men confesseth, that we
be vnited to Chryst by faith: yet with them also he affirmeth that we be ne-
uerthelesse vnited to Chryst by a corporall vnion, for that we do partake his
very bodie and blood. Whiche he noteth when he saith that we be concor-
porated vnto Chryst. Which concorporacion he doth not attribute to faith, **F**
but to the partaking of that one bread, although by faith we are spirituallie
vnited to Chryst.

Damasen.
li. 4. ca. 13.

We are vni-
ted to our
Lord two
waies.

Of which cōcorporacions, this authour maketh a plain distinction in an
other place saing: *Non simpliciter, & fortuito ad orientem adoramus, sed quia ex visi-*
bili, & inuisibili, id est, intellectuali & sensibili conflatum sumus natura, duplicem adorationē
conditori nostro offerimus, vt & mente psallimus, & corporalibus labiis: & baptizamus
aqua & Spiritu: & dupliciter Domino vnimur, mysteriis participantes, & gratia spiritus.
Not simplicie, and by chaunce we do adore vnto the east: But bicause we are
made of a visibie and inuisibie, that ys to saie, of an intellectuall and sensible
nature, we offere vnto our maker a dooble adoration, as we do both with
minde and corporall lippes sing: and are baptised both with water and spi-
rit: and to maner of waies we are vnited vnto our Lorde, partaking of the
mysteries, and by the grace of the spirit. Thus Damasen.

Do ye not see that we are two waies vnited to our Lorde? Are we not
vnited to him by the participacion of the mysteries (which mysteries be the
Sacramentes of Chrystes bodie and Chrystes bloode) and by the grace of **G**
the spritte? This doth this authour plainlie teache. Wherefore consider hys
grownde, that we be made of a visibie and inuisibie nature and should there-
fore by bothe these partes honour God. And so by means conuenient both
these partes shoulde be vnited to God, the inuisibie parte by grace of the ho-
lie Gost, as by faith and charitie: the visibie parte by that that ys of like natu-
re, that ys by the bodie and blood of Chryst.

In. 6. Ioan.
ca. 14.

For as S. Cyrill saith: *Oportuit enim certē, vt non solum anima per spiritum san-*
ctum in beatam vitam ascenderet, verumetiam vt rude, atque terrestre hoc corpus cognato,
sibi gustu, tactu, & cibo ad immortalitatem reduceretur. Truelie yt behoued, that not
onelic the soule by the holie Gost should ascende into the blessed life: But
that also this rude and earthlie bodie with a taste, touching, and meat of hys
nature, should be reduced to immortalitie. Thus S. Cyrill.

Both bodie
and soule of
man relei-
ued by Chri-
ste, and bo-
we yt ys
doen.

As both the visibie, and inuisibie, the mortall and immortall partes of
man had need of releif, and bothe these most conuenientlie might be re-
leiued by his like in nature, therefore Chryste, hauing the likes of these two **H**
in his person, that ys to saie, the immortall nature of the Godhead and the
mortall nature of man (which mortall nature being still the same nature,
was chaunged in his condicion, and by the immortall Godhead was made
also immortall) was by these two his partes able to amende the imper-

A imperfection of our two partes. For wher the soule had infirmitie by sinne, he was able as God to saie : *Remittuntur tibi peccata tua*. Thy sinnes be forgiven thee.

By this parte wher the soule was spoiled of spirituall giftes, and impou-
erished for lacke of the same, he was able to enriche her, and adorne her,
with the first and cheifest giftes, as with faith, hope, and charitie.

As touching our other parte, yt receaued great and singular benefittes
by the like parte of Chryst, I mean by his bodie. For by his bodie be cured
manie diseases, he raised the dead, and wrought great woonders, by his bodie
now immortall he maketh our mortall bodies duely receauing the same, to
come, at the time by him assigned, to immortalitie, as S. Cyrill saith : *Non*
verbo solum, sed & tactu mortuos excitabat, ut ostenderet corpus quoque suum viuifica
re posse. Quod si solo tactu suo corrupta redintegrantur, quomodo non viuemus, qui carnem
illam & gustamus, & manducamus? Reformabit enim omnino ad immortalitatem suam,
participes sui. Ne velis iudaicé (quomodo) quærere, sed recordare quamuis aqua naturaliter

7^m 6. Iohn
ca. 14.

B frigidior sit: aduentu tamen ignis frigiditatis suae oblita estuat. He did not by his woor-
de onelie allwaies raise the dead: but also with his touching, that he might
declare that his bodie also was able to quicken or geue life Yf then by his
onely touching the corrupted thinges are restored: howe shall not we liue
whiche do taste and eate that flesh? He shall whollie reforme to his immor-
talitie, soche as be partakers of him. Neither aske thowe Iueshlie (*howe*) but
remembre that although the water be naturallie colde, yet by the coming to
of fire, forgetting her coldnesse yt waxeth hote. Thus S. Cyrill. So then ac-
cording as *Damasen* saied, as to our duetie yt apperteineth to honour God
with the two partes of our compownded bodie, both spirituallie, and cor-
porallie: So God of his mercie helpeth bothe these partes, geuinge to eche
of them giftes vniting vs spirituallie to him by faith and charitie, and cor-
porallie by his bodie and bloode receaued in the Sacrament, By the which
(as S. Cyrill hath saied) he will reforme this mortall bodie of oure to his
immortalitie.

C Therefore, Reader, looke to thie self, and be not seduced withe the here-
sie of the Aduersarie. Weigh well the sainges of the holie and auncient Fa-
thers, and for lacke of faith leese not these goodly giftes of excellencie, Yt ys
an excellent thing to be ioned to God and Chryste, and to be as one with
him. Which thowe shalt be if thowe hauest a perfight faith, and so receaue
that blessed bodie of Chryst.

But yt ys time that I shewe the seconde note in the saing of *Damasen*. The
seconde note ys his admonition that we beware with all diligence that we
do not communicate with heretiques. neither ministre the Sacrament vnto
them. For if we do we partake of their euell faith and condemnacion. This
admonicion, as yt ys good: so ys yt necessarie to be kept. For yt ys agreable
to the scriptures. For as this place of S. Paule to the Corinthians, doth for-
bidde them, that they shoulde not be partakers with Idolaters in their *Idola-*
shites, for then they shoulde entre into felowshippe with Deuells: so doth yt
forbidde vs to be partakers with heretiques. For if we do we entre into felow-
shippe with them, we seem to consent to their wicked heresie, and so to be
partakers of the same, wherfor S. Iohn gaue streict charge, saing: *Si quis venit ad*
vos, & hanc doctrinam non adfert, nolite eum recipere in domum, nec aue ei dixeritis:
Yf any man come vnto yowe, and bring not this learning, receaue him not
to house, neither bidde him God spede.

Communiō
ought not
to be had
with hereti-
ques.

2 Iohn.

So farre wide was yt frō the minde of the Apostle that we shoulde entre

Ddd iiii

into

into the house of God with heretiques, and their to ioin with them in the partaking of sacramentes, that he wolde that we shoulde not receaue them into our house, neither as moche as to bidde them God speede. And shewing the cause of this his commaundement saith: *For he that biddeth him God speede ys partaker of his euell dede:* And to the entent this his admonicion shoulde be the better regarded, and the daunger of the breach thereof well knownen to them, and feared, he concludeth thus: *Beholde I haue tolde yowe before, that ye shoulde not be ashamed in the daie of our Lorde.* In this saing of S. Iohn yt ys easie to perceaue that yt ys daungerouse to ioin with heretiques, and speciallie in the communion of sacramentes. For if we do, we shall be confounded in the daie of our Lorde.

Yf S. Paule did earnestly require the *Thessalonians* and that in the name of our Lorde Iesus Chryste, they shoulde with drawe them selues from euery brother that did walke inordinatelie, and not after the tradicion whiche they had receaued, shoulde we not withdrawe our selues frō them, which do not onelie walke inordinately but do with all that in them lieth labour to subuert the wholl order of Chrystes Church, and with all violence and blasphemie impugn not onelie the tradicions which they haue receaued, but the Sacramentes and misteries of the true religion, and the wholl faith of Chryst?

S. Paule willeth that with fornicators, adulterers, dronkers, and idolaters we shoulde not as moch as eate meate. Therfor with the other yt ys withoute doubt, that we shoulde haue no felowshippe, nor medle with them, and speciallie in the communion of sacramentes. And as yt ys not lafull for the true chrystian to communicate with them in the sacramentes of the catholique Church: no more ys yt lafull for him to communitate with anie in the newe forged sacramentes of the congregacion of heretiques, for like perill ensweth vpon bothe.

*Heretiques
how they
must be
auoided.*

But let not the reader take me that I meen that they, which ignorantlie not knowing them to be soche, incurre anie soche daunger, if they communicate with them: But I meen of them who knowing soch to be heretiques, will yet communicate with them. They yndoubtedlie incurre the daunger. For when they be knownen to be soche and will not be reformed, S. Paule willeth them to be auoided. *Hereticum hominem post unam & alteram admonitionem deuota, sciens quia subuersus est, qui eiusmodi est, & delinquit, cum sit proprio iudicio condemnatus.* A man that ys an Heretique after the first and second admonicion auoid, knowing that he who ys soch ys peruerterd, and sinneth euē dāned by his own iudgement.

Tit. 3.

*Eccl. hist.
tripar. li. 4.
ca. 39 & li.
5. ca. 30*

According to this rule the people knowing *Macedonius* to be a, notable heretique did both men and women so auoid him, that they wolde not, although enforced with great and cruell tormentes, once communicate with him, as in the Tripartite historie yt ys more at large declared.

Can. 45.

In the primitiue Church this matter was so straightlie obserued, that by the Canons of the Apostles ys ordeined, that Byshoppe, preist or Deacon, which did but onely praie with heretiques, shoulde be putte from the comunion. if they suffred them to do anie thing as clerkes, they shoulde for their soche permission be depriued from their office. Although ther be manie histories declaring this auoiding of the communion of heretiques to haue ben moche practised: yet I omitte them, for that this maie suffice to be spoken as but by occasiō of the note of the woordes of *Damasen*, whiche although

A although breiflie, yet with dumbe scilence I coulde not ouerpasse yt, per-
ceauing the note to be verie necessarie for this time.

And nowe here shall be place for *Haymo*, whom I haue thought good to
ioing with *Damasen* bicause his sentence ys but short, and yet doth plainlie
expresse the minde of S. Paule. Thus he saith, *Diuinitas Verbi, quæ implet cælum
& terram, & omnia quæ in eis sunt, ipsa replet corpus Christi, quod à multis sacerdotibus
per vniuersum orbē sanctificatur, & facit vñ corpus Christi esse. Et sicut ille panis et
sanguis in corpus Christi transeunt: ita omnes, qui in Ecclesia dignè comedunt illum, vñ
corpus Christi sunt, sicut & ipse dicit: Qui manducat carnem meam, & bibit sanguinem
meum, in me manet, & ego in eo.* The Godhead of the Sonne which filleth hea-
uen and earth and all that in them ys, that same filleth the bodie of Chryst,
the whiche ys sanctified of manie preistes, throughout all the worlde, and
maketh one bodie of Chryst to be. And as that bread and bloode do passe
into the bodie of Chryst: euen so all that in the Church do woorthilie eate
yt, they are one bodie, as he himself saith: *He that eateth my flesh, and drinketh
my blood, dwelleth in me and I in him.* Thus moche *Haymo*.

*In. 10. 7.
Cor.*

*The God
head fil-
leth the bo-
die of Chry-
ste, which
ys sanctifi-
ed of the
preist.*

B Do ye not in these fewe lines see these two thinges, that ys, that in the
Sacrament ys the verie bodie of Chryst and his verie blood: and also that all
they which do woorthilie receaue the same, that they are one bodie of
Chryst? As concerning the first, yt ys woorthie of note to see howe he doth
settfurth the excellencie of the Sacrament, whiche I wish the reader more
diligentlie to obserue, that the wickednesse of the Angells of Sathan maie
be the better perceaued. Beholde howe litle so euer they esteem yt, or howe
barelie so euer they terme yt: yet this authour saith, that the Godhead of
the Sonne of God doth fill the bodie of Chryst that ys sanctified of the pre-
istes through out all the worlde. So that he doth not take yt for a bare pei-
ce of breade, neither for the bodie of Chryst in consideration of his huma-
nitie onely, but as the bodie of Chryst vnited to the Godhead in vnite of
person, ad so of Chryst perfectly God and mā. And this ys the excellencie of
the Sacrament in dede, howe barelie soeuer they sett yt furth.

*The excel-
lencie of the
blessed Sa-
crament.*

And if they will reiect this authour so sainge, by cause he was (as some ac-
compt) within the compasse of these thousand yeares: In dede if he were
C not a full thousand years agone, he ys verie neer. But who geueth this wic-
ked generacion authoritie to reiecte him nowe at their pleasure, whom the
churche hath so long approued and receaued? And what saith he that the
holie elders before a thousande years saie not? As touching that he saith,
that God ys in the Sacrament what ys he of the elders that treateth of this
misterie and saith yt not?

*Haymo his
doctrine co-
ferred with
the elder
fathers.*

*In deci. 1.
Cor. homil.
24.*

Among other Chrysostome most plainly doth saie yt euen vpon this cha-
piter, in this maner: *Absterge ab omni sorde animam tuam. Prepara mentem tuam
ad horum mysteriorum perceptionem, Etenim si puer regius purpura & diademate ornatus
tibi ferendus traderetur, nonne omnibus hūmī abiectis eum susciperes? Verum nunc cum non
hominis regium puerum, sed vni genitum Dei filium accipias, Dic queso, no horrescis? &
omnium secularium rerum amorem abiicis?* Make clean thy soule from all filthines-
se, prepare thy minde to the receipt of these misteries. For if the kinges
childe decked with purple and diademe were deliuered to thee to be born,
woldest not thowe, all other thinges cast down on the grownde, receaue
him? But nowe when thowe takest not the childe of a king a man, but the
D onelie begotten Sonne of God, tell me, I praie thee, arte thowe not afearde?
and castes awaie the loue of all worldlie thinges?

*The onelie
be gotten
Sonne of
God ys re-
ceaued in
the B. Sacr.*

In this sentence Chrysostome being in exhortacion that men shoulde pre-
pare

cap. 15. in
6. Ioan.

The fleshe of
Chryst in
the Sacr.
hath the So-
ne of God
ioined to yt

pare them selues woorthilie to receaue the blessed Sacrament, doth he not **E**
by plain wordes tell them, that they receaue the onelie begotten Sonne of
God? S. Cyrill also saith: *Qui Christi carnem manducat, vitam habet eternam. Ha-*
bet enim hac caro Dei Verbum quod naturaliter vita est. He that eateth the flesh of
Chryst, hath euerlasting life. For this flesh hath the Sonne of God, whiche
ys life naturallie. As the sentences of these two Fathers be, that the Sacra-
ment conteineth and hath the bodie of Chryst, and the Godhead also, and
so verie Chryst God and man: so ys the concorde sentence of all the rest of
the holie auncient fathers. But to shewe that *Haymo* ys agreeable to the catho-
lique and auncient faith, these two maie suffice.

Nowe yt were a meruailouse kinde or maner of teaching, if these fathers
ment, that in the Sacrament were no presence, but that yt ys a bare sign or fi-
gure, that they wolde teache that yt ys the verie onelie begotten Sonne of
God, as Chrysostom doeth. And that yt ys the flesh of God, that hath the
Godhead ioined to yt (as S. Cyrill saith) and neuer as moche as once to te-
ache that yt ys not Chryst in dede, or onely a figure of him. Can anie man **F**
whose head and iudgement the madde spiritt hath not infected and cor-
rupted, thinke, that these being reputed holie, vertueouse, and larned men
wolde allwaies by these tearmes so haue taught, and the trueth to be clear,
the contrary by the negatiue? wolde they allwaies haue saied: yt ys the bodie
of God, yt ys the bodie of Chryst, yt ys his flesh, yt ys his bloode: if the
trueth were by the negatiue, as the Aduersarie saith, that yt ys not so? Wol-
de they haue saied yt ys so, if the trueth were to saie, yt ys not so? Yt ys not
to be thought in them. For all their trauaill was to plant Gods trueth in the
heartes of people, and to roote oute error and heresie. wherfore (as ys saied)
observe howe this authour setteth furth the excellencie of the Sacrament,
which ys doen agreeable to the sentence of the Fathers, and therefore repute
thowe yt soche a thing, as of soche men yt ys commended vnto thee, and
not as by these inuentours of mischeif yt ys discommended to thee. This
thing being thus manifested to thee (Reader) the other note (whiche ys,
that all that do woourthily receaue the Sacrament be one bodie of Chryst) **G**
can not be obscure. For as Chryst taking vpon him our flesh and our bloode,
ys one with vs: so we again receauing his flesh and his blood woourthily, are
one with him. And nowe of the expositions of these two vpon this text, this
maie suffice.

THE SIX AND TWENTETH CHAP. PROCEA-

deth vpon the same text by S. Cyrill, and
S. Thomas.



Hough the plentie of testimonies maie, and (as I am sure) doth
offende the Aduersarie, (for the more testimonie against him,
the more confusion) yett I doubt yt not, but on the other side
yt dothe aswell delight and also comforth the catholique chry-
stian. Therfor we shall not refuse to heare S. Cyrill, howe he vn-
derstandeth S. Paule in this text. In diuerse places he maketh mencion of
this text, very plainly declaring howe he vnderstandeth yt, but most plainly
vpon the xvii. chapter of S. Iohn wher he saith thus: *Cum trinitas vnum na-*
tura sit, consideremus quomodo etiam nos ipsi inter nos corporaliter, & cum Deo spirita-
liter vnum sumus. Ex Dei patris substantia, vni genitus prodiens, & totum in sua natura
genitorem possidens, caro factus secundum scripturam est, sequē ipsum natura nostra, inef-
fabiliter **H**

Cyrril in 17
Ioan.

A fabiliter coniunxit atque vniuit. Qui enim natura Deus est, verè homofactus est: non Theophorus, id est, Deum in se per gratiam habens, vt mysterii vim ignorantes contendunt, sed verus deus simul & homo est. Sic quæ inter se plurimum distant secundum naturam in vno seipso coniunxit, & nature diuinæ nos participes effecit. Communicatio enim Spiritus & (vt ita dicam) mansio, primum in Christo fuit, & ab eo in nos penetrauit, cum homo factus, ipse templum suum proprio spiritu perunxit, atque sanctificauit. Origo ergo & via qua Spiritu sancto participamus, & Deo vni sumus, Christi misterium est. Omnes enim in illo sanctificamur. Vt igitur inter nos & Deum, singulos vniret, quamuis corpore simul & anima distemus, modum tamen adinuenit consilio Patris, & sapientia sua congruentem. Suo enim corpore credentes per Communionem mysticam benedicens, & secum, & inter nos, vnum corpus effecit. Quis eos qui vnus sancti corporis vnionem in vno Christo vni ti sunt, ab hac naturali vnione alienos putabit? Nam si omnes vnum panem manducamus, vnum omnes corpus efficitur: Diuidi enim, atque seiungi Christus non patitur. idcirco etiã Ecclesia corpus Christi facta est, & nos singuli membra Christi, secundum Paulū, vni enim Christo per corpus suum coniuncti, quoniam in nobis illum, qui est indiuisibilis, accepimus, ipsi potius, quam nobis membra nostra accommodantur.

B Forasmuche as the Trinitie in nature ys one, let vs consider howe we our selues among our selues corporallie, and with God spirituallie are one. The onelie begotten coming oute of the substance of God the Father, and possessing in his nature, the wholl Father according to the scripturs, was made flesh, and vnspeakeable conioined and vnited himself to our nature. He that in nature ys God, ys verilie made man, nothauing God in him by grace (as they that knowe not the power or vertue of the misterie do contend) but he ys very God, and also very man. So he hath conioined thinges to gether in him self being one, which in nature betwixt them selues, are very moche different, and hath made vs partakers of the diuine nature. The communication, and (as I might saie) the dwelling of the spirit was first in Chryst, and from him hath comed into vs, when he being made man, throwly anointed and sanctified his temple; with his owne spiritt. The originall therfore, and the waie by the whiche we participate the holie Gost, and be vnited to God ys the misterie of Chryst. For in him we are all sanctified. Therfor that he might vnite euery one betwixt our selves and God, (all though both in bodie and soule we differ moch) yet he fownd awaie agreeing to the counsell of the Father and his wisdom, for blessing the beleuers by the mysticall communion, he hath made vs in his bodie, one bodie both with him selfe, and also among our selues. For who shall thinke them straunge from this naturall vniõ, whiche by the vnion of one holie bodie are vnited in one Chryst. For if we do all eate one bread we are all made one bodie. For Chryst suffreth vs, not to be disioined, and diuided. Therefore the churche of ys made the bodie of Chryst, and euery one of vs the membres of Chryste, after S. Paule, being conioined to one Chryst by his bodie, for that we haue receaued him in vs, who ys indiuisible, our membres be rather appropriated to him then to vs. Thus farre S. Cyrill.

C Ye haue hearde the long saing of this woorthie Father, and yet in my iudgement, as pleasant and profitable, as yt ys long. For he hath made a full discourse of the vnion of vs to God. For plain declaraciõ wherof, this if yowe haue marked maie be perceaued, that first he hath taught the vnitie of God the Sonne in nature with God the Father. Secundarelic, the vnion of the nature of God, and the nature of man, in the person of Chryst, whiche although they were so different and distant: yet he ioined them together in him self in vnitie of person, when he became man. Thirdlie, the vnion of

D men

*By the B.
Sacrament
Chryste
maketh vs
one bodie
in his bodie
and among
our selues*

By receipt
of the bo-
die of Chry-
ste all wor-
shippers are
made one.

men fennall and distincte in persons, which although they be distante and **E**
different both in bodie and soule: yet he fownde awaie agreing bothe to
the counsell of the Father, and his owne wisdom also, to vnite them by the
vnion of his holie bodie in a naturall vnion, and so they become one bodie.
And to proue this he taketh this text of S. Paule, which ys now in hād, saing.
Nam si omnes vnu panē manducamus, vnu omnes corpus efficitur. For yf we all eate of
one breade, we are all made one. So that as he gaue the cause of the vnitie
of the Father and the Sonne in Godhead, which was for that they be one in
nature. And as he shewed the meā of the vniō of the naturs of God and mā,
whiche was brought to passe by the misterie of the incarnaciō: So he taught
the communion of vs among our selues, and with Chryst to be by that, that
we all receaue that his one bodie. And that ther shoulde be no inuention ad-
ded to peruert the trueth of his intent and pourpose, he saith: that we are
all with his bodie by the mysticall communion made one bodie. By which
his saing yt ys most euidentlie to be perceiued that he teacheth not onelie a
communion by a bare sacrament, but a communion by the verie bodie of
Chryst in the sacrament. Which cōmunion also ys not a spirituell cōmunion **F**
onelie, but a naturall communion by the receipt of the naturall bodie of
Chryst, whiche he signifieth by plain woordes, when he saith: *Quis enim
eos, qui vnu sancti corporis vnione, in vno Christo vniti sunt, ab hac naturali vnione alie-
nos putabit?* Who shall thinke them straunge from this naturall communi-
on, which by the vnion of one holie bodie are vnited in one Chryst?

Communiō
and vnion
both spiri-
tuall and
naturall by
the B. Sa.

I trust, I shall not nede any more to note vpon this allegacion, but that
by this yt maie well be perceaued howe he vnderstandeth the text of S. Pau-
le to be spoken of communion of Chrystes bodie and bloode, by the
which, besides the communion spirituall, whiche ys by faith and charitie, we
communicate naturallie with Chryst, by the receipt of his naturall bodie in
the Sacrament.

Cyrrill. in 15
Ioan. ca. 6.

And that S. Paule ment that we do so communicate yt appeareth most
euidentlie by this holie father, who reasoning against one that saied the con-
trarie whose heresie the wittneses of iniquitie, the newe masters of our ti-
me, haue neuely skoured, and sett abroad as sale ware to the worlde, as
they haue a nombre mo, did thus write: *Verum quoniam nulla nos ratione, huma-
nitati Christi posse tribuere ista, arbitrat, quoniam fide ac dilectione non carne, illi coniungi-
mur: Age pauca de hoc dicamus, ac peruersè ab eo sacramentum litterarum sensum exponi
ostendamus. Non tamen negamus nos recta fide, charitateque sincera Christo spiritua-
liter coniungi: sed nullam nobis coniunctionis rationem secundum carnem cum illo esse, id
profecto pernegamus, idque à diuinis scripturis omnino alienum esse dicimus. Quis enim du-
bitauit Christum etiam sic vitam esse, nos verò palmites, qui vitam inde nobis acquiritur?
Audi Paulum dicentem, quia omnes vnum corpus sumus in Christo: Quia et si mul-
ti sumus, vnum tamen sumus in eo. Omnes enim vno pane participamus.* But
forasmoeche as he supposeth that we by no means can apply this to the
humanitie of Chryst, for that we are conioined to him by faith and charitie,
and not by flesh. Go to, let vs saie a fewe woordes of this matter, and lett
vs shewe the sense of the holie scripturs puerly to be expounded of him.
Yet for all that we denie not that we be ioined spirituallie to Chryst by
right faith and sincere charitie, but that we haue no maner of coniunction
with him after the flesh, that truly, we vtterlie denie, and we saie that to be
allogether contrarie to the diuine scriptures. For who hathe doubted **H**
Chryst also so to be the vine, and we the braunches, whiche from thence
gett life vnto vs? Heare Paule saing, that we all are one bodie in Chryst,
for

Coniunction
of us to
Chryste by
faith and
charitie spi-
rituallie,
by his flesh
naturallie
both anon-
shed.

A for alltho we be manie: yet we are one in him. For we do all partake of one bread.

Do ye not here see that S. Cyrill bringeth in this text of S. Paule, to proue that we haue not onely a communion spirituall with Chryste; but also a communion after the flesh? What plainer exposition can be desired for the vnderstandinge of the scripture, then that sense in the whiche yt ys alleadged in argument to conuince an heresie? And if sainct Cyrill did iudge him peruerslie to expownde the scriptures that saied, that we had no corporall communion with Chryst, but onelie spirituall, what shall we saie of the fautours of the like vntrueth? Shall we not saie, that they also peruerslie, expownde the scriptures? And shall we not woorthilie repute them as corrupters of Godes trueth, and deceauers of his people, whiche sett furth that to them for a trueth whiche was so manie hondreth yeares agon reproued as a falsheade, and so of all catholiques, and good Christians holden and esteemed? no doubte but God will so declare yt, when

*The Procla-
mer and his
felowes set-
furth that
for a true th
now, which
S. Cyrill re-
puted an he-
resie.*

B yt shall please him to take his time to ouerthrowe their building. Endure yt can not. For they haue builded vpon the sandes, and not vpon the rocke. In the mean time let them bluster oute their stinking doctrine, as yt shall please God to suffer them, for the punishment of our sinnes, for the triall of the constancie of hys faithfull, and for the exercise of their patience, to the honour and glorie of God. But *veritas vincet*. The trueth shall overcome, and *veritas Domini manet in eternum*. The trueth of our Lord abideth for euer. Yt maie be impugned; but ouerthrowen yt can not be. What the trueth ys in this matter, I trust yt maie easilie be perceaued, and yet ther lacke no witnesses for the better declaracion of the same.

S. Thomas a man approued as learned and holie of all the church, hath trauailed in the exposition of the scriptures, and that not withoute his immortal laude and praise. He ys a woorthie witnesse in this matter. And for the fuller vnderstanding of him, we will heare his exposition on bothe the textes iointlie, as they lie one depending of the other. Thus he saith:

C *Et panis quem frangimus, id est, sumptio panis fracti in altari noue participatio corporis Domini est? faciens nos unum cum Christo? quia sub specie panis, sumitur corpus Christi. Deinde cum dicit: Quoniam unus panis, &c. ostendit quod omnes sumus unum in corpore eius mystico, &c. tangit duplicem unitatem: primam incorporationis, qua in Christum transformamur, aliam vite & sensus, quam a Christo capite accipimus, quasi diceret: Per hoc patet quod unum sumus cum Christo, quoniam unus panis vniione fidei, spei, & charitatis, & unum corpus multi sumus, per subministrationem operum charitatis: Corpus scilicet illius capitis, qui est Christus. Multi dico: scilicet omnes qui de viuo pane, id est, corpore Christi, & vno calice, id est, sanguine participamus, digna participatione scilicet spirituali, non tantum sacramentali.*

*S. Thomas
Aqui. in
deci. i. cor.*

And the bread which we breake, that ys to saie, the receauing of the bread broken on the aultar, ys yt not a partaking of the bodie of our Lorde making vs one with Chryst? For vnder the forme of bread ys receaued the bodie of Chryst. The whē he saith: *For we are one bread*, &c. he sheweth that we are all one in his mysticall bodie, ad he toucheth a double vnitie: The first ys the vnitie of incorporacion, by the whiche we are transformed into Chryst.

*Vnder the
forme of
bread ys
receaued
the bodie of
our Lorde.*

D The other ys of life, ad feeling, which we take of Chryst our head. As who might saie, by this yt ys manifest that we are one with Chryst. For we being manie are one bread, bi the vniō of faith hope, ad charitie: And one bodie bi

Ece the

the subministracion of the workes of charitie, that ys to saie: the bodie of that head, which ys Chryst. I saie, manie, that ys to saie, all we that do partake of one bread, that ys to saie, of the bodie of Chryst, and one cuppe, that ys to saie of the bloode of Chryst, with a woorthie participacion, not onely sacramentall, but also spirituall. Thus moch S. Thomas.

S. Thomas
his doctri-
ne consonat
to the el-
ders.

In whose exposition we finde nothing dissonant from the elders, but in all consonant. The elders before alleadged haue expounded the bread and the cuppe whiche we partake of, to be the bodie and blood of Chryst: so doth this S. Thomas. They haue taught that S. Paules mindeys, that by that participacion we are made one bodie with Chryst: and the like teacheth he also. Thus as God ys the God of peace and concorde: so in his house ys agreement and consent, in the substanciall pointes of our faith and religion: And this ys a truth hetherto constantlie, as yt were, with one mouthe taught that the bread broken in the aultar or table of Chryst, ys his bodie, and all we woorthilie receauing yt, are by the same incorporated to Chryst and made one bodie with him. Wherefore, we shall nowe leaue these, and heare other.

THE SEVEN AND TWENTETH CHAPITER

proceedeth vpon the same text by Euthym. and Hugo.



S God hath builded his church vpon a Mounte to be seen of all men: so hath he caused his truth to be professed of manie, that yt might be knowen to all men. He sent his Apostles into all the woorld to preach the Gospell to euery creature. He hath appointed learned men in euery parte of the worlde to geue the true vnderstanding of the same to euery creature. Praised therfore be his holie name, that wher now Sathan hath sent his wicked mynistres to corrupt the trueth of the Gospell, and to lead vs from the true vnderstanding of the same, our mercifull Lorde God, hath prouidentlie before prouided soche teachers, by whom we maie not onelie see the falshood of the wicked: but also haue sufficient knowledge and testimonie to rebuke, detest, and conuince their vntruth, and their deuellish setting furth of the same, and to kepe vs in in the right waie that we erre not with them, if we will geue care to good and holisome doctrine. And therfore seing God hath sent soche plentie of good authours yt were pitie, but that they shoulde be brought furth, wherby God in his truth maie glorified, and his people in the same edified.

Euth. in 26
Matth.

Flesh uni-
ted to the
Sonne of
God by as-
sumption,
the same u-
nited to vs
by partici-
pacion.

Of all these that remain first cometh to hande the learned grecian Euthymius, who withoute all darke maner of speache openeth to vs the true vnderstanding of S. Paules saing. Thus he writeth: *Quemadmodum panis confortat: ita Christi corpus hoc facit, ac magis etiam, corpus et animam sanctificat. Et sicut vinum letificat: ita sanguis Christi hoc facit, et in super presidium efficitur. Quod si de uno corpore et sanguine omnes fideles participamus, omnes unum sumus per ipsam horum mysteriorum participationem et in Christa omnes, et Christus in omnibus. Qui edit (inquit) meam carnem, et bibit meum sanguinem, in me manet, et ego in eo. Verbum si quidem per assumptionem carni unitum est, hoc rursus caro unitum nobis per participationem.* As bread doth comforte, so doeth the bodie of Chryst also this, and more, yt sanctifieth both bodie and soule. And as wine dothe make gladder: Euen so the blood of Chryst doth this also, and moreouer yt ys made a defence. And if all the faithfull do partake of one bodie and bloode, we are all one by the same participacion of the mysteries. For all be in Chryst, and

H

A and Chryst in all, *he that eateth (saith he) my flesh, and drinketh my bloode, dwelleth in me and I in him*. For truly the Sonne of God ys vnited to the flesh by assumption. Thys flesh again ys vnited to vs by participacion. Thus Euthym.

I nede not (as to me yt semeth) to saie anie thing to the opening of this authours minde. For he ys both plain in himself, and also plainlie dothe open the minde of saint Paule vnto vs. Whose sentence he setteth furth in the plain tearmes, and leaueth the tropes. For wher saint Paule saith, *that we that eate of one bread, and drinke of one cuppe are one bodie. He saith that we that partake of one bodie and bloode are made one.* So that wher the text calleth yt bread: the expositour calleth yt the bodie, and what the text calleth the cuppe, that this authour calleth the bloode. Wherfore the true mening must be taken, as the expositour doth expownde yt. For somoche then as the expositour doth expownd the bread and the cuppe, calling them the bodie and the blood: yt can not be auoied but that yt ys so, except the Aduersarie will saie that the text expowndeth the exposition. For vnto that sen-
B se that he wolde wrest all the authours vnto, the text ys more nearer then the exposition. The aduersarie wolde haue yt bread, and the text calleth yt bread. The Aduersarie wolde not haue yt the bodie of Chryst: but this authour saith yt ys the bodie of Chryst. Wherfore to the sense of the Aduersarie the text ys more clere then the exposition. And so yt eometh to passe (as before ys saied) that the text expowndeth the exposition, whiche ys after the maner of other of their doinges. For they turn the catte in the panne, and make light darknesse, and darknesse light.

*Bread and
cuppe in S.
Paule meē
the bodie and
blood, &c.*

But thowe, Reader, be thowe sure that Chryst who hath promised his holie spiritte to his Church, *which ys the pillour of the trueth*, hath not left yt contrarie to his promisse destitute of this guide of trueth these thousand yeares, but yt was that Spirit, that did leade the minde and the penne of these holy Fathers to vnderstand and perceau the true sense of the scriptures, and so to write yt to vs.

God hath left vnto vs bread, euen the holie scripture to feede vs with-
C all: but as he bidde his Apostles to breake the breade, that he had blessed for the fise thousand people: so by his mynistres in the church he hath commaunded the bread of the scripture to be broken to the people, and what ys yt to breake yt but to expownd yt. And why shoulde they expownd yt, yf their were not places to be opened, and cleared by exposition? And therfore I saie these holie fathers, being appointed to breake this bread of the woorde of God vnto vs, ther ys no doubt but as they had learned of the master of trueth, so they brake yt truly vnto vs, and haue geuen vs the true vnderstanding of yt. And therfore the bread, and the cuppe expownded by so manie to be the bodie and bloode of Chryst, yt must nedes be true that by so manie, and so manie yeares hath with concorde and consent, withoute contradiction, ben preached, taught, and written.

*Ioan. 6.
Bread of
the woord
of God how
yt ys breke.*

This also ys not to be ouerpassed, that thys Authour leaueth yt not vntaught howe we are made all one in Chryst, bicause (saith he) we do all partake of one bodie and bloode, we are all made one by the participacion of the mysteries. So that although he well knewe that we are all made one in Chryst by faith and charitie: yet he also saith, that we are made one by the participacion of the mysteries. And that yt shoulde moste manifestlie, well be

*Chryst was
vnited to
vs by his in
carnacion,
we be vn-
ited to him
by partici-
pacion &c.*

be perceaued what maner of vnion this ys, of the whiche he speaketh **E**
here, when he had alleaged the saing of Chryst: *He that eateth my flesh, and drin-
keth my blood, dwelleth in me, and I him*: mening therby to proue this vnion, he by
most plain woordes openeth the same, saing: *The Sonne of God ys vnited to the
flesh by assumption: this flesh again ys vnited to vs by participacion*, wherby yt ys very
manifest that we are vnited to Chryst by the vnion of his flesh. For that flesh
vnto the whiche the Sonne of God was vnited, that same ys vnited to vs.
So that, as Chryst was vnited to vs by taking of our flesh in his incarna-
cion, and so was made one with vs: In like maner, we are vnited to him by
the taking of his flesh in the Sacrament, and are therby made one with
him. Wherfore note that he saith not, that we are in the receipt of the
Sacrament vnited to Chryst by faith, but by participacion of his flesh.
And yet this authour was not ignorant, that we are also vnited to Chryst by
faith. But minding to open the peculiar commoditie of this mysterie he tea-
cheth that by flesh we are vnited to Chryst.

Consider therefore, *Reader*, that wher the Aduersarie trauaileth to obscure
and hide the benefites of God whiche he geueth to the woorthie receauers **F**
of his blessed and honourable Sacrament: we on the other side labour to
open and declare them vnto thee, that thowe maist according to thy duetie
more reuerentlie prepare thee to the receipt of them, and also more thank-
fullie accept them. For we teache thee by the authoritie of these scriptures
and holie fathers alleaged, that thowe woorthilie receauing the Sacra-
ment doest not onely enioie the vnion vnto Chryst by faith (*whiche onely
vnion the Aduersarie teacheth*) but also the vnion by the flesh of Chryst, by the
which thow arte verilie vnited to him, being nowe of his flesh, as he by his in-
carnacion ys of thy flesh, as this authour hath saied.

*The natu-
ral flesh of
Chryst in
the B.Sac.
confesseth na-
tural vni-
tio of vs to
Chryste.*

*Cyrrill. 15.
cao. in 6.
I oac.*

These two pointes then, I trust, be made clere, that in the Sacrament ys
the very substanciall and naturall bodie of Chryst, and that the woorthie
receauers of yt are vnited and incorporated to Chryst, spirituallie by faith:
and also naturallie by the flesh of Chryst. Whiche coniunction ys
taught of sainct Cyrrill to be so necessarie, that he thinketh that our mortall
bodie coulde not atteign to immortalitie yf yt shoulde not be so ioined **G**
to this liuing and immortal flesh of Chryst. *Non poterat aliter corruptibilis
hac natura corporis ad incorruptibilitatem & vitam traduci, nisi naturalis vita corpus
ei coniungeretur*. This corruptible nature, of the bodie (saith he) coulde not
otherwise be brought to incorruptibilitie and life, except the bodie of na-
turall life shoulde be ioined to yt. And (saith he) if thowe beleuest not me
saing these thinges, I beseeche thee beleue Chryst, saing: *verilie I saie
vnto yowe, Except ye eate the flesh of the Sonne of man, and drinke his bloode, ye shall haue
no life in yowe.*

Whether that sainct Cyrrill here speaketh of this naturall coniunction of
the naturall bodie of Chryst, to our naturall and corruptible bodie yt
ys more manifest then yt nedeth either probacion or declaracion.
As for *Euthymius* yf the Aduersarie wolde wrest him, and corrupt him, yt
can not be suffred. For wher he speaketh these woordes here alleaged,
within a verie fewe lines before he speaketh of the transmutacion of the
bread and wine into the bodie and bloode of Chryst, and therwith ex-
pounding the woordes of Chryst: *This ys my body*: denieth by expresse woor-
des, anie figure to be in these woordes of Chryst. Wherfore as he ys a **H**
stowte auoucher of the trueth of the catholique Church, and a mightie
vanquisher of the Aduersarie, so can not he by anie engine be drawn from
asser-

A his assertion. But the Aduersarie maie waxe red for shame, when he shall see so manifest testimonie against him, that he can not once open his mouth to auoide yt.

And nowe that this grecian hath so notablie testified the trueth, and opened the verie true faith of Chrystes Parliament house, what yt was in his time, and before: Beholde here cometh one of the latine church, being of these later daies, which, to trie concorde and consent in faith to be in both their sides, and in both their times and ages, sheweth what was professed throughout the latine church in his time, who in the exposition of this text of S. Paule saith thus: *Dico quod vnum sumus cum Christo, per assumptionem sacramenti Eucharistie, Quoniam omnes quidem participamus, id est, participes efficitur, vel quoad speciem, vel quoad effectus communionem. vnde bene dicit participamus, propter diuisionem, quae fit aliquando in specie panis, vel propter effectus diuersos, quos habent ipsi sumentes. Aliam enim gratiam recipit ille, aliam ille sumendo dignè Sacramentum illud. Qui de vno pane, id est, de corpore Christi: & de vno calice, id est, de sanguine Christi, licet multi sumus*

B *participamus. Non dicit omnes, quia non omnes, qui sumunt hoc sacramentum effectum illius recipiunt, & ideo non sunt vnus panis, quo reficiatur Dominus, nec vnum corpus cum Christo. Licet (inquam) multi, tamen sumus vnus panis per vnionem fidei, spei, & charitatis. Quae vno initiatur in fide, & consummatur in charitate. Et vnum illius capitis, quod est Christus.* *Hugo Card in Dec. 1. Cor.*

Isaie that we are one with Chryst by the receipt of the Sacrament of the aaltar. For we do all partake, that ys to saie, we are made partakers, either as touching the forme or ells as touching the effect of the communion. Wherefore he saith well, that we partake, for the diuision whiche ys doen sometime in the forme of bread, or ells for diuerse effectes whiche the receauers haue. For he receaueth one grace, and he another, receauing the Sacrament woorthilie, which although we be manie, do partake of one bread, that ys to saie, of the bodie of Chryst, and of one cuppe, that ys, of the blood of Chryst. He doth not saie, all, for all that do receaue this Sacrament do not receaue the effect of yt. And therefore they be not one bread, with the whiche our Lorde maie be fedde, neither one bodie with Chryst. Although (I saie) we be manie: yet we are one bread by the the vnion of faith, hope and charitie, which vnion ys begonne by faith, and ys consummated by charitie, and we are one bodie of that head which ys Chryst.

All we partake of one bread, that ys the bodie of Chryste and of one cuppe that ys the blood of Chryst.

C In this authour as in the rest before alleadged owre two cheif poinctes, whiche are here sought, are plainly taught. For he dothe bothe teache the presence of Chrystes bodie in the Sacrament: and also that by the receipt of that bodie, we are made one with Chryst. As touching the first, as the other authour last before alleadged, expounded these woordes (*The bread, and the cuppe*) to be the bodie and bloode of Chryst: so this authour likewise expoundeth the bread and the cuppe to be the bodie and Bloode of Chryst: Wherefore betwixt them ys goodlie consent, soche as although they were so farre distant in time and place: yet in this they be not a finger breadeth a sondre, but euen iointlie together. I nede therefore no more to trauaill in this, the matter ys clere in yt self.

The other point ys likewise as plainlie settfurth to vs. For in the first entrie he saith, that by the receipt of the Sacrament, we are made one with Chryst, yf by the Sacrament, then not by faith onely: yf by the Sacrament, not by bare bread. For onelie bread can not make all Chryistians, wher-soeuer they be abiding, to be one with Chryst, and among them selues: And the Aduersarie himself saith that bread hath no soche powre.

And all Chrystians can not be made one, but by that that ys one thing to vs all, of the which all we be partakers. And in the Sacramēt can nothing be imagined to be one to all the Chrystiā church, of the which all they cā be par kers, but the bodie of Chryst. Wherefore in the Sacrament ys the bodie of Chryst of the which all Chrystians receauing woorthilie be (as this authour saith) made one in Chryst. E

In this vnion we are not onelie one bread: but also, by S. Paule, one bodie. Which distinction of vnion, this authour semeth to refer or applie to the feuerall vnions before treated of: as to the vnion spirituall by faith, and to the vnion naturall of vs to the naturall bodie of Chryst. As touching the first, he saith, that although we be manie: yet we are all one bread, by the vnion of faith, hope and charitie. As for the seconde, he saith that we are one bodie of that head, which ys Chryst. The first ys mere spirituall, and ys and maie be doen withoute the Sacrament, although not so certainly, nor so perfectlie.

*Dionys.
Arcop.
Eccle. Hie
lar. 1. part.
ca. 3.*

For *Dionysius Arcopagita* saith: this Sacrament ys *omnium sacramentorum consummatissimum*, of all Sacramentes yt ys most consummate, both for that yt ys so perfect in yt self, and also for that yt perfecteth all other Sacramentes, as the same Dyonise also more at large saith: *Dicimus ergo cetera sacramentorum signa, quorum nobis societas indulgetur, huius diuinis profecto, consummantibusque muneribus perfici. Neque enim ferme fas est sacerdotalis muneris mysterium aliquod peragi nisi diuinum istud Eucharistie augustissimumque sacramentum compleat.* We saie therfore, that the other signes of holie thinges, the societie of the whiche ys geuen to vs, to be perfected by these diuine and consummating giftes. Neither ys yt lafull allmost anie mysterie of the preistlie office to be full doen, except this diuine Sacrament and most full of maiestie do finish or per forme yt. F

Wherefore as by Chrysostom and other yt maie be perceaued, in the primitiue church they that were baptised, were brought frō baptisme to the receipt of the blessed Sacrament of Chrystes bodie as therbie to be perfected in Chryst, and certainly to be vnited to him bothe by faith, and also by hys blessed bodie. Although then by faith we be spirituallie vnited to Chryste without the Sacrament: yet (as yt ys saied) we be not so certainly vnited, as when this noble Sacrament, which perfecteth other Sacramentes cometh al so, but spirituallie vnited we be. G

Nowe as touching the seconde vnion, whiche this authour speaketh of, yt ys not likewise mere corporall as the other ys mere spirituall, but yt ys so corporall, as yt ys neuerthelesse spirituall. According as the bodie of Chryst ys, which we receaue, which although yt be a verie true and perfect bodie, yet yt ys spirituall, as S. Ambrose saith: *Corpus enim Dei corpus est spiritale. Corpus Christi corpus est diuini spiritus.* The bodie of God, ys a spirituall bodie. The bodie of Chryst ys the bodie of the diuine spiritte. Yt ys also spirituallie receaued for that yt ys doen onely by the knowledge of faith, and not of anie sense. Although the office of senseis, and also of the bodie be required to the receipt therof.

*Amb. de
inist. myste.
cap. 9.*

*Receipt of
Chrystes
bodie both
corporal ad
spirituall.*

So then as the bodie of Chryst ys so corporall, as yt ys also spirituall, and the receipt of the same bodie so corporall, as yt ys neuerthelesse spirituall: so also the vnion brought to effect by the same receipt, yt ys verilie corporal, altho withall yt ys spiritual. This vniō he signifieth vnto vs, whē he saith that we be the bodie of that head which ys Chryst. For as cōcerning the spiritual vniō, he saied before, that we are al one bread, ad therfor for the corporal vnion H

A vnion he saith that we be one bodie. For proof wherof that he so plainly ment, the allegacion of S. Paule to the *Ephesians* declareth which he bringeth to open the true sense and mening of S. Paule here. For (saith he) we are membres of his bodie, of his flesh and of his bones: whiche woordes that they be vnderstanded of our corporall vnion with Chryst, yt ys more manifestlie declared by *Irenaeus*, then by the Aduersarie yt can be denied.

*Li. 5. ad-
uers. heres.*

Thus hetherto of so manie auncient and learned authours, ye haue heard no dissonante, but a consonante voice, all sounnding one thing, that by the receipt of the blessed bodie of Chryst in the Sacrament we be vnited to Chryst, and made one with him.

THE EIGHT AND TWENTETH CHAP. PRO.

*ceadeth vpon the same text by Oecumenius,
and Anselmus.*

B



Reade in the fourth booke of the Kinges, that the King of Syria, who was in warre against the King of Israell, for somoche as he vnderstoode that *Elisem* the Prophet disclosed to the kinge of Israell the secrett counsell, intentes, and pourposes of the saied King of Syria, that he sent an armie of men to the cittie wher the Prophet laie to take him. And when the seruante of the Prophet went furth in the morning and sawe so great a multitud with horses and chariottes compassing the cittie rownde aboute, he cried, and saied, *Alas master, what shall we dooe?* The Pprophete saied vnto him: *Feare not, here be mo with vs then with them.* And when the Prophete had praied, the eies of his seruaint were opened, and he sawe the mowntain full of horses, and chariottes of fire rownde about the Prophete.

4. Reg. 6.

C

As the Prophete was thus strenghtned with so great a multitude, that his enemies were not able to preuaill against him, though his seruante knewe yt not, and therfor feared and cried: Euen so the verie prophet of God in the Church of Chryste, who hath geuen himself ouer to the seruice of God, that he ys fullie become the man of God; therfore ys lightned and illumined with the wholsome knowledge of the catholique faith, wherby he seeth God and his holie will and pleasure, he doth well see that though the Kinge of Syria hath now moued warre against the King of Israell: that ys, Sathan against Chryst the Kinge of verie Israell, and his catholique kingdom his Church: and hath for the better expedicion of his pourpose sent an armie to kake awaie the prophete and godlie learned man, that he shoulde not warne the people of Israell of the assaute of Sathan, whiche he entendeth to moue by heresie, schisme, diuision, and subuersion of all good ordre in the Church of Chryste: He doth, I saie, well see, that the prowde and cruell kinge ys not able to carie him awaie oute of the kingdom of Chryst, into his kingdome. For he ys compassed abowte with a most mightie armie of the noble soldiers of God, all the holie catholique fathers, godly writers, and noble Martirs, whiche stand by him mightilie in the confession of Chrystes holie faith, whiche nombre being infinite, he maie (as euery learned catholique also maie) vnto the vnlearned faithfull man, the seruante of God, saie, *Feare not, ther be mo with vs then with these enemies of Israell, with these Aduersaries of Chrystes Churche.* And for that these Aduersaries when they knewe the trueth, wolde not abide in the trueth: and when they knewe God, wolde not glorifie

Rom. 1.

him as God, but they haue vanished awaie in their owne thoughtes, and saing them selues to be wise, they are become verie fooles. So that as their likes the people of the host of Syria, were stricken with blindness: so, *obscuratum est insipiens cor eorum*. their foolish heart ys blinded. So that nowe blinder then Molls, they saie, light ys darknesse, and darknesse light. And thus being blinde are contented to be caried in to the handes of their enemies, as the Syrians were.

Acta. 4.

But God of his mercie worke mercifullie with them, that they perish not in the handes of their enemies in the end, but that yt maie please him, that they maie be deliuered by the charitable mean of the Prophet of God, by the ministerie of the catholique preacher, and that for his persecucō they maie sustein no other affliction, but that they maie eate in the midst of the cittie, the bread of the Israelites, the bread of the true chrystians the bodie of Chryste in the holie Sacrament, and so cease anie more to persecute Israell, but to become one with the, in that sorte, that *Multiudinis credentium fiat cor unum, & anima una in Domino*. Of the multitude of them that beleue, ther be but one heart, and one soule. An ende they shall haue, for to continue God will not suffre them, and if their demerites so require (as nowe ours do to be afflicted with them) God will withholde that mercie from them, that they maie not come to that ende, which before I haue desired for them: Oh Lorde, howe miserable then shall be the ende?

Wherefore, Chrysten reader, be of good cheer, and feare not. For though they haue worldlie might and power on their side: yet they can not preuaill against vs. For ther be mo on our side, then on theirs. All the holie writers be with us, of which thowe hauest hearde a good nombre, and yet thowe shalt heare moo, which shall not speake in darke maner, so as thowe maist be doubtfull what they meen, or howe they be to be taken and vnderstanded, thowe shalt heare them in so clere maner testifie the trueth, that yt shall be easie to saie: this ys their meening, and thus they are to be vnderstanded.

And for triall herof, here ys first the testimonie of Oecumenius to be hearde. Which ys this vpon the text of S. Paule nowe treated of. *Vnus panis, & vnus*

Oecum. in deci. 1 Cor.

corpus sumus. Nam ex vno pane omnes participamus. Rationem addit, quomodo corpus Christi efficiamur. Quid enim (inquit) est panis? corpus nempe Christi. Quid autem efficiuntur hi, qui participant? Corpus sanè Christi. Nam participantes corpus Christi nos quoque illud efficiamur. Quoniam vnus panis est Christus. Ex multis namque granis (ut exempli gratia loquamur) vnus panis factus est, & nos multi, ex ipso vno participantes, efficiamur vnum corpus Christi: Quoniam enim vetus nostra caro corrupta est sub peccato, opus nobis fuit noua carne. We are one bread, and one bodie, for we do all partake of one bread. He addeth a reason (saith Oecumenius) howe we are made the bodie of Chryst. What (saith he) ys the bread? Verilie the bodie of Chryst. And what are they made that do partake? truelie the bodie of Chryst. For we partaking the bodie of Chryst, are also made the same. For Chryst ys one bread. for of manie granes. (As for example we maie speake) one bread ys made. and we being manie partaking of that one, are made one bodie of Chryste, forasmoeche as our olde flesh was corrupted vnder sinne, we had nede of a newe flesh. Thus he.

Note howe Oecum. followeth the wordes of Chrysostom before alleaged, saing what ys the bread, and answereth, the bodie of Chryste.

In my iudgement I nede not anie thinge vpon this exposition to saie, as wherby to make yt clere or plain, for that yt ys so plain of yt self: but yet in consideration that I write not to the learned, but to helpe the vnlearned, to whom nothing can be to plain, I will somewhat saie, therbie at the leest to minstre occasion to the reader, the better to note what this authour doth saie. S. Paule immediatelie before this text, had saied: that the bread whiche

we

A we breake ys a comunicacion of the bodie of our lorde. by the whiche woordes (as also Chrysoft. did note) S. Paule wolde teach, that neer conjunction and vnion of vs, to and with Chryst, whiche ys no lesse then that we be made the bodie of Chryst. Then S. Paule proceeding to this text which we haue nowe in hande, this authour saith that wher before he had saied, that we be made the bodie of Chryst, *Here he geueth a reason howe we are made the bodie of Chryst.*

Among philosophers yt ys accompted vnsemelie to affirme anie thing without a reason. the scripture also willeth vs to be readie to geue an answer to euerie one that asketh vs a reason of that hope that ys in vs. So when S. Paule (as this authour implieth) had taught, that we be made the bodie of Chryst, here he geueth a reason, howe we be made the bodie of Chryst. And that this reason of S. Paule maie the better appeare vnto vs: the authour first openeth the partes of yt to vs. For wher S. Paule in his reason saith: that we do all eate of one breade: to open what that bread ys, he asketh a question, saing: what ys the breade? he solueth the question furthwith and saith: verilie yt ys the bodie of Chryst.

B Note this then, Reader, that the bread whiche S. Paule speaketh of here, ys the bodie of Chryste. And note farder that he saith not yt ys a figuratiue bodie, but he saith yt ys the bodie of Chryst verilie. Wherbie the Aduersaries signes and figures are cutte of, and in this sentence of S. Paule ther ys no place for them. For yf yt be verilie the bodie of Chryst, yt ys not figuratiuelie his bodie.

Yf the Aduersarie wolde seke some shifte to helpe to hide and couer his falshood and wickednesse, and saie that the bread, whiche this authour asketh this question of, and solueth yt to be the bodie of Chryst: ys the congregation of the faith full, whiche he will graunt to be the very bodie of Chryst mysticall. This glosse will not serue him, but rather declare him to be a violent wrester of this authour, as he ys of manie other mo. For this authour speaketh of the bread that ys partake and receaued, and not of vs which do partake and receaue yt. For when he had declared the bread to be the bodie of Chryst, then immediatelie he asketh: what be they made that do-

C partake yt? So that yt ys most manifest that he speaketh distinctlie bothe of the bread that ys partaken, Whiche bread ys the bodie of Chryst, and that verilie, and also of the partakers, who be made his mysticall bodie therby. See then, Reader, what a plain document this ys, howe mightilie yt confirmeth the catholique truth, and confuteth the Aduersaries heresie. Weigh yt well, and thowe shalt perceaue good grownde to staie thie self vpon. Consider that the authour ys an auncient writer of the Greke church, and for that which he hath written, he was neuer by anie godlie writer impugned. No man hath inueighed against him, for his assercion of Chrystes presence in the Sacrament. *Oecolampadius, Zwynelius, Carolstadius,* and that rable, they haue not onelie ben impugned, but also their wicked heresies in this point, haue ben in manie and sondrie Councells condemned er they tooke vp them by the mocion of Sathan, to pull them oute of that filthie and stinking pitte, wher they and manie other heresies laie buried. And nowe yet again they and their heresies against the blessed Sacrament, haue ben newlie by a generall Councell condemned. This authour standeth vp right, clean vntouched and vndeified.

D Consider that he expounding the text of S. Paule last before this treated of, that ther he called the cuppe of blessing, the cuppe of the bloode of Chryst.

1. Pet.

*The reall
bodie of
Chryste
partaken:
the mysti-
call bodie
the parta-
kers.*

*Catholique
fathers a-
gree all in
one.*

Chryst So that as ther he taught the presence of Chrystes very bloode. so here he agreable teacheth the presence of his bodie. Ther ys not in his mouthe, neither in the mouthe of anie of the other catholique fathers, whose doctrine we folowe, bothe yea and naie, but onelie yea.

In the mouthe of *Luther*, *Oecolampadius*, and other, ther ys both yea, and naie, yt ys so, and yt ys not. For *Luther* hath not onelie preached and taught the presence of Chrystes bodie in the Sacrament, as the catholique Church doth but hath also writtē yt euen so: Again he hath preached, taught, and written moche against that that the catholique Church dothe teach. In this he agreth with the catholique church, that he teacheth the verie reall presence of Chrystes bodie in the Sacrament: But in this he varieth, that he saith, the bread ys the bodie of Chryst, and the wine ys his bloode.

*Heretiques
dissent frō
the church
and among
them selues*

And here note that heretiques falling frō the catholique church, as they dissent and varie from yt: so do theye amonge them selues. For as heresie ys election so they though they take occasion by some one or other to folowe some deuclish doctrine: yet they will haue in diuerse thinges a speciall choise, neither agreable with the catholique Church, neither with these heresies whō they folowe. As *Luther*, who ys a great follower of *Wicleff*, hath not chosen to folowe him in his assertion of the Sacrament as he left yt, but hath a peice of his propre phansie, as he thought yt good. For *Wicleff* affirming the presence of Chryst in the Sacrament, but denieng transubstanciacion, taught, that the bread remained with the bodie of Chryst, so that ther was both the substance of bread, and the substance of the bodie of Chryst in the Sacrament. But *Luther* varieth from this, and choosing to folowe his owne inuencion, so affirmeth the presence of Chryst, that he wolde auouche the bread to be the bodie of Chryst.

Luther.

Oecolampad

Nowe *Oecolampadius* the disciple sometime of *Luther* hath in this mouth both yea and naie. For he sometime both taught and preached, yea also did write, that Chrystes bodie was reallie present in the Sacrament, euen as the catholique Church dothe teache. Afterwarde being by his owne election the disciple of *Luther* he beganne to haue a peice of a naie in his mouthe to that, to the whiche before he had saied yea. And finally, as his master *Luther* choose to varie from his Master *Wicleff*, and to folowe his owne phantasie: so this *Oecolampadius* chose to varie from his Master *Luther*, and to folowe his phantasie. For he neither with his master, neither his graunt M. *Wicleff* wolde phantasie as they did, but all together the contrarie, teaching that ther was no presence of Chryst in the Sacrament, but as in a signe or figure. In the whiche he was so vehemēt, that he wrote against his master *Luther*, and that verie earnestlie. So that in these mens mouthes ye maie perceaue ther hath ben yea and naie: Their mouthes were soche of the which S. Iames speaketh that oute of them cometh bothe blessing and cursing. They are soche springes as oute of the whiche come waters both salte and fresh: bitter and swete: So that as ther ys no staie in them selues: so can no man be staied by them, in any good certentie.

The masters whom God hath appointed in his catholique Church, they be not inconstant, they be not double tunded, with yea and naie in one matter, they saie not nowe this, and then that. The master saith not one thing, and the scholer an other. The pestilence and destruction of comon wealths whiche be discorde, contencioh, and diuision, ys not among them, But as allmightie God saied by his Prophet Malachie of *Leui*. *Lex veritatis fuit in ore eius. & iniquitas non est inuenta in labiis eius. In pace & equitate ambu-*

Malach. i.

ambu-

A *ambulantem mecum*. The lawe of truth was in his mouthes, and ther was no wickednesse fownde in his lippes, he walked with me in peace and equitie, and did turne manie one awaye from their sinnes. This (as S. Hierom saith) being the description of the office of a perfight preist, agreeth very well to these holie preistes of the stocke of spirituall *Lew*, our auncient fathers and writers, in whose mouthes was the lawe of truth and they walked with God in peace and equitie, and turned manie from their sinnes.

The office
of a perfight
preist. in
three poin-
tes.

This being the office of a perfight preist, and *Luther*, and his complices taking vpon them to reforme the state of the wholl Church, as though they were the masters of perfection: let vs make a proof how yt will agree with them. The first point of this office ys that the lawe of truth shoulde be in their mouthes. But this point ys not in them. For besides that the catholique Church argueth and reprocueth them of most detestable falthead and heresie, they among them selues do reprocue one another of falthead and vntreuth. *Oecolampadius* writing against *Luther*, and so his wholl sect of Sacramentaries against the sect of the Lutherans, wherein the one conuincing the other of vntreuth, they make this true, that the lawe of truth ys not in their mouthes.

B An touching the secōd which ys, that a preist should walke with God in peace and equitie, in this also they are to farre wide: Forther yt not onely a great lacke of peace betwixt God and their conscience: But also they be fixed in deadlie warre against his holy spouse, the church. Whiche they haue most cruellie diuided, curt and mangled. They haue throwen dower her houses, destroyed her altars, spoiled her treasures, prophaned her ornamentes, contemned and cast oute her sacramentes, violated and broken her lawes, infringed her liberties, derided her ceremonies, and with one woorde to ende, euerted all her orders. What peace ys in them that woork these horrible troubles, and destructions? of all warres this ys the most cruell, this passeth fire and swoorde.

Haucke
made in
the church
by heretiques.

In the thirde point, whiche ys that a preist shoulde turne manie from iniquitie, they are cleane contrarie. For they turn manie, not from but to iniquitie. For preistes (whiche as S. Hierom saith) shoulde be so pure in preistlie chastitie, that they shoulde abstain from all vnclean works both in their bodies and their mindes spirituallie, for that they are ministres to consecrate the bodie of Chryst they should be free from all error of filthie thought are now by these masters of wickednesse turned to all carnalitie and corruption of licentious life. And that they shoulde haue no conscience of their wicked doings, they cloake whoordom with matrimonie. After this sorte religious men are poluted, virgens consecrate to God are defiled and so all virginall chastitie almost vtterlie (wher they reign) abandoned. Prayer ys shortened, fasting ys not regarded, obediēce to auncient order ys extinguished. What shall I stand in reherfall of the wickednesse wherunto men be now induced? As the time will not suffice, no more will my heart abide for wo to rehearse the heapes of euells that be now laied open for men frelie to runne to. These be to manie which be allreadie rehearsed to proue that these masters of wickednesse do so litle stoppe men from iniquitie, that they open wide gates for them to passe frely to yt. And yet I wolde to God ther were no mo but these. Thus by these three pointes of the descriptio of the office of a preist described by God him self, for somoche as they be not fownde in these aboue mencioned men, yt maie well appeare that they be not of the nombre of gods preistes, as the other holie fathers be vnto whom

these

these three pointes be well applied, as in whome they were fownde.

But I see howe I am digressed, I will recall my self backe, and go forward in my matter in farder opening of the notes of the expositio of this authour, and committe the redresse of these euells vnto God, whom I beseeche not to deale with vs accordinge to owre sinnes, nor to our iniquities, but that his mercies maie soone come vpon vs. For we are become in life and religion verie miserable.

Ye haue heard the authour before alleaged clerelie testifying the presence of Chrystes bodie, which he so opened because the reason of S. Paule might the better appeare vnto vs howe we be made the bodie of Chryst. And therefore that doens, he entreth to the opening of S. Pauls reason with this question saing: *What be they made that do partake?* He answereth: *Truelie the bodie of Chryst.* And geuing the reason whie they be so made, he saith: *For we partaking the bodie of Chryste, are also made the same.*

Note then what ye do partake, and what by the same partaking ye are made. Ye partake the bodie of Chryst, not a peice of materiall bread, and by the partaking of that bodie of Chryst, ye are made the bodie of Chryste. In this saing yt ys geuen vs to consider (as by other yt ys allreadie saied) that not onely by faith, but also by the receipt of the blessed Sacrament, we are ioined and vnited to Chryst, whiche vnion, for that yrys doens by the verie bodie of Chryste, yt ys corporall a vnio. Whiche corporall vnio this authour dothe manifestlie declare and prooue to vs by his last sentence, when he saith: *For some of us our olde flesh was corrupted under sinne we had nede of a newe flesh.* Wher withoute all controuersie he speaketh of our naturall flesh that was corrupted. Wherfore then to repaire this naturall flesh corrupted, yt was necessarie to haue a naturall flesh vncorrupted and soche therys none in that respect but the flesh of Chryst. Wherfore yt ys that flesh that must be ioined to owre flesh, to releiue the nede of yt, and so vniting vs to yt reduce vs (as S. Cyrill saith) to incorruption and immortalitie, whiche shall come to our flesh by that vncorrupted and immortal flesh.

But of this authour vpon this scripture here ys enough, yt ys time nowe breiffly to heare his yockfelow of the latin church, which shall be *Anselmus* who expounding this text saith thus: *Dominus corpus & sanguinem suum in eis rebus commendauit, que ad unum aliquid rediguntur ex multis, quoniam aliud in unum ex multis granis conficitur: aliud in unum ex multis acinis confluit.* Ob hoc communicatio corporis & sanguinis Christi societatem sanctorum designat, & facit, ubi pax erit, & unitas plena, atque perfecta. Propter que omnia recte dicimur omnes unus panis, & unus corpus, quia & omnes de uno pane corporis Christi participamus: Quod enim quisque sua portionem ex hoc pane percipit, significat quia unusquisque iuxta mensuram suam, participet huius gratia. Sicut autem unus panis Domini sacramenti, unum corpus Christi efficit in ecclesia: sic panis idolatrie Daemonum participatio est. Et sicut omnes, qui de uno pane, & de uno calice Domini sumimus, unum corpus efficiuntur: ita sicut idolatrie de sacrificio eorum sumimus, unum corpus efficiuntur. Qui comedit idololatrium unum cum Demone fit, sicut qui comedit corpus Christi, fit unum cum Christo. Owre Lorde hath geue furth his bodie and blood in those thinges, whiche of manie thinges are brought into one certen thinge. For the one ys made of manie granes into one thing and the other oute of manie grapes into one thing. And therefore the comunicacion of the bodie and bloode of Chryste, doth signifie and make also the societie of sainctes, where shall be peace and also full and perfect vnitie. For all whiche thinges we are all well called one bread, and one bodie bicause we all do partake of the one bread, and of the bodie of Chryst. That cue-

rie

Oure naturall flesh corrupted by sinne ys repaired by the ioining of Chrystes naturall flesh therunto.

Anselm. in deci. 1 Cor.

A euerie one dothe take his parte of this bread, yt signifieth that euerie one accordinge to his measure ys partaker of this grace. For as that one breade of our Lordes Sacrament, maketh one bodie in the Church: So the bread of Idolatrie ys the partaking of Deuells. And as all we whiche receaue of one bread, and one cuppe, are made one bodie: Euen so yf with Idolaters we receaue of their sacrifice, we are made one bodie. For he that eateth of that that ys offred to Idolls, ys made one with the Deuell: as he that eateth the bodie of Chryst, ys made one with Chryst. Thus moche *Anselmus*.

In whome maie be perceaued, a most godly concorde, and agreement, with his yockfelowe *Occumenius*. For as he taught that we partaking the bodie of Chryst, are made one bodie in Chryst: So dothe this Authour teache also. For declaration wherof as also for a note for the better vnderstanding of Sainct Paule, obserue that where Sainct Paule saith. *All we are one bread, and one bodie, which do partake of that one bread.* This Authour expownding what that one bread ys, doth not saie that yt ys materiall, or Sacramentall breade, but with expresse woordes he saith that yt ys the bread of the bodie of Chryst.

And let not the Aduersarie thinke that he maie wrest this saing to the spirituall bodie of Chryst, after his wicked maner and custome. For neither the euident and plain sentences of this Authour whiche are before alleaged, in the whiche ys declared the very reall presence of Chryst in the Sacrament, neither this exposition will suffice yt. For where he expowndeth, *The one bread*, in Sainct Pauls saing to be the bodie of Chryst: afterwarde he calleth the same the bread of our Lordes Sacrament, So that the bread of the bodie of Chryste being the breade of our Lordes Sacrament, we are plainlie taught that he speaketh of the bodie of Chryst in the Sacrament. For the spirituall maner whiche the Aduersarie speaketh of, neither ys, neither can be in the Sacrament but in the receauer, Wherfor the other before spoken of must nedes be true.

C And for our vniō to Chryst agreeable as before ys taught, he teacheth here. For in the ende he saith: He that eateth Idolathites ys made one with the Deuel, as he that eateth the bodie of Chryst ys made one with Chryst. Wher by yt ys plain that this Authour teacheth that vniō to be made by the receauiug of the bodie of Chryst in the Sacrament, for of yt he speaketh, as before ys proued: We are vnited to Chryst, not onely after the maner wherwith we are by faith and charitie vnited, but by that special maner, that before ys declared oute of S. Cyril, and other, whiche ys a natural and substancial vniō, Whiche vniō cometh to vs by the nature and substance of the flesh of Chryste receaued in the Sacrament, as Chryst ys one with vs by the taking vpon him our flesh in his incarnation.

THE NINE AND TWENTETH CHAPITER,

treaceth of the same text by Theophilact and Dionys, and endeth with Remigius.

D **N**owe to finish the exposition of this text in hande cometh the last couple to make vppe the nombre of twelue, whiche nombre as yt ys taken, and reputed as sufficient by the lawes to determine matters of great controuersie, and weight, yea euen for the life, and death of man: So yt maie suffice to anie reasonable man to determine this

Fff matter

The one bread that manie be made one by ys the bodie of Chryste.

matter nowe called in controuersie by euell men, whiche of yt self ys a most plain matter, and so hath ben accepted these fiftene hundreth yeares, althought a fewe light sculkers haue somewhat murmured, and whispered against yt in corners: yet yt hath allwaies preuailed, and shall vndoubtedlie nowe also, albeit that Sathan so mightilie impugneth yt, and that with so great an Armie, as the like to this time was neuer seen.

But to speake in the boldenesse of faith with S. Paule. *Deus pacis conteret Satanam sub pedibus vestris velociter.* The God of peace shall treade Sathan vnder your feete shortlie.

And therfor Reader, be strong in faithe, and feare not though the Aduersary glorie a litle while, thowe shalt see yt come to passe, that thowe maist saie with the Prophet Dauid. *Vidi impium superexaltatum, & elenatum sicut Cedrus Libani, & transiui, & ecce non erat. Quasiui eum, & non est inuentus locus eius.* I myself haue seen the vngodlie in great power, and flowrishing like a green baie tree, and I went by and lo, he was gon, I fought him but his place coulde not be fownde.

Indich. 13. *Holofernes* was mightie ouer the people of God in *Bethulia*. He gloried in moche, and spake great woordes, but howe soddein and short was his destruction? *Goliath* defied the host of the liuing God, he reuiled and railed vpon Israell, and God suffred him a certain time: but yet was he by litle Dauid, whom he contemned soen ouerthrowen, and Israell that daie had great and ioifull victorie vpon *Goliath* and all the Philistines. Therefore let neither their glorie dismaie thee, or put thee in doubte, neither feare put thee from this faith, but remembre the saing of S. Paule, *Oportet hereses esse, ut qui probati sunt, manifesti fiant in vobis.* Ther must be herseis or sectes among yowe, that they, which are perfecte among yowe, maie be knowen. Not (as *Sedulius* saith) *quod hereses Deo placeant, sed quod per eas fideles exerceantur, ut qui Deo noti sunt, hominibus manifestentur.* Not that herefeis please God, but that the faithfull maie be exercised, and that they whiche be knowen to God maie also be knowen to men. Stand therfore stronglie in the battaill of thie Lord God, abide patientlie his pleasure, abide thie triall in this exercise, and God will turne yt to thie glorie. And for thie better staie, and conforth read the holie writers in whiche thowe shalt finde that, that shall moche strengthen thie faith.

Let vs nowe therfore proceed, and heare howe *Theophilaet* vnderstandeth Sainct Paule. Thus he saith vpon this text. *Cum itaque vnum sumus, quopactio inter nos charitate seruata, non in vnum inuicem coheremus, praesertim cum Paulus dicat, ed nobis Dominus proprium corpus impertitur, ut sibi nos copulet, & nexu quodam mutuo, nos reddat propinquiores? At ubi prior illa carnis natura prauis est facinoribus corrupta, & vite caelestis est effecta expers, suam nobis Deus contulit, nostrae assimilem, quae & peccato careret, & vitam largiretur, ut eius effecti participes, & sibi admisceremur, & vitam duceremus innoxiam, utpote qui vnum essemus cum Christo corpus adepti.* Forasmoeche therfore as we be one, why by keeping of charitie among vs, do we not cleaue together in one? speciallie seing that Paule saith, that our Lorde therfor imparteth to vs his owne bodie that he might coople vs vnto him, and make vs nearer together by a bande or knotte among our selues. And wher that first nature of our flesh was corrupted, and was made voide of the heavenly life, he gaue vs his, being like vnto our the whiche shoulde both lacke sinne, and shoulde geue life, that we being made partakers of yt, we shoulde bothe be mixed with him, and also leade an harmelesse life, as whiche haue gotten one bodie with Chryst. Thus he.

Among

In Dec.
1. Cor.

S. Paule
saith that
our Lorde
imparteth
to vs his
owne bodie

A Among other thinges woorthie of note in Theophilaſt, to trooble the Reader with no mo then appertein to the declaracion of the matters, whiche be here to be decided, two onely ſhall be noted. As for the preſence of Chryſte in the Sacrament, as he doth euerie wher: So dothe he here moſt plainlie teache the ſame. Owre incorporacion alſo to Chryſt by the receipt of the ſame bodie, with other Fathers before alleaged he doth profeſſe and acknowledge.

As for the firſt, this Authour perſwading vs to the vnitie of loue and charitie, induceth for his cheif and great argument for that pourpoſe that we ſhoulde ſo be, bicauſe our Lorde hath imparted his owne bodie to vs, to the entent we ſhoulde be one. And yf the Aduerſarie wolde blinde the ſimple reader, that this Authour meneth, that he gaue vs his owne bodie vpon the croſſe for our redemption, yt ys true in dede that our Sauour Chryſte gaue his bodie for vs to the death of the croſſe. But that this Authour ment here of that his geuing of his bodie, that ys moſt falſe. For he ſpeaketh of that maner of the geuing of the bodie of Chryſt, that S. Paule ſpeaketh of in this ſcripture, which he expowndeth. And here Sainct Paule ſpeaketh of the geuing of Chryſt, as he ys geuen in the Sacrament, as the wholl proceſſe of Sainct Paule doth well proue. So that this Authour expownding Sainct Paule, ſpeaketh as Sainct Paule doth of the Sacrament. Then ſpeaking of the Sacrament this Authour ſaieth, that Chryſt geueth vs his owne bodie therin.

And here by the waie note, that he ſaieth not this as of him ſelf, but ſaieth that Sainct Paule ſaieth ſo. Wherhie he ſignifieth that this text of Sainct Paule ſpeaketh not of materiall bread ſigniſeng or figuring the bodie of Chryſt, but of the verie reall bodie of Chryſt, and therfore ſaieth, that he imparteth to vs his owne bodie. He geueth vs not his owne bodie yf we haue but a peice of bread. For the bread ys but a ſign or figure of the bodie of Chryſt, not preſent to be geuen, but abſent. So that wher the Aduerſarie buyldeth (as he thinketh) his ſtrong towers and bullwarkes againſt the veritie of this bleſſed Sacrament vpon this and other places of Sainct Paule, of the whiche ſome be allreadie treated of, and the reſt by the helpe of Gods grace hereafter ſhall be: ſaing that yt ys but bread bicauſe Sainct Paule calleth yt bread, ye maie well perceaue what a falſe grownde he taketh, and howe vnſure his buylding ys. For this Authour ſaieth, that Sainct Paule in this place ſaieth, that Chryſt geueth vs his owne bodie, wherby yt ys euident, that though Sainct Paule calleth the Sacrament bread, yet he meneth not nor vnderſtandeth therbie materiall breade, as the Aduerſarie dreameth, but meneth that yt ys that breade which ys Chryſt, in that ſenſe that Chryſt calleth himſelf, when he ſaid. *Panis quem ego dabo, caro mea eſt, quam dabo pro mundi vita.* The bread whiche I will geue ys my fleſh, whiche I will geue for the life of the worlde. This ſentence, as Chryſoſtome, Theophilaſt, and manie mo (as yt ys declared in the ſeconde booke) do teſtifie, ys ſpoken of the Sacrament, and then wolde I aſke the Aduerſarie, whether Chryſt calleth him ſelf materiall bread here or no. Yf he ſhoulde aunſwer that he did ſo, then the ſaing of Chryſt muſt nedes haue this ſenſe: that materiall bread, which I will geue ys my fleſh. And ſo ſhall he bothe graunt a preſence of Chryſtes fleſh in the Sacrament, and alſo condeſcend to Luthers hereſie, who ſaieth that this ys a good and true propoſition: This bread ys my bodie, and this wine ys my bloode.

*Argument
vpon the
woorde
(bread) in
S. Paule re-
felled*

Ioan. 6.

Psal. 77.

Ioan. 6.

S. Paule calleth the bodie of Chryſte bread, as Chryſte called himſelf in the 6 of S. Iohn. 1, Cor. 2.

Yf he ſaie, yt that ys not taken there for materiall bread, but in the general ſignificacion for foode, as the ſcripture calleth Manna: as when yt ſaith: *Panem celi dedit eis, panem Angelorum manducauit homo.* He gaue them bread of heauen, Man hath eaten the bread of Angells. Of the which in the ſame ſignificacion Chryſt ſaith: *Non Moyſes dedit vobis panem de caelo.* Moyſes did not geue yow bread from heauen. Whie then maie not Sainct Paule ſpeaking of the Sacrament, vſe the ſame terme in the ſignificacion, that his maſter Chryſt did, when he ſpake of the ſame Sacrament, and yet the ſame not to be taken for materiall bread, but for foode, as yt was in the ſenſe of his maſter? Sainct Paule was no ſoche diſciple to varie and chaunge the ſignificacion of a woorde, whereby he ſhoulde varie from his maſter in ſenſe. For he well knewe the minde of his maſter, as he ſaied. *Nos ſenſum Chriſti habemus.* We vnderſtand the minde of Chryſt. Yf then Chryſt vſed this woorde *Panis*, not for materiall bread, but for foode, when he ſpake of the Sacrament, that he wolde geue furth, and leaue to vs: will not (trowe ye) his choſen veſſell, who vnderſtandeth the minde of his maſter, when he ſpeaketh of the ſame thing that his maſter ſpake of, and vſeth the ſame woorde that his maſter did, will not he vſe the woorde in the ſame ſignificacion that his maſter did, to kepe the minde of his maſter, and not to varie from yt? He ſhoulde haue varied from the minde of his maſter all the heauen wide (as they ſaie) yf he ſhoulde take this woorde, *panis*, for materiall bread. For then this great myſterie of our incorporacion to Chryſt, and this great benefit of the incorruptibilitie and immortalitie of our fleſh and bodie, which cometh to vs by the partaking of Chryſtes fleſh, ſhoulde be attributed to a peice of materiall bread. Which thing what ys yt but plain idolatrie, geuing the diuine honours of Chryſt to a creature, a dumbe peice of bread? Wherfor to ioin with this learned Authour we muſt ſaie (for that otherwiſe we can not trulie ſaie) that Sainct Paule ſaith here that Chryſt imparteth to vs his owne bodie, And ſo Sainct Paule ſpeaketh here of no materiall bread, but of that high and godlie foode, the bodie of our Lorde and Sauour Ieſus Chryſt.

The argument of the Sacramentarie ouerthrowen, for S. Paule ſpeaketh not of materiall bread.

Wher then nowe ys the force of the herculeouſe argument of the Aduerſarie, who by this proceſſe of Sainct Paule wolde proue that the Sacrament ys but bread. bycauſe Sainct Paule calleth yt bread after the conſecracion. For he ſpeaketh (ſaith he) of the bread broken to the vſe of the communion, whiche ys after conſecracion. Wherfor ſeing Sainct Paule calleth yt bread after the conſecracion, yt ys after the conſecracion but bread.

Yf this woorde bread were not vſed in the ſcripture in an other ſignificacion then for materiall bread, and were not alſo of our Sauour Chryſt him ſelf ſpeaking of this Sacrament otherwiſe vſed, as yt ys declared, the argument might ſeem to haue force but nowe yt ys to vain: yt ys as good an argument as the heritique might make that denied the Sonne of God to be incarnate, bycauſe the ſcripture ſaith directlie againſt him. *Verbum caro factum eſt.* The woorde was made fleſh: that bycauſe, *Verbum*, ſignifieth a materiall woorde, therfor he ſhall argue that yt doth none otherwiſe ſignifie ther, and ſo as he thinketh ouerthrowe the faith of the incarnation of the Sonne of God, and maintein his hereſie, as this Aduerſarie wolde ouerthrowe the faith of the preſence of Chryſt in the Sacrament, and by this woorde, bread, maintein his hereſie. But as the one hath ſmall force or ſtrenght, ſo hath the other.

Wherfor

A Wherfor nowe leauing this note in this Authour as which mightlie destroyeth one of the fundacions of the Aduersarie, and confirmeth the catholique faith, I will in fewe woordes touche the other note, whiche ys for our incorporation to Chryste, by partaking of his bodie in the Sacrament, whiche incorporation he so plainly setteth furthe, that yf his saing be considered, verie fewe woordes shall ned to explain yt.

Note therfor that thus he saith: *And where that first nature of our flesh was corrupted, and was made voide of that heauenlie life, he gaue vs his nature of flesh, being like vnto ours, the whiche did both lack sinne, and shoulde geue life, that we being made partakers of yt, we shoulde be mixed with him.*

Doest thowe not Reader, see here that he saith, that Chryst hath geuen vs the nature of his flesh, not the figure of his flesh, but the nature of yt, the substance of yt, but to what pourpose hath he geuen vs his naturall flesh? he declareth, to this pourpose that we shoulde be partakers of yt. Yf we proceed and aske, what commoditie or profite haue we by the partaking of his flesh? He aunswereth by the partaking of his flesh we are mixed with him in soche sorte that we receauing his bodie, and nowe being ioined to the same the great vertue and poower of that bodie turneth our bodies into his bodie, So that nowe we are become one bodie of Chryst.

What profite we haue by partaking Chrystes flesh.

Neither let the grosse Capharnait saie, that yf all faithfull and woorthie partakers of the Sacrament be one bodie of Chryst, that then Chryst hath an huge great bodie: but let him remembre that the naturall man hauing twentie children, euery one of them ys his flesh and bloode, and yet the Father ys neuer the greater: So, manie of the faith becoming the flesh of Chryst by partaking of the Sacrament, yet the flesh of Chryst ys nothinge bigger of the person of Chryst. And howe soeuer this Aduersarie listeth grossellie to dallie in soche diuine mysteries: yet this ys the trueth, as by this Authour ye haue perceaued yt clerelie to be testified, and the like shall you see in him that foloweth: who ys Sainct Dionise, who expownderth this text of Sainct Paule, almost woorde by woorde in this maner. *Quoniam vnus*

Dionysius Carthus.

C *panis per proprietatem, & vnum corpus mysticum vnitatem fidei, spei & charitatis, cuius corporis caput est Christus, multi sumus, videlicet, omnes qui de vno pane, & de vno calice participamus: id est, de singulari & vero corpore, & sanguine reficimur, & Sacramentum tantum digne recipimus.* For we are one bread by propertie and one bodie mysticall by the vnitie of faith hope and charitie of the which bodie Chryst ys the head, we being manie, that ys to saie, all we whiche do partake of one bread and one cuppe, that ys, all we whiche be refreshed of the singular, and verie bodie and bloode of Chryst, and worthilie receaue so great a Sacrament. Thus Dionys.

In this exposition let this be diligentlie noted against the Aduersarie, that the bread which all we receaue, and by the whiche we are made all one bread and one bodie: yt ys not materiall bread, but the singular, and verie bodie and bloode of our Sauour Chryst, and so did Sainct Paule meen yt, as this Authour agreable with all other before alleaged, dothe testifie, expownding and declaring the minde of Sainct Paule.

D Wherthen ys the great argument that the Sacrament shoulde be nothing but bare bread, Bycause Sainct Paule calleth yt breade? What bread yt ys, and what the cuppe containeth not onely this Authour, but also one, many hondreth yeares elder then he doth declare. Whiche auncient Authour shall ende the exposition of bothe these last textes;

Argument of the worde (bread) oueribred

Remigius
in 1. Cor.

Cuppe of
blesing bo-
we yt ys cal-
led.

and ioine them together. Thus he saith: Calix benedictionis cui benedicimus, **B**
nomen communicatio sanguinis Christi est? Idcirco primum calicem nominauit, quia de pa-
ne postea plus erat disputaturus. Calix autem benedictionis dicitur, qui benedicitur a sacer-
dotibus in altari. Appellatur & ipse calix communicatio, quasi participatio, quia omnes
communicant ex illo partemque sumunt ex sanguine Domini, quem continet in se. Et panis
quem frangimus in altari, nonne participatio corporis Domini est? utique, primum conse-
cratur, & benedicitur, a sacerdotibus & spiritu sancto, & deinde frangitur, cum iam
licet panis videatur in veritate corpus Christi est. Ex quo pane quicumque communicant,
corpus Christi edunt. Quoniam unus panis subaudi Christi, & unum corpus, Christi, multi
sumus qui comedimus illum panem. The cuppe of blesing whiche we blesse, ys yt
not a comunicacion of the bloode of Chryst? Therfor did he first speake of
the chalice, bicause he wolde afterwarde more at large treatise of the bread.
Yrys called the cuppe of blesing bicause yt ys blessed of the preistes on the
altar. The same cuppe also ys called the comunicacion, for that yt ys a par-
ticipacion, bicause all do communicate of yt, and do partake of the bloode
of our Lorde whiche the cuppe conteineth in yt self. And the bread, whiche **F**
we breake in the altar ys yt not a partaking of the bodie of our Lorde? Yt ys
so, for first yt ys consecrated of the holie Gost, and of the preistes and after-
warde yt ys broken, when nowe although yt seem to be breade, yet in verie
dede yt ys the bodie of Chryst, of the whiche breade as manie as do comu-
nicate, do eat the bodie of Chryst, yt ys one bread of Chryst, and one bodie
of Chryst, and we being manie do eate the same bread. Thus moche Remigius
Who being aboute the yeare of our Lorde 511. liued before this our time
aboute 1050. Whose confesion yet of the veritie of the presence of Chrystes
bodie in the Sacrament, ys as plain as yf yt had ben made in this our time.
What can be more plainlie spoken then to saie that the cuppe conteineth
the bloode of Chryst? Who can better opene the trueth then to saie, although
yt seem breade: yet in verie deed yt ys the bodie of Chryst? and so moche he
saith therbie not onely declaring his owne faith, but also the faith of the
Church he liued in. Nowe reader when thou seest so auncient and with
all so euident testimonie of and for the trueth, laie hande to yt and be not
caried, awaie with the vain woordes of this Proclamer. And thus ending **G**
this text we will go to an other.

THE THIRTEETH CHAPITER BEGINNETH THE
exposition of this text. Ye can not drinke of the cuppe of oure Lorde, and
of the cuppe of Deuells, By S. Cyprian and Chrysost.

Inasmuche as in the sixteenth chapter of this booke. Wher I be-
gan the exposition of this disputacion of Sainct Paule with the Co-
rinthians, the dependence of these scriptures, the one of the other
and also the minde of Sainct Paule ys opened, what he here intendeth: I
will not trouble the Reader with that argument again in this place, but re-
mitte him thither. Onelie this I wish him to obserue that Sainct Paule di-
swading the Corinthians from Idolathites vseth three means to doe the **H**
same.

S. Paule vs-
eth three
meanes to
diswade the
Corinthians
fro Idola-
thites.

One ys the declaracion of the greuouse punishment of the Iewes whi-
che they susteined for Idolatrie. Whiche being laied before their fa-
ces, they might be moued to fye the like offence, for feare of like
pain.

The seconde ys vpon the communion of the bodie and bloode of Chryst
that

A that wher by the communion of that, that they did communicate they were vnited to yt, which they did communicate. And vnited they coulde not be borthe to Chryst, and to deuells. Therfor forsomeche as by the communion of Chrystes bodie and blood, they were vnited to him, they must forbear the communion with deuells by Idolathites, by which they shoulde be separated, and diuided from Chryst again.

The thirde ys (as Sainct Thoms saith) by the similitude of the legall sacrifice, whiche Sainct Paule bringeth in as an argument of like, to prooue this communion or participation, when he saith: *Nonne qui edunt hostias, participes sunt altaris?* Are not they whiche eate of the sacrifice partakers of the altar?

To ioin the partes of the similitude together, and to make yt fullie to appcare, thus Sainct Thomas doth sett yt furth: *Are not they whiche eate of the sacrifices, partakers of the altar, as they whiche eate of the flesh of Chryst are partakers of the bodie of Chryst? Forasmuche as eche of these be so, and Chryst and Baall can not dwell together, neither can we serue two masters.* Therfor as a perfect conclusion he

B inferreth and saith. *Non potestis calicem Domini bibere, & calicem demoniorum.* Ye can not drinke of the cuppe of our Lorde, and of the cuppe of Deuells. Where note this conclusion depending vpon the premisses, must include in yt tearmes of the same signification that were in the premisses. Forasmuche then as the premisses spake of the partaking of sacrifices: yt must nedes be that Sainct Paule speaking here of the partaking of the table of our Lorde, and of the table of deuells, speaketh of the sacrifice of our Lorde, and the sacrifice of deuells.

Thar he teacheth the bread and wine to be a sacrifice, yt shall be opened to yow, after the exposition of the doctours, although this ys sufficiētly testified before from the sixtenth chapter vnto this place: yet that yt maie well be perceaued of the Reader, that my saing ys agreable to the holie Fathers and that this text was spoken of Sainct Paule, as of the sacrifice of the bodie and blood of our Lorde on the altar, the holie Fathers shall be brought furth as before they haue ben vpon the other scriptures, by whose testimonie this matter shall be made clere.

And for that Sainct Cyprian rebuketh the same offence, that Sainct Paule doth, and vseth the same woordes that Sainct Paule doth, wherby the true mening and vnderstanding maie the better be perceaued, we shall first let his saing be hearde. This yt ys. *Contra euangelij vigorem, contra Domini, ac Dei legem, temeritate laxatur incautis communicatio, irrita & falsa pax, periculosa dantibus & nihil accipientibus profutura, Non querunt sanitatis penitentiam, nec veram de satisfactione medicinam. Penitentia de peccatoribus exclusa est. Grauißimi, extremique delicti memoria sublata est. Operiuntur morientium vulnera & plaga letalis altis & profundis visceribus infixis dissimulato dolore contegitur. A diaboli aris reuertentes ad sanctum Domini, sordidis & infectis nidore manibus accedunt. Mortiferos idolorum cibos adhuc penè ructantes, exhalantibus nunc etiam scelus suum sancius, & contagia funesta redolentibus Domini corpus inuadunt, cum occurat scriptura diuina, & clamet & dicat,*

H *Omnis mundus manducabit carnem, & anima quecumque manducauerit ex carne salutaris sacrificij, quod est Domini, & immundicia eius super ipsum & peribit anima illa de populo. Apostolus item testetur, & dicat: Non potestis calicem Domini bibere, & calicem demoniorum. Non potestis mensa Domini communicare, & mensa demoniorum.*

D Against the force of the Gospell, against the lawe of our Lorde and God, through the rashnesse of some, communicacion ys frelie geuen to the negligent, being a false peace and of no force, yet perillous to the geuer, and

Thomas
Aqui. in
dec. prima
Cor.

Sacrifice
anounced
by S. Paule

Gp. ser. 5.
de lapsis.

Leuit. 7.

1. Cor. 10.

*Penance of
health, and
the medicē
of satisfac-
tiō S. Cyp.
tearmes.*

Leuit. 7.

1. Cor. 10.

*Table of
our Lorde,
the bodie of
our Lorde.*

which shall nothing profite the receauer. They seke not the penance of health, neither the true medicen of satisfaction, penance ys excluded from sinners, the memorie of the extreame and most greuousse offence ys taken awaie. The woundes of them that be dieng be couered, and the deadlie plague stricken into the depe bowells ys with a dissimuled sorowe hidden. Returning from the aultars of the Deuell with filthie and infected handes with the sauoure they come to the holie thing of our Lorde. *Their yet almost breathing vnto the deadlie meates of idolls their chekes puffing oute euen yet their mischeuouse dede, and smelling of the deadlie infection, they violently come vpon the bodie of our Lorde,* When yet the scripture of God cometh against them, and crieth and saith *Every clean person shall eate the flesh. But if anie eate of the flesh of the holysome sacrifice, which belongeth to our Lorde hauing his uncleannesse vpon him, the same soule shall perish from among his people.* The Apostle also witnesseth and saith. *Ye can not drinke the cuppe of our Lorde, and the cuppe of Deuells: Ye can not communicate of the table of our Lorde, and of the table of Deuells:* Thus moche Sainct Cyprian.

Who being moche offended with the negligence of soche preistes, as did admitte them to the receipt of the holie Sacrament, which had defiled them selves with Idolathites, before they had sufficientlie doen penance, and made amendes for the same, rebuketh them both, the preistes for that they suffred yt, and the receauers, for that they presumed to receaue yt. Whose rebuke, yf you marke, ys verie sore, sharpe, and terrible, whiche of so graue, and godlie holie martyr shoulde not haue ben doen, yf the thing that they receaued had ben but a peice of breade. For soche graue men as holie Cyprian was did with moche grauitie and godlie wisdome rebuke offences with iust measure, a small faulte gentlie and easilie, a great faulte seuerely and sharpelie. Wherefor this rebuke of S. Cyprian being sharpe and sore, yt argueth that their offence was great, and so in dede yt was. For they being so filthilie defiled, presumed to come to receaue the blessed bodie of Chryst: *For they yet smelling of the deadlie infection (saith S. Cyprian of the eating of the Idolathites) came violently vpon the bodie of our Lorde, to receaue yt.* By whiche his woordes as ye maie perceaue, ther was a great offence committed, iustly deseruing so great a rebuke: So maie ye perceaut, that by the table of our Lorde spoken of by S. Paule, he vnderstandeth the bodie of our Lorde. So that when S. Paule saith: *Ye can not be partakers of the table of our Lorde,* yt ys asmoche to saie: as ye can not be partakers of the bodie of our Lorde. In this then the one parte heretofore in the former processe taught, ys confirmed namely that S. Paule rightly vnderstanded, taught the presence of Chrystes bodie in the Sacrament.

I shall not nede to make farder proof of this, seeing that yt ys manifest, that S. Cyprian correcting them that being defiled with Idolathites did presume to receaue our Lordes bodie, dothe touche them with the saing of S. Paule: *Ye can not be partakers of the table of our Lorde.* Whiche texte in dede shoulde nothing touche them, yf the thing that S. Cyprian spake of, were not the same that S. Paule spake of. And so contrarie wise yt ys manifest then that S. Cyprian speaking of the euell receauing of the bodie of Chryst, that S. Paule also spake of the bodie of Chryste, and so both of them of the very presence of Chrystes bodie in the Sacrament.

The other parte also, namely that he speaketh of the bodie of Chryst, as of a sacrifice, ys also easie in him to be pceaued. For to what purpose els shoulde Sainct Cyprian alleadge that place of Leuiticus forbidding the vnclan person

A person to receaue anie parte of the sacrifice of our Lorde, but that that prohibition being spoken of the sacrifice that was the figure, shoulde directlie be applied to the sacrifice which ys the thing, which ys the bodie of Chryst our sacrifice, and so teache vs that euery vnclen person ys forbidden to eate of this holie sacrifice? For to that pourpose did S. Cyprian alleadge that text, as a scripture by the which we are forbidden to be partakers of our Lordes sacrifice, yf we be ioined in anie folowshippe with Sathan. I minde not to stande long vpon this matter, for that I haue saied moche of yt allreadie, both in the first booke, and also in this booke. Wherefore thus leauing Cyprian, I will call in Chrysostom, as one of the other side of Chrystes parliament house, of whose iudgement in the matter of the Sacrament, soche a nombre of his saynges being produced, I trust the Reader ys not ignorāt, of the whiche also diuerse produced vpon this Epistle of Sainct Paule, whiche we nowe treat of, be so plain and clere, that none can be desired more clere.

But for that vpon this text I finde him not by expresse woordes speaking so plainlie as the matter maie fullie appeare to the Reader, for the opening
B of the matter that ys here to be spoken of, I will produce him where he speaketh of the same sense, that S. Paule doth, and withall openeth our matter very plainly. Thus he writeth: *Quomodo sacrum videbimus Pascha? quomodo sanctum suscipiemus sacrificium? quomodo mirabilibus communicabimus mysterijs, lingua illa, qua Dei legem conculcauerimus? lingua illa, qua animam contaminauerimus? Si nemo namque purpuram regalem manibus accipere inquinatis auderet: quomodo Dominicum corpus lingua polluta suscipiemus? Iuramentum enim maligni: Sacrificium vero Domini: Quae igitur communicatio luci ad tenebras, vel quae conuenientia Christo ad Belial?* Howe shall we see the holie Easter? howe shall we receaue the holie sacrifice? howe shall we communicate the wonderfull mysteries with that tounge, whiche we haue contemned the lawe of God withall? with that tounge wherewith we haue defiled our soules? For yf no man wolde be so bolde, with defiled handes to take the kinges robe: howe shall we with a defiled tounge receaue the bodie of our Lorde? Swearing ys of the wicked. The sacrifice ys of our
C Lorde. What folowshippe then ys ther betwixt light and darknes? or what agreement betwixt Chryst and Belial? Thus Chrysostom.

Who diswading the people from vain and superfluous swearing (*Wherunto wicked custom, hath at these daies also to moche brought our people*) saith in effect, that they can not receaue, and become partakers of the bodie of our Lorde, with the same tounge, with whiche they blaspheme Gods holy name, and contemne his holy lawe. Whiche ys euen the same that S. Paule saith here: ye can not be partakers of the table of our Lorde, and of the table of Deuells.

And here note that as S. Paule by the table of our Lorde vnderstandeth the sacrifice of our Lorde, of the whiche the wicked can not be partakers: So here Chrysostome by expresse woordes saith, that the wicked blasphemour can not be partaker of the sacrifice of our Lorde: By the whiche sacrifice he vnderstandeth the bodie of Chryste.

For the better perceauing wherof, note that he tearmeth the holie Sacrament with these tearmes. He calleth yt, *the holy sacrifice*. He calleth yt, *the wonderfull mysteries*. He calleth yt, *the bodie of our Lorde*: He calleth yt, *light*: Yea he calleth yt *Chryst himself*. By whiche tearmes he declareth vnto vs the excellencie of the Sacrament, as in which ys the very presence of Chrystes bodie, verilie and substancially, whiche ys also our sacrifice. These two partes we shall breiflie open in this Authour.

*Chry. hom.
11. ad pop.
Antioch.*

*Sacrifice
plainly a-
nounced
with reall
presence.*

*Swearing
to moche
used.*

*Excellent
titles of the
blessed Sac.*

The

Reall pre-
sence proued
by Chryso.

The verie reall presence he teacheth when he saith: *Howe shall we with* **E**
a defiled tounge receaue the bodie of our Lorde? Yt ys manifest that with our
mouth and tounge we can receaue nothing, but that that ys substantial, and
corporal, but with these (*saith Chryso.*) we receaue the bodie of Chryst. Wher
for we receaue the substācial and corporal bodie of Chryst. And therfor this
being well knowen to the Aduersarie, he with might and main, denieth
that we receaue the bodie of Chryst with hande or mouth, but onely
with heart. But howe shamefullie he doth yt thowe maist perceaue, both
by this famous and notable Authour, and also by Sainct Cyprian, by
Sainct Ambrose, Sainct Augustin, and a nombre mo. Which do plainly
by expresse woordes saie, that the bodie of Chryst ys receaued both with
hand and mouthe. But nowe to staie vpon our Authour this one maie suffice
against the Aduersarie that he by expresse woordes saith, that we receaue
the bodie of our Lorde with our mouth and tounge.

Sacrifice
proued by
Chryso.

For the other parte also he teacheth that the same bodie of Chryst ys
a sacrifice: For he asketh: *Quomodo sanctum suscipimus sacrificium?* Howe **F**
shall we receaue the holie sacrifice? Nowe yf ye compare these two sain-
ges of Chrysostome together, namely that we receaue the bodie of our
Lorde with our mouthe, and that euen so also we receaue the woonder-
full sacrifice: yt shall be withoute all doubte easie to perceaue, that
this woonderfull sacrifice ys the bodie of owre Lorde, and that these two
sainges be spoken of one thing. And thus these two partes stande clere
being here auouched by Chrysostom, that both ther ys the very corporall
presence of Chryst in the Sacrament, and that the same bodie so being in
the Sacrament, ys our sacrifice.

Cramers ge-
nerall rule
refused.

By this saing of Chrysostome shall ye perceaue howe vain the generall
rule of Cranmer (*Or of him that sett furth that booke in his name*) ys, who
in his fiste booke treating of the sacrifice saith, that the sacrifice of the
preistes, and the people, ys onely a sacrifice gratulatorie, that ys of than-
kes geuing, and a sacrifice commemoratiue remembring the bodie of
Chryst, that suffred, but not hauing Chryst reallie, and substanciallie present. **G**
And this ys his aunswer to the Nycen Councell, and to *Petrus Lombardus*
and so generallie to all.

Sacrifice
gratulato-
rie, or of
thanks ge-
uing.

But nowe consider what ys the nature of a sacrifice of thanks geuing, or
as he calleth yt gratulatorie. A sacrifice gratulatorie ys nor receaued of
vs, but offred and geuen of vs and from vs. For we geuing thanks to God
our hauenly Father, that he so loued vs, that he spared not his owne Sonne
but for our sakes deliuered him to suffer most cruell death for vs. And to
that his Sonne also we gaue thanks, that he hath vouchedsafe to wash
awaie our sinne with his bloode, and to cancell the obligacion that was a-
gainst vs, wherby he hath made vs free from sinne, hell, and death, and hath
made vs heires to the kingdom of his Father, and coheirs with him of the sa-
me kingdom? we offer a sacrifice of thanks geuing. But this maner of sacrifi-
ce aught to be geuen fro our heartes to our Lorde God, and to our Sauour
Iesus Chryst: And ys so, yf yt be reuerently and deuoutlie doen of vs. **H**

Sacrifice of
the altar.

This sacrifice of the altar ys soche a sacrifice, that yt ys receaued, of vs,
saith Chrysostom. Nowe ther ys a great difference betwixt these two thin-
ges, of the whiche the one we maie in diuerse respectes both offre, and also
receaue: The other we can onely but offre. An other difference ther ys
also. The sacrifice of thanksgeuing, ys no woonderfull sacrifice. For yt ys
no wonder, but a duetie to geue God thanks, for his manifold benefittes.

But

A But the sacrifice of the aaltar (as Chrysostō saith) ys a woonderfull sacrifice.

In an other place he calleth yt also an holie, and a terrible sacrifice: This sacrifice of thanks geuing ys holy but yt ys not terrible. Many soche other tearmes he geueth to the sacrifice, whiche will not be applied to the sacrifice of thanks geuing. But to be short, by these fewe differences yt ys easie to perceaue, that the generall rule of Crāmer, that he wolde al the doctours, wher they call the Sacrament, a sacrifice, shoulde be vnderstanded to haue spoken onelie of the sacrifice gratulatorie, will not stand. For the sainges of the holie doctours, can not beare that rule, as hereafter shall appeare more clear to yowe.

*Homil. 30.
De prodit.
Luda.*

Wherunto euen in this place also, the conclusion of Chrysostoms sainge geueth good light, and plain vnderstanding. For after he had declared that the blasphemouse mouthe can not receaue the sacrifice of our Lorde: he setteth these two together, and saith: *An othe ys of an euell, The sacrifice ys of our Lorde.* What folowshippe betwixt light and darknesse, and what agreement betwixt Chryste and Beliall? In whiche maner of speache yf yow note, as blasphemie, darknesse, and Beliall be of one side, and signifie one thing: So ys the sacrifice of our Lorde, light, and Chryst sett on the other side, and signifie one thing. So that our sacrifice ys here also called light, and Chryst himself. Whiche names can not be attributed to Cranmer his sacrifice of thanks geuing, but to the sacrifice of Chrystes bodie. Whiche ys in verie dede that thing, that both ys and maie be called the sacrifice of our Lorde, light and Chryst. Of the whiche I nede to make no prooffe to a true Chrystian.

This then being prooued, that Chrysostom teacheth here the presence of Chrystes bodie in the Sacrament, and that the verie same ys the sacrifice of our Lorde: Let ys returne to our text, and somewhat more open yt, for the better vnderstanding of yt in all the processe that foloweth, and of the doctours also that shall be produced for the exposition of the same.

C Wher Sainct Paule saith here: *Ye can not drinke of the cuppe of Owre Lorde, and of the cuppe of Deuells: Ye can not be partakers of the table of our Lorde, and of the table of Deuells.* He dothe not speake these as absolute negatiues, but as condicionall. For he meneth not that they coulde not do so in verie dede, but that they coulde not so do, yf they wolde do well. For he well knewe that the Corinthians went both to the table of Chryst, and also to the table of Idolls. And to disvade them from the table of Idolls, he saith that they can not without the offence of God partake of bothe tables. Ther ys a saing: *Hoc possumus, quod de iure possumus.* That maie we doe, whiche we maie do by the lawe. Euen so maie yt be saied on the other side. *Hoc non possumus, quia de iure non possumus.* This we can not doe, bicause we can not doe yt by the lawe. Whiche maner of sainge implieth not an absolute negatiue, vtterlie denieng the acte to be doen: but (as ys saied) a condicionall negatiue, that yt can not be doen by the lawe.

*S. Pauls
wordes he
re are to be
vnderstand-
ed, with a
condicional
negatiue,
not with an
absolute.*

D For S. Cyprian, who rebuketh them that impenitently came defiled with eating of Idolls meat, to eate of the meat of our Lordes table, and saith also to them with Sainct Pauls sentence. *Ye can not be partakers of the table of our Lorde, and of the table of Deuells:* Yet he accuseth them, that they so were, and in acte they did so: but to Gods pleasure, and the wealth of their soules, they coulde not do so. For yt ys proprely saied, that we maie doe that, that we maie doe well. And that we can not doe, whiche we can not doe well. To this sense also Chrysostome by his interrogatiue including soch a negatiue, saied:

ue saied: The blasphemers of Gods name coulde not with the same mouth and teung that they blasphemed with, receaue the bodie of our Lorde, receaue the sacrifice of our Lorde. Whiche his sainge yet rebuketh them bicause they did so. Wherefore yt ys not a negatiue absolute.

Origenes.

A like sainge ys ther ascribed to Origen, for yt ys vncerten whether yt be his worke or no, oute of the which yt ys taken, and yt ys this. *Multa porro ex de ipso Verbo dici possunt, quod factum est caro cibusque verus, quem qui comederit, viuet in aeternum, quem nullus malus potest comedere.* Manie thinges also maie be saied of the Sonne of God himself, that yt was made flesh, and verie meat, whiche whosoever shall eate, shall liue foreuer, whiche no euell man can eate. Thus moche Origen.

A place of
Origen open-
ned.

As S. Paule and S. Cypriane saied, that they that were parteners of Idolatrites coulde not be partakers of our Lordes table: And as Chrysostom saied, that vain swearers by Gods holie name, coulde not with the same mouthe, and tounge receaue the holy sacrifice, whiche ys the bodie of our Lorde, whiche ys the table that S. Paule and S. Cyprian spake of in whiche their sainges they haue made mencion but of two vices, that shoulde let them from the partaking of the holie and blessed meate of our Lordes table: So Origen declareth that all vices that be mortall, and whiche make a man an euell man, do diuide him from the same table. And saith that soche a man can not eate of the meat of our Lorde, not that soche a one doth not eate yt, but that soche a one dothe not eate yt to his profite, but rather to his condemnacion, bycause with the offence of God he doth abuse the bodie of Chryst, with moche irreuerence, ioining yt, as yt were in the house of his bodie with Sathan: betwixt whom and Chryst, as betwixt God and Beliall, ys none agreement.

1. Reg. 5.

A liuely argument wherof ys declared in the first booke of kinges, where we read that the Azotyans hauing the Arke of God, put yt into the temple of Dagon. And forasmoche as they accompted yt as the Arke of the God of Israell, of whose great might and power they had heard moche, they set yt by their Idoll Dagon. But in the morning when the Azotians came into the temple, they fownde Dagod lieng grooueling vpon the grownde. They set him vppe again, and the next daie coming into the temple, they fownde him lieng before the Arke of God like a trunke, cast downe to the grownde, his head and palmes of his handes cutte of. By this ys signified vnto vs, that although yt pleased God through his great sufferance so to be abused, as to be iointed with Sathan, Beliall, or Dagon: yet to declare that he ys offended withall he throweth down Dagon, and causeth him to be fownde lieng like a stocke, or trunke, and with all striketh the people with a great glague. By this then (as by that that ys before saied) yt maie be perceaued, howe this scripture of S. Pauls epistle ys to be vnderstanded, and the doctours also, whiche haue ben hetherto alleaged for the exposition of the same, or shall hereafter be alleaged.

THE ONE AND THIRTETH CHAP. ENDETH

the exposition of this text by Theophilact and Anselmus.



Shoulde not nedeto alleadge so manie holie Fathers and doctours vpon euery scripture as I doe, so to seke oute the true vnderstanding of them, but that the impudencie of the Proclamer hath thervnto enforced me. He saith the catholike Church hath

hath

A hath not one scripture nor doctour for them, but yt ys and shall be made manifest, that yt hath not one in dede alone, but yt hath all the scriptures, and holie doctours, that treat of the blessed Sacrament. But bicause vpon this tenth chapter of Saint Paule a long exposition by diuerse, and manie doctours ys allreadie made, by whom being made plain howe these scriptures going before are to be vnderstanded, yt ys the easier to perceau the vnderstanding of this nowe in hande, depending of them, therfor I will cutt of some parte of my pourpose, and nowe vpon this text bring in but one coöple more, of the which Theophilaet shall be the first, Who for that that S. Paule willed the Corinthians to consider the Iewes, who vsed to offe sacrifices and be partakers of the aultar to the entent that they being chrystians might perceau that of soche sacrifice as they offred, they were partakers by expresse woordes openeth and declareth what S. Paule ment that the Corinthians were partakers of. Thus he saith: *De Iudeis namque nil intulit, quod de eo participarent, sed Altaris sunt participes dixit, in quo, quod immolandum fuisset, impositum igni consumebarur. De Christi autem corpore haudquaquam res ita se habet, sed Christi corporis fuit participatio. Non enim altaris sumus, sed Domini corporis ipsi participes.* Of the Iewes he saied nothing, that they shoulde partake of yt (meninge the sacrifice) but he saied that they are partakers of the aultar, vpon the which aultar that, that was to be offred in sacrifice, when yt was put vpon yt, yt was consumed with fire, But of the bodie of Chryst the matter ys not so: but ther was a participation of the bodie of Chryst. For we are not partakers of the aultar. But we are partakers euen of the bodie of our Lorde. Thus moche Theophilaet.

Theoph. in
Dec. 1. Cor.

We are partakers euen of the bodie of our Lord offred on the aultar.

B In whome this cometh woorthilie to be noted that S. Paule speaking of the sacrifices of the Iewes, doth not name anie thing by speciall name wherof they shoulde be partakers, but onely vseth the generall tearme of the aultar, saing that they be partakers of the aultar. And whie? bicause in some of these Sacrifices yt was ordeined that they shoulde be burnt, and consumed. And therfor he saied not that they shoulde be partakers of the thing offred but of the aultar. But when he spake of the bodie of Chryst (saith Theophilaet) he did not handle the matter so, but by expresse and speciall woordes saied allwais that ther was a partaking of the bodie of Chryste. Nowe yf the bodie of Chryst by his ascension were absumed fro vs, as the sacrifice of the Iewes was consumed from them by fire, so that we did no more by no nearer partaking by presence receau Chryst, then they did their sacrifices: by the mening of Theophilaet yt shoulde seme, that S. Paule wolde haue saied of the chrystians that they are partakers of the aultar, as the Iewes, and not by speciall worde haue saied, they are partakers of the bodie of Chryst.

Whie S. Paule saied not, that the Iewes were partakers of their sacrifices as the chrystians of theirs.

C Nowe in the disputation of S. Paule yt ys plain to see that speaking of the sacrifice of the Chrystians, he nameth, wherof they are partakers. As when he saith: *The cuppe of blessing, which we blesse, ys yt not a partaking of the blood of Chryst? And the bread whiche we breake, ys yt not a partaking of the bodie of Chryst.* Wher by speciall woordes he nameth the thinges their receaued and partaken. But speaking of the sacrifices of the Iewes throughout all the disputation he nameth no speciall thinge, but vseth (as I saied) the generall terme of the aultar. Wherby we maie conclude with Theophilaetes woordes. *Non enim altaris sumus sed Domini corporis ipsi participes.* We are not partakers of the aultar, but we are partakers of the bodie of Chryste. Yf the bodie of Chryste were absent from the sacrifice, we shoulde be by Theophilaetes

1. Cor. 10.

*The bloode
of Chryste
ys not onely
in heauen,
but also in
in the cha-
lice.*

iudgement partakers of the aultar: but bicause the bodie of Chryst ys present in the sacrifice, and ys the sacrifice yt self, that ys offred, therfore are we partakers of the bodie of Chryst. By which processe of Theophilaſt yt ys plain to be perceaued that he vnderstandeth Sainſt Paule here to haue ſpoken of the verie bodie and bloode of Chryſt, of the whiche we are verie partakers. Of this who can doubt, that remembreth his expoſition of the firſt text of this diſputation of Sainſt Paule wher he ſaieth, ſpeaking of him. *That, that he ſaieth, ys after this maner: This bloode that ys contened in the cuppe, ys euen the ſame that flowed oute of Chryſtes ſide. This bloode when we receaue, we do partake, that ys, we are ioined to Chryſt.*

Who can doubt of the faith of this man, and howe he vnderstandeth Sainſt Paule, that ſo plainlie expowndeth him? He ſaieth that we receaue, not a figure onely, but the bloode of Chryſte. And this blood ys not onely in heauen, whether onely, the Aduerſarie ſaieth, we muſt by faith liſt vppe our eyes and heart, but yt ys contened (ſaieth Theophilaſt) in the cuppe, wher alſo by faith we muſt beholde yt. And this ys not onely a Sacrament of Chryſtes bloode, ſo called bicause Sacramentes haue the names of thinges wherof they are Sacramentes, but yt ys (ſaieth Theophilaſt) euen the ſame bloode that flowed oute of Chryſtes ſide, and not a thing bearing the name of the bloode of Chryſt.

Nowe Chryſtian Reader, iudge yf the Aduerſarie haue not plain authoritie againſt him, that wher he wolde that yt ſhoulde be prooued, that Chryſtes naturall and ſubſtanciall bodie ys in the Sacrament. Yf that bodie vpon the crooſſe, oute of the whiche for mannes redemption did plentifulle flowe oute bloode, were naturall, forasmoche as this bloode in the holie Sacrament ys euen the ſame bloode, yt muſt nedes folowe, that the naturall bodie, and naturall blood of Chryſt, ys in the Sacrament.

*Anſel. in 10.
1. Cor.*

Why ſtand I ſo long vpon ſo clere a matter, ſeing that *Anſelmus* who ys ioined with him to ſhewe the faith of the latin church, as Theophilaſt hath doen of the greeke church, ys euen as plain as he? Thus expowndeth he Sainſt Paule. *Non poteſtis calicem Domini, in quo ſanguis eſt eius, bibere, & calicem Damoniorum, in quo vinum eſt ſacrilega ſuperſtitionis. Nec poteſtis menſe, id eſt, altaris Domini, in quo corpus eius eſt, participes eſſe, & menſe, id eſt, altaris Damoniorum.* Ye can not drinke the cuppe of our Lorde, in the whiche ys his bloode, and the cuppe of Deuells, in whiche ys the wine of ſacrilegall ſuperſticion. Neither can yow be partakers of the table, that ys of the aultar of our Lorde, in the whiche ys his bodie, and of the table, that ys, of the aultar of Deuels. Thus he.

In this Authour, who liued within xvi. yeares of ſiue hundreth yeares ago, ye ſee a very plain expoſition, fullie agreing, yea almoſt vſing the ſame woordes that Theophilaſt did. Who was liuing almoſt three hundreth yeares before him. Which Theophilaſt vſeth the woordes of Chryſoſtome, who liued more then foure hundreth yeares before Theophilaſt. Whoſe ſaing ye ſhall finde in the xvi. chapter of this booke. I ſaie in this Authour here allcadhed, ye haue a plain expoſition of Sainſt Pauls woordes. For firſt, he expowndeth what S. Paule meneth by the cuppe of our Lorde, and ſaieth that yt ys the cuppe of our Lorde, bicause the blood of our Lorde ys in yt. Then teaching what he meneth by the table of our Lorde he ſaieth, he meneth the aultar of our Lorde. Whiche ys ſo called bicause the bodie of our Lorde ys vpon yt. So that as the cuppe ys called the cuppe of our Lorde, bicause his bloode ys in yt: So ys the table called the aultar of our Lorde, bicause

A bicaufe the bodie of our Lorde ys vpon yt. I thinke thefe woordes be plain enough, wher by expresse woordes ys taught the prefence of the very bodie and bloode of Chryft in the Sacrament, and that in no other forte of woordes, then Theophilaet before him, and Chryfoftome before him, as ye haue hearde did teache.

Peraduenture ye will faie he expowndeth the table to be an aultar, which cometh in but of late daies, and ys a terme not vfed amonge the auncient doctours. That bothe the woorde and the thinge, was in vfe in the time of the auncient doctours, yt shall be made manifest to thee, gentle Reader, and that euen from the Apoffles.

Sainct Dionyse the difciple of S. Paule declaring the order of Chryftes Church in his time, among other declaracions of the blessed Sacrament, maketh mencion of the fame fett vpon the aultar, faing thus: *Sed & illud sacratius intueri, quod impositis altari venerabilibus signis, per quae Christus signatur & sumitur, adest protinus sanctorum descriptio.* But reuerentie beholde that, that

B when the honorable signes be put vpon the holy aultar, by the whiche Chryft ys both signified and receaued, furthwith their ys a description of sainctes. In these woordes ye perceauie bothe the name of the aultar, and the vfe of yt. For the vfe of yt was to put vpon yt the holie Sacrament, for the whiche vfe sake, this auncient holie Father called yt the holie aultar. Whiche wolde be noted of the, who in these our daies, geue the aultar moche baser tearmes, yf I shall faie no woorse of them. And herwithall note that this Authour doth not onely call this Sacrament honourable, but also furthwith addeth the cause, for bicaufe (saith he) Chryft ys bothe signified, and receaued. So that by the outwarde formes he ys not onely signified, but also verilie vnder them receaued. Of the which two partes of the Sacrament we haue more at large spoken before.

Of the aultar and the vfe of the fame also Sainct Ambrose maketh mencion faing: *Ego Domine memor venerande passionis tue accedo ad altare tuum licet peccator ut offeram tibi sacrificium quod tu instituisti, & offerri praecipisti in commemoratione tui pro salute nostra.* I (o Lorde) being mindefull of thy honourable passiõ come vnto thine aultar althoughe a sinner, to offere vnto thee the sacrifice that thowe didest institute and commaunde to be offred in the remembrance of thee, for our health. Here maie ye perceauie that S. Ambrose came to the aultar, of whom also ye maie learn the vfe of the aultar, for he came to offere sacrifice vpon yt, so that the vfe of the aultar was to haue sacrifice offred vpon yt, which thing S. Ambrose his facte dothe well declare. For so holie a man as he was wolde not abuse the aultar. Wherefore yt dothe well appeare that yt ys the right vfe of the aultar.

The name and the vfe of the aultar ys likewise declared vnto vs by his difciple S. Augustine, who shewing the godlie zeale of his Mother lieng on her death bedd, and what she desired to be doen for her, saith. *Illa imminente die resolutionis suae, non cogitauit corpus suum sumptuose contēgi; aut condiri aromatibus, aut monumentum electum concupiscit, aut curauit sepulchrum patrum. Non ista mandauit nobis, sed tantummodo memoriam sui ad altare tuum fieri desiderauit, cui nullius diei praetermissione seruierat, unde scires dispensari victimam sanctam, qua deletum est chirographum quod erat contrarium nobis.* She, the daie of her death being at hand, was not mindefull to haue her bodie sumptuously buried, or to be spiced with spices, nor coueted to haue a solemne monument, neither desired to be buried in her owne contrie. These thinges did she not commaunde vs, but

D onely desired she to be remembred at thine aultar, which she withoute

*A proof of
the vfe of
aultars eue
fro the Apo
stles time.
Dion. Are.
ecclef. Hie.
par. 3. ca. 3*

*Amb. orat.
prepar.
Aultar and
sacrifice
both mencio
ned by S.
Amb. and
vfed.*

*Aug. lib. 9.
cōfes. ca. 13*

*Aultar ser
ued wher
sacrifice
was done.*

anie daies omission had serued, from whence she knewe that sacrifice to be **E**
despensed, by the whiche the hand writing was put oute that was against vs.

Thus of Sainct Augustine also ye heare the name of the altar and the
vse. The vse ys like as ye haue hearde in S. Ambrose, that ys, to offre sacrifice
vpon. For S. Augustins mother knewe that that sacrifice was despensed or
geuen from the altar whiche redemed vs and washed vs from our sinnes
in his bloode, whiche euery true Chrystian will confesse to be the bodie of
our Lorde Iesus Chryst.

*The Procla
mers false
fleight in
his allega-
cion of S.
August.*

The same S. Augustine also ys a plentifull withnesse of this matter of the
altar, *ad Casulanum*. And in his sermon to the infantes, of whiche place also
the Proclamer in his sermon maketh mencion: but with soche sleight, and
craffie falsheade, as I can not ouerpasse yt, but note yt to the Reader. For
first, wher S. Augustine vseth the plain terme or name of the altar, this
man not liking that name corrupted S. Augustine and putteth in to the
place of yt the name of table. Secondly wher S. Augusten plainly teacheth
the presence of Chrystes bodie and bloode. He to deceaue his audience
bringeth three or foure woordes of the place to make them belue that S. **F**
Augusten reputed the Sacrament but as a peice of breade, and leaueth oute
all the rest. But I shall first alleadge S. Augustine as his owne woordes be.

*Aug. serm.
ad infant.*

Thus he writeth: *Hoc quod videtis in altari Dei, etiam transacta nocte vidistis.*
Sed quid esset, quid sibi velit, quam magna rei Sacramentum contineret, nondum au-
distis. Quod ergo vidistis panis est, & calix, quod vobis etiam oculi vestri renunciant.
Quod autem fides vestra postulat instruenda, panis est corpus Christi, calix sanguis. Domi-
nus noster Iesus Christus nouimus vnde acceperit carnem, de virgine Maria, infans
lactatus est, nutritus est, creuit, ad iuuenilem aetatem peruenit, a Iudeis persecutionem
passus est, in ligno suspensus est, in ligno interfectus est, sepultus est, tertia die resurrexit,
quo die voluit in caelum ascendere, illic leuauit corpus suum, vnde est venturus vt iudicet
viuos & mortuos, Ibi est modo sedens ad dextram Patris: Quomodo est panis corpus
eius? & calix, vel quod habet calix, quomodo est sanguis eius? Ista fratres ideo dicuntur
Sacramenta, quia in eis aliud videtur, aliud intelligitur. Quod videtur speciem habet
corporalem, quod intelligitur, fructum habet spirituale. This that ye see in the
altar of God, ye did also see yt the last night. But what yt was, what yt **G**

*Wher S.
Aug. here
nameth the
altar, the
Proclamer
a shamed
of so honou-
rable a na-
me calleth
yt a table.*

ment, of howe great a thing yt conteineh a Sacramēt yet haue not yet hear-
de. That then that ye haue seen ys bread and a cuppe, whiche thing also
your eyes doe tell yow: but that your faith requireth to be instructed, the
bread ys the bodie of Chryst, and the cuppe his bloode. Owre Lorde Iesus
Chryst, we knowe from whence he tooke flesh, euen of the virgen Marie,
being an infant he sucked: he was nourced, he grewe, he came to the age of
a young man, he suffred persecucion of the Iewes, he was hanged vpon the
crosse, vpon the crosse he died, he was buried, the thirde daie he rose, what
daie he wolde he ascended into heauē: Thither did he carrie vppē his bodie
from whence he will come to iudge the quicke and the dead: Ther ys he
nowe sitting at the right hand of God the Father. Howe ys the bread his
bodie? and the cuppe, or that ys in the cuppe, howe ys yt his bloode? These
thinges bretheren are therefore called Sacramentes, bicause in them one
thing ys seen, an other thing ys vnderstanded. That that ys seen hath a **H**
corporall forme, that ys vnderstanded, hath a spirituall profite. This
ys the wholl saing of Sainct Augustine. The Proclamer alleadgeth
him thus: *Quod videtis in mensa, panis est.* That ye see in the table, ys
bread.

In whi-

A In whiche his allegacion first ye maie perceaue, that wher Sainct Augustine putte and vled this woorde, altar. This man to make him appeare to haue saied to his pourpose, was contented to corrupt him, and falsifie him, in stead therof to put his woorde, table. In dede yt coulde not but haue fownded to his shame in soche a wise and learned audience yf he shoulde haue alleaged Sainct Augustine making mencion of the altar, and not onely calling yt the altar, but also the altar of God, the whiche altar with the mencion and wholl remembrance of yt, he hath laboured to deface, and vtterlie to wipe awaie. What ye maie thinke and iudge of the doctrine of this man, that to maintein yt dothe so manifestlie falsifie the doctours, and dare not alleadge them as they be written, but as he listeth him self, I leaue to be considered. What synecritie also he vseth so truncatelie alleadging Sainct Augustine, that wher he taught the twoo partes of the Sacrament, namely the outwarde corporall forme, and the inwarde substance of Chrystes bodie and bloode: the one knowen by the eye of the bodie, the other by the vnderstanding of faith, this man snatcheth the first parte, and renneth awaie with yt, leauing the other parte behinde him, and so truncating Sainct Augustin deceaueth the people, and abuseth the holie doctour. I shall not nede to geue farder aduertisement here. Sainct Augustine as he did write, and as this man alleageth him lieth before yow, ye maie compare them, and trie the truth. Wherefore I will leaue to speake of them anie more and proceade in my matter.

Altar of God.

S. August. truncatlie alleaged by the Proclamer to deceaue the people and to robbe the B. Sacr. of the presence of Christe.

As of these Fathers before alleaged we haue learned that in the primitive Church the altars were in vse: So nowe learn withall what in those daies was thought of them that did abuse altars. To geue vs vnderstanding in this matter, we will heare Optatus, the holie auncient Bishoppe, who liued before Sainct Augustine, Sainct Hierom, or Sainct Ambrose, and was almost xij. hondreth yeares agon. This learned Father and Bishoppe writing against the Donatistes who threwe downe the altars, and spoiled the Churches, saith thus:

C *Quid est tam sacrilegum quam altaria Dei, in quibus & vos aliquando obtulistis, frangere, radere, & remouere, in quibus vita populi, & membra Christi portata sunt, quo Deus omnipotens inuocatus sit, quo postulatius descendit Spiritus sanctus, unde à multis pignus salutis eterne, & tutela fidei, & spes resurrectionis accepta est? Altaria, inquam, in quibus fraternitatis munera non inisset saluator poni, nisi que essent de pace condita. Depone, inquit, manus tuum ante altare, & redi, prius concorda cum fratre tuo, ut pro te possit sacerdos offerre. Quid est enim altare, nisi sedes corporis & sanguinis Christi? Hec omnia furor vester, aut rasis, aut fregit, aut remouit. Quid vobis fecit Deus, qui illic inuocari consueuerat? Quid vos offenderat Christus, cuius illic per certa momenta, corpus & sanguis habitat? Quid vos offenditis etiam vos ipsi, ut altaria frangatis, in quibus ante nos per longa temporum spatia, sanctè (ut arbitramini) obtulistis? Hoc modo Iudeos estis imitati. Illi iniecerunt manus Christo in cruce: à vobis percutus est in altari, de quibus apud Dominum Helias Prophetas querelam deponit, ijs enim locutus verbis, quibus & vos inter alios ab ipso accusari meruistis. Domine, inquit, altaria tua confregerunt. Dum dicit tua, indicat quia res est Dei, ubi Deo aliquid à quocumque oblatum est.*

Optatus li. con. Donatist.

3. Reg. 19.

D What ys so great sacrilege, as to breake, rase, and remoue the Altars of God, in the whiche yowr selues somtyme haue offred: in whiche the praiers of the people and membres of Christ were born: wher allmightie God ys called on: wher the holy Spirit desired descendeth from whence of manie the pledge of euerlasting health: and the sauergarde of faith: and the hope of resurrection ys taken? the Altars Isaie, on

See here the vse, the regard, the estimation and reuerence of altars in the auncient church.

Aultar
what yt ys,
and the spoile
of aultars.

Let the Pro-
clamer and
his felowes
see and saie
howe they
agree in
their doings
with the
auncient
church
whereof in
woordes
they bragge
somocke.

Lib. 6. cap.

23.
The impu-
dent facte of
Iulianus in
pissing a-
gainst the
holie aul-
tar.

the which our sauour commaunded the offerings of the bretheren not to be put, except soche as were seasoned with peace. Laie downe, (saith he) thy offering before the Aultar, and go first and agree with thy brother, that the prest maie offer for thee. What ys the Aultar but the seat of the bodie and bloode of Chryste? But all theise hath yowr furie either raced, broken, or remoued and taken awaie. what had God doen to yowe, who was wount ther to be called on? What had Chryst offended yowe, whose bodie and bloode somtime dwellecth ther? what doe yowe yowr selues offende yowr selues, to breake those aultars in the whiche a long time before vs ye haue offered, as ye thinke, godlie. By this ye haue folowed the iewes. They smitte Chryst vpon the crosse: of yowe he ys smitten on the aultar, of whome the Prophet *Helias* maketh complaint to our lordre. For he speaketh soche woordes, wher with yowe also are woorthie to be blamed. Lorde (saith he) they haue broken downe thine aultars. When he saith (Thine) he declareth that that thing ys gods or belongeth to God, wher anie thing of ani man ys offred to God, thus moch *Optatus*. Who was not born yesterdaie to tell vs the fashion of religion in the latter daies. But he telleth vs the religion of the auncient Church, whiche was almost twelue hondreth yeares agone at which time he liued and in that tyme yt was thought that ther coude be no greater sacriedge then to breake and pull downe the aultars.

In those daies (as by this authour yt maie be perceaued) yt was religion to saie that the aultar ys the seat of the bodie and bloode of Chryst. Wherby as the presence of the verie bodie and blood in the Sacrament maie evidently be perceaued to haue ben faithfullie beleued and taught: So maie yt that the aultars, for that they were accompted the seat of the bodie and bloode of Chryst, were reuerently vsed. Yt ys easie also to perceau howe that in those daies the vse of the aultar was to offer vpon, as ye maie perceau by hys allegacion of Chrysts sainge. Yf then to pull downe and destroie aultars be so heynouse and great an offence, that ther ys no sacrilege greater than yt, and thys was so thought aboute eleuen hondreth yeares agon, I wish them that finde them selues giltye of soche facts to haue consideration of their dooings, yf they haue anie regarde to the iudgments and aduertisements of the anncient Fathers. Yf they will not creditte their iudgements let them creditte the iudgements of God. who in times passed hath euedently declared the same. Wherfore as ye haue hearde the vse of the aultars testified by diuerse Fathers, and the abuse of them also reputed as an heinouse crime and offence, yea more heinouse then sacrilege: So shal ye nowe perceau the contemptuouse abuse of them to haue ben fore and greuoullie punished of God, therby well appearinge soche abuse moche to offend him.

In the tripartite historie we reade that in the tyme of *Iulianus Apostata*, one called *Iulianus* beinge the ruler of the east parts vnder the same wicked *Iulian* then Emperour, entred in to a church, and pissed against the aultar. The woordes of *Theodore* be these: *Iulianus praefectus impudenter contra sacrum altare minxit, quem cum Euzoius prohibere tentaret, eum ille percussit in capite*. *Iulian* the president impudently pissed against the holie aultar, whom when *Euzoius* wolde haue forbidden, he strooke him vpon the heade. Here by the reporte of this authour, ye see the impudente facte of this wicked *Iulianus*, wherby the waie note that the authour calleth yt an impudent facte, and also calleth the aultar an holie aultar.

And

And nowe heare the punishint of this facte. The authour reporting the wiked doinges of the saied *Iulianus*, and of one *Felix* together, shewinge both their punishiments saith thus: *Sed pro ijs impietatibus uersisque presumptionibus non post multum penas exacti sunt. Nam repente Iulianus seuo morbo correptus uisibus putrefactus interiit. & excrementa non per meatus egestimos emittebat, sed sceleratum os, quod blasphemijs ministrauerat, organum huius excretionis est factum.* But for all these wickednesses, and furiose presumptions, they within a litle while after, suffred paines. For *Iulianus* being sodenly taken with a sore disease his bowells being putrifieddied, and he did not voide the excrements by the lower parts of his bodie. But the wiked mouthe, that had ben an instrument to blasphemies, was nowe made an organ of excretion. Thus moche the ecclesiasticall historie.

*Abuse of
altars and
spoils of
churches
punished.*

In whiche, as before we sawe the offence of the man: So nowe perceau we the punishmēt. *Arrius* was a blasphemouse heretique whose heinouse offence, was (by his death inflicted of God) declared to all the worlde, to be to God very greuouse, and displeasaut, and yet yt was not more greuously punished then this. For that man though he in easing of nature, by gods plague powred oute with the excrements the bowells of his bodie, and so died a fylthie deathe: Yet this man, whose bowells, by the like plague of God were putrified, and rotten in his bodie, and therby God so disposing, the filthie and stinking excrements, that shoulde haue ben voided by the lower parts of his bodie wer voided and powred oute at his mouth, and so dieng, died yet a filthier deathe, then thother. Yf then the contemptuouse abuse of altars were so greuously punished of God, and the reuerent vse of altars was neuer reprobued, ease yt ys to iudge that the well vsers of altars, are of God praised, and the abusers of them, of God dispraised. the vse of altars of God and auncient Fathers well liked the abuse of the moch misliked.

*Arrius
his filthie
deathe.*

But once, to finish this matter, and to returne to our text, and to *Anselmus* whose exposition we alleaged: ye maie by this that ys saied well peceiue that both the name of the altar, and also the vse of yt, ys comed to vs from the primitiue church. So that this authour *Anselmus* ys not the first authour of yt. But he speaketh of yt as he hath learned of the Fathers. And therfore dothe verie well expownde the table of our lorde in S. Paule, calling yt the altar. For the altar in deed ys the table of our lorde, wherin ys the meat of the bodie of Chryst whiche ys the sacrifice of our lorde. of the which the faithfull people be partakers, and wher vpon we feede, to repayre this corruptible flesh that yt maie once come to incorruption, ad from mortalitie to immortalitie.

*Altar
wherfor yt
serueth.*

Neither onelie are we moued by the exposition of this authour to vnderstande S. Paule to speake of the altars: but also to vnderstand him to haue spoken of the sacrifice of the same altar of Chryst. for that therein he implieth the sacrifice of Chrysts bodie and blood, by cause an altar generally serueth to beare a sacrifice: wherfor particularlie the altar of Chryst serueth to beare the sacrifice of Chryst. To this vnderstanding of S. Paule the verie letter leadeth: S. Pauls own argument made to the Corinthians enforeth. For when he saith vnto them: *Ye can not drinke the cuppe of our lorde, and the cuppe of deuells: ye can not be partakers of the table of our lorde, and of the table deuells.* In bothe parts he calleth yt indifferentlie.

Ggg iiij the

the cuppe. So that to the vessell of our Lordes table he geueth no other terme then he doth to the vessell of the table of Deuells. Yf then yt be the cuppe of the Deuells bicause yt was offred to Deuells, in sacrifice: then ys the other the cuppe of our Lorde, bicause yt ys offred to him in sacrifice. Likwise for the second sentence: Yf the table of Deuells, be so called bicause yt serueth to the sacrifice of Deuells: Euen so must the table of our Lorde be so called, bicause yt serueth to the sacrifice of our Lord.

Thus then ye see that of the verie letter, and of Sainct Pauls argument, yf yt shall haue anie force by the comparison, whiche he here maketh, that as he spake of the sacrifice of Deuells on the one side: so he spake of the sacrifice of our Lorde on the other side. For as Hilarie saith, *Omnis comparatio ad intelligentie formam presumitur, ut id, de quo agitur, secundum exemplum propositum assequatur.* Euery comparison ys taken to the forme of vnderstanding, that we maie atteign yt that ys spoken of according to the example that ys proposed.

Nowe yf Sainct Paule making his comparison shoulde in one parte speake of one thing, and in the other parte of an other thing, howe shoulde the comparison healepe our vnderstanding? Wherefore according to Sainct Pauls example we vnderstand him speaking of the cuppe of our Lorde, to haue spoken of yt, as of the bloode of Chryst offred in sacrifice (of the whiche, as before ys saied we be partakers) as in the same example speaking of the cuppe of Deuells, he speaketh of yt as of a sacrifice offred to Deuells, of the whiche Idolaters are partakers. Otherwise what shoulde the cōparison auail, when betwixt a thing offred in sacrifice and a thing not offred in sacrifice ther ys no proporciō. Wherefor as the exāple ys vnderstāded of a thing sacrificed: So must the thing compared to the exāple be vnderstanded of a thing sacrificed, that ther maie be proportion and similitude betwixt the thinges ioined in cōparison. Then must yt be concluded that as Sainct Paule spake of sacrifice in the example: So spake he of sacrifice in the thing compared to the example. And so yt ys euident that the bodie and bloode of Chryst in the Sacrament, of which we are partakers, after the minde of Sainct Paule, ys a sacrifice.

To this yf ye adde the sainges of Sainct Cyprian and Chrysostome in the last chapter, and the expositions of all the doctours vpon these textes of Sainct Paule: *The cuppe of blessing, &c.* and, *The bread which we break, &c.* Which ye shall finde before alleaged in this booke, whiche all so shewe the minde of Sainct Paule, as that he spake not onely in these places of the bodie and bloode of Chryst in the Sacrament, as ther verilie present: But also as yt ys a sacrifice, ye shall yf ye will, easilie perceauē and vnderstand the trueth of the matter, that Sainct Paule in this disputacion withe the Corinthians, treated of the bodie and bloode of Chryst in the Sacrament as of a sacrifice. To the vnderstanding of whiche trueth moche light ys added by that ys declared, that the auncient Fathers of the primitiue Church accepted both the name and the vse of an altar, whiche argueth a sacrifice. For a sacrifice, and an altar be (as yt were) Correlatiues: So that whether yt be extern or interne sacrifice, yt hath answerable an altar, so that we maie saie: Yf here be an altar yt presupposeth to doe sacrifice on. Yf we saie, here ys a sacrifice, yt presupposeth to be doen on an altar. This the Aduersarie knewe right well. Wherefore to compasse his pourpose to take awaie the sacrifice he remo-

*Altar and
Sacrifice be
correlati-
ues.*

A remoued and tooke awaie altars. But what soeuer the Aduersarie hath doen, yt ys plainly prooued, that the primitiue Church vsed bothe, and had both in honoure and reuerence.

THE TWO AND THIRTETH CHAP. VPON OCCA-

sion that yt ys prooued, that the primitiue Church vsed the altare, and reputed the bodie and bloode of Chryst to be a Sacrifice, beginneth to treat of the same sacrifice, whiche we commonlie call the Masse.



As the Sacrament of Chrystes bodie and bloode ys (as *Dionysius Areopagita* saith) of all Sacramentes most excellent, and most honorable, perfecting and consummating al other Sacramentes: Euen so ys ther none that Sathan more cruellie persecuteth by his minystrers in these our daies than this. For of all the partes or membres of this

B he leaueth none vntouched and not impugned: The presence he vtterly denieth: transubstanciacion he derideth: Adoracion as Idolatrie he detesteth reseruacion he contemneth: Communion either priuate (as he tearmeth yt) or vnder one kinde, he flieth and despiceth: The sacrifice as a pestilence he abhorreth and hateth: the hatred, wherof he hath so fixed, and fiered in the heartes of his disciples, that not onely the thing, as the sacrifice yt self, and the Ceremonies thervnto apparteining: but the very name ys vnto them so odious, as nothing can be more odious. This sacrifice and the wholl ministracion of the same ys called the Masse, whiche howe yt hath ben mocked and skorned, what raigings and railinges haue ben vled against yt, yt ys rather to be lamented, then reherfed. After the whiche sorte this Proclamer bendeth himself cheissie to inueigh against the Masse.

But forasmoeche as S. Paule hath taught vs that the bodie and bloode of Chryst be our sacrifice, and the Fathers of the primitiue Church did so receaue yt and beleue yt: by breaking and drinking of which in the altare of our Lorde, they trusted fastlie and inseparablie to be vnited to Chryst: I will somewhat more speciallie (being thus as ys saied occasioned) speake of the same sacrifice and the ministracion of yt. And first of the name. Secondly of the wholl ministracion. Thirdly of certain partes of the Canon, whiche the Proclamer impugneth. Forthlie of the valeu of yt to the quicke and dead.

C As for the name, I can but merucill what they meen that so furiously rage against yt, considering that yt was not yesterdaie begon or inuented: but vsed in the primitiue Church, and from the primitiue Church in the same significacion as yt ys at this present daie. For this woorde, Masse, whiche ys vsed in the english tounge: And *Missa*, whiche to signifie the same ys vsed in the latin tounge, be (as the learned in the tounes saie) Hebrue woordes. In the whiche tounge of this woorde (*Mas*) cometh *Missa*, whiche in significacion ys all one with the greeke woorde (*Liturgia*) insomoeche that yf a man wolde translate or interpret this woorde (*Missa*) into greke, he can haue no meeter woorde, then this woorde (*Liturgia*) liuely, and fully to aunswer, and expresse his significacion. Likewise yf a man will interpret or translate this woorde (*Liturgia*) into the Hebrue tounge he can haue no apter terme then this woorde, *Missah*. And yf yowe will translate both these into the latin tounge, yt shall be rightlie and

*Masse the
woord how
yt cometh.*

and iustly doen by the woorde (*officium*) as yt signifieth our duction in doing **E**
sacrifice and diuine seruice to God.

*Missæ.
Liturgia.
Officium.*

And although these woordes, *Missæ*, *Liturgia*, and *officium*, be of more large
signification: yet haue they ben by great auncient Fathers of Chrystes
Church restreigned; and limited to signifie onelie our sacrifice, and
seruice to God. Wherefore in the greke Church the Masse of Sainct Basil
was called *Liturgia*, the Masse of Sainct Chrysostom was called *Liturgia*. So
ys this woorde, *officium*, vsed in Sainct Lukes Gospell wher he speaketh of
Zacharias the preist and father of Sainct Iohn Baptist: *Et factum est, ut impleti*
sunt dies officij eius, abiit in domum suam. And when the time of his seruice was
expired, he went home. In whiche sainge this woorde, seruice, ys taken for
the sacrifice and diuine seruice doen in the time of his course in the temple.
And that this woorde *Missæ*, whiche the latines haue borrowed of the He-
brues, hath ben vsed of the Fathers of the latine Church, for the sacrifice
and seruice of God, whiche we cal Masse, fewe that haue vsed to readd tho-
se Fathers be ignoraunt.

Luc. 1.

Leo epi. 79

And here to beginne with that holie Leo the first, who was, as ye haue **F**
before hearde, more then a thousand yeares agon, he willing two Masses to
be had in one daie for the commoditie of the people, saith thus: *Necesse*
est ut quedam pars populi sua deuotione priuetur si unius tantum Missæ more seruato
sacrificium offerre non possunt, nisi qui prima diei parte conuenerint. Yt must nedes
be that some parte of the people shall be hindred of their deuocion, yf the
maner of one Masse onely being kept, none can offre sacrifice, but they that
come together in the first parte of the daie. By this saing of Leo, we are
taught, two thinges: The one ys, that Masse here ys taken for the common
sacrifice and seruice of the people to God. Which ys easie to be perceaued
by that he saith that a great part of the people shoulde be hindered of their
deuocion, and shoulde not offre sacrifice, yf ther should be but one Masse.
For the Masse being a common seruice and sacrifice to God, ys or ought by
ioinct affection and deuocion of the people to the preist (who ys the com-
mon minstre of the Church, and offreth for them all) to be offred of them
all. And therefore the preist saith plurallie, *offerimus*, we offre. And when he **G**
hath doen he likewise saith plurallie, *obtulimus*, we haue offred. And this
common offring or sacrifice ys commonly called Masse.

*Ther maie
be mo mas-
ses then one
in one chur-
che and one
daie.*

The other ys that ther maie be mo Masses then one in a Church on one
daie. Whiche nombre of Masses in one church, the Proclamer impugneth
by a membre of his proclamacion, and chargeth the catholique Church
with an abuse in that ther haue ben in one Church mo Masses than one
in one daie. Yf he saie that yt was doen that the people might communica-
te: I content me, let yt be so (though the trueth ys, ys was doen that all the
people might sacrifice) Then for communion ther maie be no Masses then
one in one daie. Then yf ther be fine ten, or twentie communions in one
daie ther maie be fine, ten, or twentie Masses in one Church in one daie.
For why not aswell twentie as two, and those aswell for thoffring of sacrifi-
ce, as for communion? what scripture hath the Proclamer to the contrarie?
But thus moche oute of the principall matter by occasion, as the like shall **H**
happen again when we shall alleadge *Telephorus*.

*Ambrosius
epist. 33.*

But nowe as touching the name of Masse, we finde yt also vsed of
Sainct Ambrose. For he saith of him self: *Ego mansi in munere, missam*
facere cepi, orare in oblatione Deum, ut subueniret. I did abide in my office;
I began

A I began to saie Masse: to praie God in the sacrifice, that he wolde helpe. In which saing Sainct Ambrose vseth the name of Masse to expresse to vs the sacrifice of God, that he began to doe. Whiche by plain woordes he openeth when he saied, he began Masse to praie God in the sacrifice to helpe. So that to saie Masse, was to offre sacrifice, and the oblacion of yt to make praier to God.

So familiare was the name of the Masse, that as yt ys thought, Sainct Ambrose making two godly praiers to be saied before Masse, he entituled them: the praiers preparatiue before Masse. Yt ys not vnlike that the name of Masse was familiar in Sainct Ambrose daies, seing yt was in vse in the time of *Telephorus*. Who being the seuenth Byshoppe of Rome after Sainct Peter, was wellnigh three hundreth yeares before Sainct Ambrose. This man made a statute that in the feast of the natiuitie of our Lorde there shoulde three Masses be songe. The first, at midnight, when Chryst was born in Berthelem: The seconde, in the morning, when he was seen of the shepards. The thirde, aboute the howre, that Chryst suffred

B his pascion. And ye maie perceaue that yt was the Masse nowe in vse for a great parte of yt, calling the Masse the wholl Ceremonie, that was by this man appoynted. For by him, was *Gloria in excelsis*, commaunded to be songe before the sacrifice shoulde be offred. From this mans time who liued more the fourteen hundreth yeares ago, not onely the name of Masse hath ben in the Church: But also on the daie of the Natiuitie of our Lorde, three Masses haue ben vsed in the Church. For some prooffe wherof we haue Sainct Gregorie, who vpon the Gospell of Sainct Luke readde that daie in the Church, making an homelie or sermon to the people saierth thus. *Quia missarum solennia ter hodie celebraturi sumus, diu de Euangelica lectione loqui non possumus.* Bicause this daie we must sing three solemne Masses, we can not long speake of the Euangelicall lesson. That this hath ben also obserued in these later daies, ther ys no doubt. Then seing yt hath ben solemnely obserued so long time, to sing three solemne Masses vpon the daie of Chrystes birth, who can be so blinde

*Telephor.
Three masses
common
ded to be
doen on
Chryst mas
se daie. 140
yeares ago.*

C not to see the name to haue ben from the primitiue church vsed?

Nowe here by the waie note howe true the article of the Proclamer ys, wher in he auoucheth that yt can not be shewed, that mo Masses then one were saied in one daie. Yt ys I suppose, lausfull to haue mo then one on a daie, when first we finde yt by so auncient, and so holie a Martyr commaunded, and that so nere to the beginning of the Church. Secundarely, for that Leo gaue ordre that in one daie, and in one Church mo Masses should be celebrated then one. Thirdlie, we maie iudge yt lausfull, forasmoche as we finde yt so obserued to Sainct Gregories time. In all which time, who can doubt the Church to haue ben in good perfection. And yf the Church did repute yt well doen that time: Yf so manie learned men, as were in that flowrishing time, whiche was for the space offoure hundreth yeares, in the which time liued: Tertullian, Cyprian, Hylary, Hierom, Ambrose, Augusten, and a nombre of men,

Greg. hom.

D both famous in holinesse of life, and excellencie of learning did practise the same, did obserue, and folowe the same: What maie we, or can we saie, but yt ys lausfull to haue mo Masses saied then one in one daie, and in one Church? For yf three be commaunded, to be saied: Why maie not fve be saied? Why not ten? Why not

fiften

The Pro-
clamer bra-
geth moche
of the pri-
mitiue chur-
che, but his
doinges be
against yt.

not fiftene, and so furth, wher the nombre of preistes and denocion of the people suffice and require.

Thus ye maie see howe the Proclamer bragging of the primitiue Church, ys confounded by the primitiue Church. He wolde with woordes of the primitiue Church, bleer the eyes of men, when the doinges of the same Church shall cause them to see him ouerthrowen. And thus by shamefull speakinge against the trueth he geueth occasion to his owne shame, to haue the trueth shewed, And here also yt ys to be obserued, that this impugnation of the nombre of Masses can not proceed oute of anie godly or vertuouse principle. For yf yt be godly, and to our duetie apparteining highlie to esteeme Chrystes passion and death for oure redemption therein wrought, to rendre to God and our Sauioir Chryst, most humble heartie and often thanks, and often also to doe that solemne memoriall that Chryst himself hath appoynted to be doen, all whiche be doen in the Masse, what shoulde let, or what likelie or apparaunt dissuasion can this Proclamer make that the Masse shoulde be seldomer, and not rather oftener doen? Soche doctrine as moueth to vertue, to the setting furth of Gods honoure, ys to be embraced. Soche as dissuaderth from vertue, and causeth a decacie of deuotion, and slacknes of our duetie in remembring of Chrystes passion, and death and thanks geuing for the same, ys not onely to be suspected, but to be iudged euell deuclish and abhominable. And truelie in this ys a farder matter entended by Sathan and his mynisters, then ys yet opened. But this maie be coniectured, that where they beginue to diminish the memorie of Chryst they will afterwarde clean extingnish yt. And so at the last altogether wipe Chryst from all memorie.

The finall
marke that
Sathā shoo-
teth at.

Sixtus in
Decret.
Alexan. in
epist. ad
orthodox.

But to returne to our cheif pourpose: Although this sufficeth to prooue the name of Masse, the vse of Masse, and the vse of moo Masses then one in one daie and one place, to be right auncient, yet we shall ascende somewhat higher, and come nearer to the Apostles time. Before *Telesphorus*, was *Sixtus*, who commaunded that when the preist began the solemne action of the Masse (wherby ys ment the praiers going before the consecracion) the people shoulde singe *Sanctus, Sanctus &c.* Whiche we see to this daie obserued in the Masse, where yt ys vsed. Before *Sixtus* was Alexander the Martyr, a Roman borne, and aboute the yeare of our Lorde cxix. Byshoppe of Rome. Who made soche a decree, as I finde yt in the summe of decrees. *In sacrificio missarum, panis tantum & vinum aqua mixtum offeratur.* In the sacrifice of Masses, let onely bread and wine mixed with water be offed.

This man being a Roman borne, an auncient of the Church, and an holie Martyr withe his plain speach of Masse presseth the Aduersarie so sore that he ys faine to flie to his common solucion. Whiche ys to denie the Authour. In whiche his doing he doth not degenerate from his fore graunde Fathers. Marcion for the maintenance of his heresie reiected the olde Testament and the Prophetes, all the Euangelistes sauing Sainct Luke. The Manicheis also reiected the olde Testament. Martin Luther reiected the Epistle of Sainct Iames. The Sacramentaries reiecte Sainct Ambrose bookes of the Sacramentes. And why haue all these denied these bookes? Bycause they be directlie against their heresies and do confute them. So, I saie, the Aduersary denied Alexander, bicause he maketh so expresse, and plain mencion of Masse, whiche he wolde ouerthrowe.

But

A But let vs see what prooffe he hath to prooue that *Alexander* did not make this aboute mencioned constitucio, *Because* (saith he) *The church in the time of Alexander, did not knowe this woorde Masse. And therefore yt ys like not to be his sainge.*

This saing shall be diuided in to two partes, and to aunswer the first parte of yt, I saie, yt ys a merueilouse thing, that he will saie of him self withoute all authoritie, yea euē against plain authoritie, that the Church did not knowe this woorde Masse, when by authoritie the contrarie ys prooued. Yf he will refuse yt, let him counteruail yt withe like authoritie, and then we shall geue him place. But naked woordes without prooffe in matters of controuerfie are not of weight able to prooue any thinge. For the second parte, wher he saith: yt ys therfore like not to be his sainge: I must saie that oute of a faine antecedent, commeth but a weake consequent. Euerie likelihoode hath not the verie veritie, no more hath his. And therefore in case yt were like (as he saith) yet yt proueth not.

*Alexan. his
authoritie
approoned
and deliue-
red fro the
cause of
the Aduers.*

But to prooue that this ys the saing of *Alexander*, we will vse neither bare woordes, neither faine likelihoods. But authoritie, and probable matter. For authoritie we haue a counsell holdē more then sex hōderth yearesagon, whiche testifieth this to be the saing of *Alexander*. and neuer yet against saied by anie counsell that since hath ben celebrated, or by anie famous learned catholique man. Probable matter we haue, that for asmoche as the name of Masse was in vse in the time of S. Gregorie, as ys allreadie testified. In the time also of *Felix* the fourth who was before S. Gregorie, in whose time the vse of the thing, yt self with the name was so moch in vse, that he made a decree that no preist withoute a great necessitie shoulde saie masse but in places halowed and dedicated to God, wher by yt ys clere that yt was vied also before his time. Nowe yf the name of Masse or the thing were so straung in that time, as the Aduersarie wolde beare ys in hande, ther shoulde no such commaundement haue ben made to will the preistes to celebrate onely in churches. For by this restraint yt maie be coniectured,

*Conc. Con-
stantino. 6.*

C that yt was commonlie vsed in prophane places, I meen in their houses, no necessitie enforcing them therto, but their owne priuate deuocion.

*Felix quar-
tuepistola.
ad Episc.*

Nowe yf I were in the Aduersaries case and shoulde perceauē the vse and continuance of the Masse, and the name of yt to haue continued but for so long time as from *Felix* hitherto, which ys almost a thousand yere. I shoulde be ashamed to take vpon me, to reprehende the doing of the wholl christian worlde so long vsed, and the iudgement of so manie holie and learned men, as in so moche time haue liued: And contemning all them to set furthe mine owne phantasie. But pitie yt ys to beholde, he doth not onely so, but (arrogancie so leading him) he reproueth the wholl christian worlde and all the Church and learned men that haue ben these cleuen hondreth, and three skore yers and more. For euen by his owne confession yt ys euident that the name of Masse hath ben in vse since foure hondreth yers after Christ. For these be his woordes towards the ende of his sermon: *I assure you Bretheren, in the time of Peter and Iames, neither was ther*

*The Pro-
clamer him
self graun-
teth the na-
me of Mas-
se to haue
ben vsed
from four
hundreth
yers after
Christe.*

D *anie man that euer heard the name of Masse.* And *For Massa was neuer named vntill foure hundreth yers after Christ.* And yet then was yt no Priuate Masse neither. By whiche woordes yt ys euident that he acknowlegeth the name of Masse to haue ben vsed, from foure hundreth yers after Christ, and yf yt hath continued but so long, what arrogancie maie be thought in him? Not onelie arrogancie, but manifest vntueth maie be perceaued in him. For yt ys all-

Hhh ready

vse within one hundreth and a fewe yeares after Chryst. For better declaration wherof, we haue shewed the vse of yt in the time of S. Gregorie and Felix. But yet here ys not the beginning of the matter. For as ye haue hearde Leo, who was before this Eelix. and S. Ambrose, who was before, do make expresse mencion of yt. Theleporus also and Sixtus that were verie nere the time of Alexander (as yt ys before shewed) made decrees for the Masse.

Seing then yt ys prooued that the name of Masse was in vse from owre time to Sixtus, who was next Bishoppe of Rome to Alexander: ys yt not a probable matter, or rather dothe yt not prooue in dede, that yt was in vse in the time of the same Alexander. For when Sixtus made the addition of Sanctus to the Masse, yt presupposeth that the Masse was before his time. Yf before his time then neades in the time of Alexander, who went next before him.

Nowe Reader thowe seist substanciall prooffe against the Aduersarie wherby ys prooued this to be the saing of Alexander: as some accompt the fift Bishoppe of Rome after Sainct Peter, whom the Aduersarie wolde reiect by cause he so planlie impugneth his heresie. But this being thus prooued, the trueth appeareth that the name of Masse hath be in the Church assuredlie withoute all double more then fourtene hondreth years. And yf vainglorious pride did not to moche pfeuaill in the Aduersarie, soche reuerence shoulde be geuen to antiquitie, and speciallie to so holy a Martir as he was, that that ys saied of him with the approbation of the wholl Church shoulde be embraced and humbly receaued, and not arrogantlie and contemptuousslie reiecte and despised. And yet this ys to be thought of so holy and auncient a Martir, that he himself wolde not inuent a noueltie of himself but rather that he tookeyt of his Fathers as the maner of his writing doth in good parte prooue.

Ad Ianua.
epus. 118.

This his
false as-
surance de-
clareth
both vn-
treuth, and
arrogancie.
vntreuth
for yt was
in vse be-
fore foure
hondreth
yeare: arro-
gancie that
confessing
the vse for
Mc. years,
he dothe
nowe reiect
yt.

And nowe that we haue driuen the matter thus farre, let vs here rest with S. Augustins rule and counsell, whiche ys this: *illa que per orbem vniuersa obseruat Ecclesia, datur intelligi vel ab ipsis Apostolis, vel a plenarijs Concilijs, quorum est in Ecclesia saluberima autoritas, statuta retineri.* Soche thinges as the wholl Church through the worlde dothe obserue, we maie vnderstand that they are retined as ordeined either of the Apostles them selues: or ells of generall counsell, whose authoritie ys in the Church most holisome or profitable. Then forasmoche as the name of Masse ys retined through all the Church, For that which the Grekes call *Eucharistia*, the Latines call *Missa*, and in the english tounge both be called Masse, and that name was not appointed by anie generall counsell, but was in vse before the first generall counsell that was holden, we maie saie by S. Augustines rule, that yt cometh from the Apostles.

And nowe wher ys the great assurance that this Proclamer made vnto yowe, wen he saied. *I assure yowe Bretheren, that the name of Masse was neuer named vntill foure hondreth years after Chryste.* And among vs english men I wolde see what other name either the Proclamer, or anie other learned or vnlearned man, can shewe to haue ben in this realme generallie vsed since yt receaued the faithe, but onelie this name. Yf thei haue none other name but this: and this name they receaued when they first receaued the faithe as inglish men, and haue from that time till within these fewe late yeares continued the same: What nowe moueth the english man to reiecte that name that he receaued wiche his faithe? With the greif of my

- A my heart I tell the cause: The cause ys that he reiecteth the faith that was first receaued. And therfor I feare that the english man reiecting the faith, wherby he was first made a christian man, and the names of thinges to that faith apperteyning, he will also reiect Chryst, and the name also of a christian man. But God of his mercie turne his face from our sinnes, and turne vs home again to him, that we perish not in our vnfaithfullnesse: but by his grace acknowledging our offence, we maie euerie one of vs determe with the prodigall Sonne and saie: *Surgam & ibo ad patrem meum, & dicam ei: Pater peccauit in celum & coram te iam non sum dignus vocari filius tuus &c.* I will arise and go to my Father, and I will saie to him: Father I haue sinned against heauen, and before thee: I am not woorthye to be called thy Sonne. Whiche determinacion God graunt shortly to come to passe.

Luc. 15.

THE THREE AND THIRTETH CHA-

pter treateth of the Masse

B

yt self.



Orasinoche as Masse hath a larger and straiter acception or signification: meet yt ys that both be declared, that yt maie be discerned whiche of them yt ys that proprely ys called Masse. Of Masse in his large signification the Proclamer, though more like a Si-

Masse
hath two
significa-
tions.

cophant, then a man of true and sincere reporte, saith, that yt consisteth in foure partes. Yf he had added the fift, or if in the holie consecracion, he also vnderstandeth holy oblacion he hath declared what Masse ys in the large signification. For the holie praier that go before consecracion, oblacion, and receauing, and that folowe them: holie doctrine also as the epistle, the Gospell and other scriptures therplaced and readde, with all the Ceremonies therunto apperteyning added and putto of diuerse holy

- C Fathers, to encrease, nourish, and conserue the deuocion of the people, for the more reuerend vse of the Sacrement to the honour and glorie of God (whose honour ys moche maintained by the reuerend handling of his misteries) are not proprely called Masse, but largelie forasmoch as they be annexed and ioined to that that proprely ys called Masse, and be not the Masse yt self. For the Masse yt self ys the holie consecracion of the bodie and bloode of Chryst, the holie oblacion and offringe of the same, in the memoriall and remembrance of his passion and death with humble and lowlie thanks, lawdes, and praies for the same, and holie receauing, of that bodie and bloode so consecrated. This ys yt that proprely ys called the Masse, bicause thus moche ys instituted of Chryst him self. For he in his last Supper when he had consecrated and offred his blessed bodie and bloode, he saied. *Accipite, comedite. Hoc in mei memoriam facite.* Take and eate, do this in remembrance of me. So that consecracion oblacion with thankfull remembrance of Chrystes deathe, and holie receauing, of his blessed bodie be the thinges that proprely be called the Masse.

Masse
prophetic
what yt ys.

- D Nam per reliqua omnia quae dicuntur, Laus Deo desertur, oratione petitur pro populo, pro Regibus, pro ceteris. Vbi venit ut conficiatur venerabile Sacramentum, iam non suis sermonibus sacerdos, sed vnitur sermonibus Christi. For by all the other thinges that he saied (saith Sainct Ambrose) lawde and praife ys geuen to God, praier

Ambr. de
Sacr. lib. 4.
cap. 4.

Hhh ij ys ma.

ys made for the people, for kinges, and for other, but when the honorable Sacrament shall be consecrated, then the preist vseth not his owne woordes, but the woordes of Christ. So moche then as ys of Chrystes institution, ys properly called the Masse, by the propre signification. And the rest that of godlie men ys added for consideracions before mencioned, ys generally called the Masse by a general signification.

*Baptisme
used in two
significa-
tions.*

As baptisme proprely ys no more, nor proprely extendeth yt selfe anie farder then to the washing of the bodie in the name of the Father, and of the Sonne, and of the holie Gost, and to the washing of the Soule from sinne by grace geuen in the ministracion of the same Sacrament: yet the wholl ministracion and praiers aswell before batisme as after vsed in the same, by a generall signification ys called Baptisme. So ys the consecration and oblation of the bodie of Chryst with all praiers and Ceremonies either going before or folowing the same, by generall signification called Masse.

This breif description of the Masse being made, let vs examin the partes of yt, whiche of them or howe manie of the be against the woorde of God, and the example or practise of the primatiue Church (as yt ys pretended) that yt maie be perceaued what iust cause the Proclamer hath so moche to ex- F
clame against the Masse.

*Parts of
the Masse.*

The first parte ys consecracion. This parte for that by yt ys taught the presence of Chrystes bodie and bloode, whiche the Proclamer can not abide, ys one cause why he reiecteth the Masse, But howe iustly he doth it yt maie be perceaued through oute all this booke, in which ys prooued the presence, whiche the catholique Church teacheth, and the figure ys impro-
ued, whiche the Aduersary mainteineth.

An other parte ys oblation or sacrifice, wherein the Church offreth Chryst to God the Father according to the commaundment of the same owre maister Chryst in the memoriall of his passion and deathe. That this parte ys not against the scriptures, and the holy Fathers yt ys already pro-
ued in the declaration of the prophecies of Melchisedech, Daniel, and Mala-
chie in the first booke, wherunto ys made an addicion, whiche thowe shalt G
finde in the xxxvij. chapter of that same booke, sufficient I trust to aunswere and satisfie anie reasonable man.

An other parte ys receauing of the Sacrament. In the whiche twoo thinges do offend the Proclamer: The one ys that the people do receaue vnder one kinde: The other that the preist receaueth alone. Whether the receauing vnder one kinde be against the Scriptures, or the practise of the Primitiue Church, yt ys disputed, and the trueth declared in the seconde booke from the lxiiij chap. to the end of lxxvijchap. As for the receauing whiche the Proclamer termeth priuate, yt shall be hereafter treated of.

In doctrine, which ys an other parte, I knowe not what fault he can finde. In praier the first and last parte of the Masse he findeth two faultes. The one that praier ys made to saintes: The other that praier ys made for the dead, for these two we shal haue recourse to the primitiue Church, and there make triall whether the Church doth well in so doing: or the Aduersarie H
euell in denieng the same to be lafull and good.

Nowe for the first parte of the Masse whiche ys consecracion, I will not moche otherwise here tract of yt, but onelic laing furth the practise of the

A the Apostolique and primitive Church therin, compare the doings of the catholique Church nowe therwith, that yt maie be perceaued howe iustlie yt foloweth the example therof. As for the effect of consecracion, whiche ys the presence of Chrystes bodie, ther needeth here no speciall treatise, for that the woll booke treateth therof so fullie, that yf the Proclamer will finde fault in the Masse for that the presence ys taught ther to be, he maie in other places of this worke finde sufficiēt matter for the prooofe of the presence whiche yf yt will not satisfie him, neither maie a fewe woordes here spoken moche helpe him.

As for the seconde parte, whiche ys the oblation or sacrifice of Chrystes bodie, as before yt ys declared, that yt ys offred according to the will and commaundement of Chryst himself, and that by the testimonie of the Scripturs, as they be vnderstāded of a nombre of the most auncient Fathers, and by diuerse other graue authorities: So shall yt be nowe set furth and commended to yowe by the practise of the Primitive Church. Whiche we haue differred to this place.

B And forasmuche as the Proclamer to extenuate and abase the honorable estimation of the Masse, whiche yt ought to haue in the heartes of the people, doth for shame, and with shame conceale the names of soche auncient Authours as do testifie that both Sainct Peter and Sainct Iames saied Masse, the one at Rome the other at Hierusalem, and doth also to bring the matter in contempt alke by waie of skorn, whic rather we saie not that Chryste him self saied Masse, for that were the neerer waie to bring the Masse in credite: I shall by good and sufficient authoritie shewe that not onelie Sainct Peter and Sainct Iames, but also Chryste him self did saie Masse. And so beginning at Chryst descende to three or foure hundreth yeares after Chryst, and shewe the practise of the Church. And for this time I will ouerpasse the farder mocke and skorn that he maketh against the blessed Masse, asking whie we doe not rather saie that Aaron and his chapleins saied Masse, For in dede (saith he) as yt hath ben vsed, the Church hath had moch more of the Robes of the Ceremonies, and of the sacrifices of Aaron, then of the institution or ordinance of Chryste. For yf I shoulde touche him for that, I shoulde cause him to be perceaued to impugne and in that behalf to skorne the ministracion of the Communion. For that ys ministred in coapes and other soche garmentes as before were vsed in the Church, and he himself refuseth not to weare Aarons garment for a Bishoppericke. So well agreeth his doing and his preaching together. And thus scoffing at the garmentes that be nowe yet vsed, he seemeth to me not to like this order of Religion that he liueth in, but rather to reprocue this as he doth the other: For in this point by his iudgement they holde both of Aaron.

But letting this passe I will returne to my matter, and with the Reader to remembre, what this worde Masse doth signifie, as yt ys declared in the last chapter and therwith to haue in minde, as yt ys saied in this chapter, that Masse ys the action of the consecracion, oblation and receauing of the bodie and bloode of Chryst, and so vnderstanding Masse, I saie that Chryst did saie Masse. For he in his last Supper did institute Masse, and did ther consecrate his bodie and bloode; and offred them in sacrifice, and gaue them to his Apostes to be receaued, and commaunded that so yt shoulde be doen in the remembrance of his passion and death. In this matter who listeth to be satisfied (forasmuche as one auncient Au-

Whie truth and learning serueth not, mocking and skorning be their best argumēt.

Aarons garment worn for a Bishoppericke, and the Communion ministred in a cope.

Chryste saied Masse.

Epist. li. 2.
Epist. 3.

thou maie satisfie a man) let him reade the Epistle of Sainct Ciprian to Cecil-
lius, and he shall ther finde eucry parte of the Masse here reckned, to be doen
by Chryst.

First for the consecracion he saith thus : *Vt in Genesi per Melchisedech Sa-
cerdotem benedictio circa Abraham possit ritè celebrari, præcedit autè imago sacrificij
in pane & vino scilicet constituta. Quam rem perficiens & adimplens Dominus pauens
& calicem vino mixtum obtulit, & qui est plenitudo veritatem præfigurata imaginis
adimpleuit.* That the benediction in Genesis by Melchisedech the preist might
be celebrated accordinglie aboute Abraham, the image of the Sacrifice ap-
pointed in bread and wine goeth before. Which thing our lotde per-
fecting and fullfilling offred bread and the cuppe mixed with wine, and
he that ys the fullnesse, hath fullfilled the veritie of the prefigured
image.

Holy Ciprian teacheth here that the bread and wine offred by Melchi-
sedech, were the prefigured ymage of the veritie fullfilled by Chryst.

What the veritie ys he doth in the same epistle declare when he saith:
Obtulit hoc idem quod Melchisedech obtulerat, id est panem & vinum, suum scilicet F
corpus & sanguinem. He did offre euen the same that Melchisedech offred,

that ys to saie, bread and wine, that ys to witte, his owne bodie and bloode.

Christ then fullfilling the veritie of Melchisedechs bread and wine, made

bread and wine his bodie and bloode, which fullfilling of the veritie,

and making the bread and wine his bodie and bloode, what ys yt ells,

but that we call consecracion? This bodie so consecrated, ys offred of ys

in sacrifice, as the same Sainct Ciprian disputing against them that vsed

onely water in the Sacrifice, testifieth and saith: *Querendum est enim ipsi*

quem sint secuti. Nam si in sacrificio quod Christus est, non nisi Christus sequendus

est: utique id nos obaudire, & facere oportet, quod Christus fecit, & quod facien-

dum esse mandauit. Yt must be asked, whome they haue folowed.

For yf in the Sacrifice whiche ys Chryst, none ys to be folowed but

Chryst, we must then obey and doe that that Chryst did, and that he com-
maunded to be doen.

Marke well these woordes: that in the Sacrifice whiche ys Chry-
ste, none ys to be folowed But Chryste.

The sacrifice then that the

christian Church in the time of holie Ciprian did offre was the bo-
die of Chryst, yt was Chryst him self.

In the Sacrifice (saith he) whiche ys
Chryst.

That the Church ys commaunded by Chryst to offre this sacrifice, in

the remembrance of him, the same Sainct Ciprian by most expresse and

plain woordes doth teache, saing: *Quod si nec minima de mandatis Dominicis*

licet solvere: quanto magis tam magna et tam grandia, tam ad ipsam Domini-

nis & nostre redemptionis Sacramentum pertinentia, fas non est infringere, aut in aliud

quàm quod Diuinitus institutum est, humana traditione mutare? Nam si Iesus Chri-

stus Dominus & Deus noster, ipse est summus sacerdos Dei Patris, & sacrificium

ipse primus obtulit, & hoc fieri in sui commemorationem præcepit, utique ille Sacerdos

vice Christi verè fungitur, qui id quod Christus fecit, imitatur. Et sacrificium verum

& plenum tunc offert in Ecclesia Deo Patri, si sic incipiat offerre, secundum quod ipsum H
Christum viderit obtulisse.

Yf then yt be not lafull to breake the least of

the commaundementes of our Lorde, howe moche more yt ys not lau-

full to infringe or breake thinges so great, so weightie, so appertaining to the

verie Sacrament of the passion of our Lorde, and of our Redemption, or

ells

The Sacri-
fice in the
Masse
ys Chryste
himself.

Alls by mans tradicion to chaunge yt into anie other thing, then that that by God was instituted. For yf Iesus Chryst our Lord and God yf he be the high preist of God the Father, and he first did offre this sacrifice, and commaunded this to be doen in the remembrance of him: that prest doth the office of Chryst trulie, that doth folowe that, that Chryst hath doen. And then dothe he offre in the Church vnto God the Father a true, and a full sacrifice, yf he so beginne to offre, as he hath seen Chryst him self to haue offred. Thus moch S. Ciprian.

The same sacrifice that Chryste didys commaunded to be offred in his church.

Manie thinges are in this saing of Ciprian to be noted whiche I shall breiue touche and passouer. First, yt ys to be obserued, that to alter the institution of Chryst ys a great and a weightie matter, whiche he accompteth to be altered, when either water alone or wine alone ys yfled in the ministracion, and not both together mixed. Wherin I wish the Aduersarie to weigh whether he offende not in a weightie and a great matter, when he breaketh and altereth the institution of Chryst, as Sainct Ciprian saith, in that he vseth but wine alone in the ministracion. And farder obserue that yf to take awaie wine or water from the ministracion be a great and a weightie matter, howe moche greater and more heinouse matter ys yt to take awaie the blessed boodie of Chryste from the Sacrament? Which Sainct Ciprian teacheth not onely in this place but in diuerse other, as before maie be seen, that Chryst aswell instituted his bodie and bloode ther to be present, as he did the matters of bread wine and water ther to be vsed. And yet in these two pointes to alter the institution of Chryst the Proclamer thinketh yt no great matter.

The Communion in England testifie the breach of these ordinances and mo to.

B And here by the waie to note, yt ys merueilouse to beholde howe the Deuell bewitcheth this man. For he findeth great fault with the Church, and wolde make those which he reputeth faultes to be as Mowntaines in the sight of the people, as the vsing and wearing of ornamentes in the ministracion, the speaking of the woordes of consecracion high or lowe, and soch other: And yet the deniall of the presence of Chrystes bodie and bloode to be in the Sacrament, he accompteth yt but a small matter.

C In the Apologie of the Church of Englonde, which semeth an arrowe that came oute of the same quouier that this Sermon did, and to be both feathered with the feathers of one Goose, of like maner, and color, I meen, of phraze and matter, so near and so like are they or rather the same, that a man maie well thinke, they be one mans boltes. In that Apologie, I saie, the Authour being so desirouse to hide and cloake the famous and notable dissention in weighty matters of Faith betwixt Luther, and Zuinglius, saith that they were both good and excellent men, and they did not (saith he) varie in great matters of faith, as of iustificacion, and soche like, but they varied in a litle matter, a matter of no great weight. And yet that litle matter was the matter of the Sacrament. For Luther taught the presence of Chrystes bodie in the Sacrament. But Zuinglius denieth yt, as this proclamer dothe. And so that, which Sainct Ciprian accompteth a great and a weightie matter: this man being blinde on the oneside can perceauie yt but a small matter, but opeining his eyes to the other side he seeth yt to be a great and horrible faulte. For the ministres of Chrystes catholique church teaching according to Chrystes institucio and woorde, saing this ys my Bodie, that his bodie ys in the Sacrament, are

The Apologie and the Proclamatio both like bolts.

by

by this man not a litle exclamed at . For here are we Papistes : here are we Capharnates : Here are we Idolaters , and the Authours of detestable Idolatrie : here are we makers of Gods : here are we blasphemers : here are we the Robbers of Gods honour , and what are we not that euell ys , so great and wicked ys our offence teaching Chrystes bodie in the Sacrament , and yet the same in Luther was but a small matter . Soche ys the parciall Iudgement of this man.

But howe soeuer he iudgeth , holie Ciprian iudgeth him and all soche as he ys greuous offenders and brakers of the institution of Chryst , that doe so alter Christes instrucion , that wher yt pleased him of the abundant and vnspeakeable loue that he beareth to vs , to ordein his owne blessed bodie to be ministred vnto vs in the holie Sacrament , as a pledg of that same his loue to our great consolacion and comforte , and to our great benefitt both in bodie and soule : they will minstre and geue vnto vs not his bodie , but a peice of bread and a cuppe of wine . But that Chryst did geue furth his owne bodie and bloode , and not bread and wine ye haue before heard yt declared . For Chryste fulfilled that in veritie (saith Sainct Ciprian) that *Melchisedech* did in figure . *Melchisedech* offred bread and wine : Chryst perfecting that figure offred bread and wine , that ys (saith holy Ciprian) *his bodie and bloode* . Note then that Sainct Ciprian expounding the fullfilling of the figure of bread and wine offred by *Melchisedech* saith not that Chryst offred bare bread and wine , but bread and wine , that was his bodie and bloode . wiche blessed bread and wine of his bodie and bloode being made present by his allmightie power , by the turninge of materiall bread and wine into his bodie and blood ys the right fullfilling of the figuratiue breade and wine offred by *Melchisedech* . *Ita nunc sanguinem suum in vino consecrauit , qui tunc vinum in sanguine figurauit* . So nowe (saith Tertulian) he hath consecrated his blood in wine , who then figured wine in his blood . Thus then ye perceauce that Chryst did consecrate his bodie and bloode , wiche woordes of consecration ye see that Tertulian abhorreth not , although yt mislike manie in these daies , but vseth yt as the Church nowe vseth yt , and saith that Chryst did consecrate his bloode in wine.

An other note we haue whiche ys this , that Iesus Chryst our lorde and God the high preist of God the Father did first offre this sacrifice . In whiche woordes we are taught not onelie that he did in his last Supper offre a Sacrifice , but that he did then offre a Sacrifice , that was neuer offred before . Let vs therfor discusse and seache what sacrifice that was . Yt was not a sacrifice of figuratiue bread and wine , For that also was offred by *Aarons* preistes : yt was not a sacrifice of thanks geuing onelie , For that was both in the lawe of nature , and by the lawe of Moises , and also by Chryst diuerse times doen . What sacrifice was yt then ? was yt a sacrifice after the ordre of *Melchisedech* ? Yt was a sacrifice after the ordre of *Melchisedech* . But yt maie be saied that that sacrifice was offred by *Melchisedech* thousand of years before Chryst , so that Chryst was not the first that did offre after that maner , wherfor yt shoulde appeare , that yt was not that maner of sacrifice . True yt ys , that *Melchisedech* offred sacrifice in bread and wine , as yt ys proued in the first booke . But *Melchisedech* offred bread and wine in figure , Chryst offred after the same ordre , bread and wine in veritie . What did he offre in veritie?

Tertull. cō.
Martionē.
Consecra-
cion the
woorde
used by
Tertul.

A ritie? That that the bread and wine of *Melchisedech* did figure, what did yt figure? Yf figured the verie bread and wine of Chrystes bodie and bloode. Then Chryst offred in sacrifice his bodie and blood. True yt ys. And this sacrifice was neuer offred before Chryst himself did offre yt. For neuer man did offre yt before in veritie, though *Melchisedech* and other did offre yt in figure. For as Sainct Ambrose saith: *Christus formam Sacrificij perennis instituens, hostiam se primus obtulit, & primus docuit offerri*, Chryste instituting the forme of the euerlasting sacrifice, he first offred him self a sacrifice, and first taught yt to offred.

Chryste in his last Supper offred his bodie and blood in sacrifice.

Ambro. in prefatione Missæ in cana Dom.

And that Chryst did offre his owne blessed bodie in sacrifice Sainct Ciprian hath taught vs. For first he saied that Chryst offred bread and wine, that ys (saith he) his bodie and bloode, and now teaching howe yt ys offred, he saith that yt ys offred in sacrifice. Thus, yf I be not deceaued, the matter ys plain that Chryst did offre hys bodie in his last Supper in sacrifice. And yf the Aduersarie can shewe what sacrifice yt was ells that Chryst did first offre, yt maie somewhat make for him. yf he can not (as I am sure he can not) let him geue place to the trueth taught by the holie Fathers in the auncient Curche.

B Thus moche then for this note being saied, let vs farder consider what ys saied of this holie Father. He saith not onely that Chryst did first offre this sacrifice, but he saith also: *Et hoc fieri in sui commemorationem præcepit*. And he commaunded this to be doen in the remembrance of him. Here I wolde learn of the Aduersarie which shall be the substantiue to the Pronowne *This*, yt ys manifest to him and to all that haue but their grammer rules, that this woorde, *Sacrificium*, ys the Substantiue. Then must yt of necessitie folowe that our lorde and God Iesus Chryst hath commaunded vs to offre this sacrifice in remembrance of him, that he offred in his last Supper, whiche sacrifice ys his blessed bodie and blood. Wherefore I wishe this to be well noted, that howloeu the enemies of Chryst doo raile at the catholique Church, and at the ministres of the same, for that they doo teache that in the Masse they offre sacrifice to God: yet we are so commaunded to doo by the authoritie of Chryste, as here by holie Ciprian ye see yt testified.

We are commaunded by Chryste to offre the same sacrifice that he offred.

C Neither ys this to be ouerpassed, but diligentlie to be noted, that wher the same enemies of Chryst in their sondrie workes doo triumphe against certain learned catholique men, for that they saie that power ys geuen to Chrystes Church to offre sacrifice by these woordes of Chryste, *This doe ye in the remembrance of me*: for asmoche as holie Ciprian saith, that Chryst hath commaunded vs to offre his bodie in sacrifice, and before him so saied *Irenæus*, and after him so saied Sainct Ambrose, and diuerse other holie learned Fathers, I wolde learn of them, what place ells in the scripture ther ys wherupon these auncient Fathers, dooe grownde these their sainges. But let them mocke and skorn at Chrystes trueth as the Phariseis and Scribes did at him self, yet as Chryst remained, and remaineth, and shall for euer remain, and shall condemne the wiked generacion: So dothe and shall this trueth

D remain to their condemnation.

And howe soeuer they will laboure to obscure yt: yet the holie doctours, who verie well knewe by the doctrine of the primitiue Church, howe the scripture ys to be vnderstanded, shall allwaies open the same, and make yt clere. As nowe Sainct Cyprian in declaring the

Ambr. ora-
tione pre-
par. ad
Missam.]

the commaundement of Chryst, doth almost speake the verie woordes of the commaundement. Chryste saied: *Hoc facite in meam commemorationem*. This doe ye in the remembrance of me. Ciprian saith: he commaunded this sacrifice to be doen in the remembrance of him. Sainct Ambrose likewise growndeth himself vpon these saine woordes of Chryst, when he saied: *I lorde being mindfull of thy honorable passion, come vnto thine altar, although unworthie and a sinner, that I maie offre vnto thee the sacrifice, that thoue didest institute, and commaundest to be offred in the remembrance of thee*. The same allusion haue other Fathers also. So that ytys as clear as the daie light amonge the auncient doctours, that Chryst by these woordes commaunded his Church to offre his bodie and bloode in sacrifice.

Nowe once to ende the notes that maie be made vpon Sainct Ciprian, and to stoppe the mouthes of them that speake wicked thinges, as saith the spalnist: Note well the last parte of Sainct Ciprians sainges, and ye shall see, that both Chryst did offre sacrifice in his last Supper and that we also do offre sacrifice, yf we doe obserue, and kepe the institution of Christ. For Sainct Ciprian saith: *Sacerdos vice Christi verè fungitur, si id quod Christus fecerit imitatur. & sacrificium verum & plenum tunc offert in Ecclesia Deo Patri, si sic incipiat offerre secundum quod ipsum Christum viderit obtulisse*. The preist doeth truelie exercise the ministracion of Chryste, yf he folowe that that Chryst hath doen, and then doeth he offre in the Church vnto God the Father a true and full sacrifice, yf he so beginne to offre, as he hath seen Chryst to haue offred. In which sentence this maie be noted, first that Chryst did offre sacrifice in the last Supper, which the Aduersarie denieth. Secundarely, that the Church folowing the institution of Chryste, offreth to God, a full and a true sacrifice, whiche also the Aduersarie denieth. By this then ye perceaue these two partes of the Masse, that ys, holie consecracion, and oblacion, to be doen by Chryst in his holie ministracion.

As for the thirde; whiche ys holy receauing, ther ys no controuersie betwixt vs and the Aduersarie. Yt ys more then neadeth to be spoken of, that both Chryst him self, and all the Apostles present at the borde of Chryst, did eat of that holie oblacion or sacrifice. These three being the substanciall partes of the Masse, and the verie true Masse in dede, and being by Christ instituted, ordeined, and appointed, as yowe haue perceaued, what can we ells saie, but that Chryste ys the Authour of the Masse, that he instituted the Masse, and that he saied Masse? Yf anie desire to be better satisfied in these two partes namely consecracion and oblacion, for the first let him repaire to the second booke, and ther from the xli chapter to the ende of the booke he shall finde enoughe to satisfie him. For the other in the first booke from the xxxiiij chapter to the ende of that booke he shall likewise finde that maie content him.

THE

H.

THE FOVR AND THIRTETH CHA.

*piter sheweth, the vse of the Masse vsed and practised
by the Apostles.*

He Masse (as ys saied, and proued) being instituted by Chryste, and by him also comaunded to be practised and vsed of his Church: yt shall be expedient and necessarie that we see how and in what manner that his commaundement was executed, and his instituciō practised, first, by the Apostles, and after by the holie Fathers of the primitive and auncient Church. For they well knowing Chrystes verie minde, their doinges are to vs a perfect expositiō and declaraciō of the same. Wherefore minding to see them, they shall yet so be seen, as both the practise of the Masse of the catholique Church now in vse, and the practise also of the Schismaticall Church maie be plainlie laied furth and compared to the former practises, that therbie triall maie be made, whether of these two agree or disagree with the Apostolique and primitive Church. Yf we of the catholique Church dissent either from Chrystes institution, or from the Apostles and Fathers as touching the substanciall parts of the Masse or anie other weightie matter of the faith, let vs suffre the reproche? Yf the Proclamer and his complices haue sverued from them, let them repent and seke gods mercie. This I promisse before God, that I will laie furth the matter as simplie for the declaratiō of the truth, as I can deuise, that the fault maie be fownd wher yt ys.

And before I enter to declare this practise. I wish the reader to be aduertised, and to haue this for a generall rule, that wher in this Processe we shall treat of the Masse and call yt the Masse of S. Peter, of S. Andrewe, of S. Iames, of S. Clement, or S. Dionise Masse, S. Basills Masse, Chrysostomes Masse, S. Ambrose Masse, and soche other, that we doe not neither ys yt so to betaken, that these distinctions be vpon the propre significaciō of the Masse that ys, that these Masses be distincted in the substanciall parts of Masse: as that the Masse of S. Peter shoulde be substanciallie distincted from the Masse of S. Iames, and the Masse of S. Iames substanciallie different from the Masse of S. Basill, and so furth. But the difference ys taken of the generall acceptiō or significaciō of Masse, that ys, that they be different in extern thinges, as in some ceremonies, in prayers, and in other gestures or maners, but not in intern or inwarde substanciall thinges. For in them all ye shall finde one thing onely consecrated, one thing onelie offred in sacrifice, one thing onelie receaued. And therefore in Consecraciō, oblaciō, and receauing they being not different, But all one, are not called S. Peters Masse, nor S. Iames Masse and so furth: But Chrystes Masse. For these thinges be of his institucion, and not of theirs. The diuersitie of Ceremonies, prayers, and other maners, ys of the by the magisterie of the holie Gost instituted, and not of Chryste. In this processe then be diligent to see the agreement in the substanciall matters of ministraciō, be yt either Masse or Communion, and yf anie be fownde to varie in the substanciall partes from the doctrine of the Apostolique and primitive Church, discredit them, and reiect them: and soche as shall be fownd to retein like doctrine in inthose parts to the primitive Church receauē them, and embrace them. So vpright and indifferent will I be, that other thing then truth will, I will not require.

And that the matter, as yt ys confessed on either part, maie clerlie appear,

*Masse of
the Apo-
stles and
Fathers,
and that ys
vsed now
in the
Church, all
one in sub-
stance.*

*Masse
what yt ys*

pear, and as yt were lie flat before yowe, vnderstand, that the catholique, **E**
 Church reteining the name of Masse, confesseth yt, as ys saied, to be a con-
 secration and oblation of the bodie and blood of Christe in the memori all
 of his passion and dath, to the releef and comforte both of the liuing, and
 of the dead, and the holic receauing of the same blessed bodie and blood.
 And although the Proclamer and his complices moche rail against the
 name of Masse: yet the thing that they shoote at and wherwith they are most
 greiued ys the presence of Christes bodie and blood, and the sacrifice of
 the same, Take awaie these two, and they will not force what name ys put to
 yt. But frasmoe as the catholique Church teacheth these things, and these
 be they that the Aduersarie impugneth, yf we can shewe these two things
 to haue ben vsed of the Apostles, and their disciples, and the Fathers of the
 primitiue church we shall caselie prooue them to haue vsed Masse, whiche
 thing by Gods helpe I doubte not to doe. And doing this, I must to eche
 of these adde one other thing, as it were an handmaiden to wait vpon
 them. For to consecration, must be added intencion: and to sacrifice, praier
 for acceptation. So so shall we see a great part of the order of the Aposto- **F**
 lique and primitiue Church in this holic ministracion: vnderstand therfor
 that of these four, that ys, of the two principals, and their hādmaides, we wil
 seuerallie treat after this order. First, of consecration: then of the inten-
 tion of the consecratours: after that of oblation, last of praier for accepta-
 tion of the same. In treating of euerie of whiche I will laie to the practise
 of the Apostolique and primitiue Church the doinges of the catholique
 Church in these daies, and of the schismaticall Church, that iust triall maie
 be made whiche agreeth with the Apostles and Fathers, which dissen-
 teth from them.

To enter into this matter, let vs first see the maners of the ministracion
 of the Apostles. And forasmoe as the Proclamer with a certain skof or
 skorn of (some saie) beginneth with the cheif Apostle S. Peter, saing that
 some saie, he saied Masse at Rome: I will also first beginne with him. And
 albeit, as ys saied, yt ys spoken with skorn that he saied Masse: yet yf yt be
 well weighed, the skorn turneth to the Proclamers owne head. For yf so- **G**
 me saie that he saied Masse, and none saie the contrarie, I meen among the
 catholique writers, then that S. Peter saied Masse, bicause yt ys of some af-
 firmed, yt ys a trueth: And that he saied no Masse whiche this Proclamer
 saith, bicause yt ys of no catholique writer affirmed, ys an vntreuthe. And
 thus (though in skorn) he hath confessed more for the trueth, then he ys hable
 to bring to maintein his vntrueth. For yf we haue some to saie for vs, and
 he none to saie for him, whose cause ys best, yt ys casie to iudge.

That S. Peter saied Masse at Rome I can not doubt, for that he and S.
 Paule being the sōwnders of the Church ther, as *Irenaeus* witnesseth and
 Peter being ther Bishoppe resident xxv years, as bothe *Eusebius*, and S. Hie-
 rom do testifie, yt maie not be thought of soche an Apostle, so feruentlie
 professing, and folowing Christe, for so long time to haue neglected that
 part of his ducie. And that he ther saied Masse yt proueth well, that before **H**
 being resident at Antioche he ys of diuerse testified so to haue doen. Wher-
 for yt well foloweth that he saing Masse at Antioche, wher he was first resi-
 dent, did the like at Rome, wher (as *Irenaeus* saith) he sōwnded the church,
 and was all the rest of his life resident.

That he saied Masse at Antioche *Hugo de S. Victor* ys a plain wittnesse, who
 saith thus: *Celebratio Missae in comemoratione passionis Christi agitur, sicut ipse precepit*
Apostolis,

*Irenaeus li. 3.
cap. 3. Eu-
sebius, eccl.
hist. lib. 3.
cap. 2. Hie-
ron. li. eccl.
Scriptorū.
Hugo de S.
Vict. lib. 2.
de Sac.
part. 8.
cap. 14.*

A *Apostolis, tradens eis corpus et sanguinem suum dicens, Hoc facite in meam commemorationem. Hanc Missam beatus Petrus Apostolus primus omnium Antiochie dicitur celebrasse, in qua tres tantum orationes in initio fidei dicebantur.* The celebration of the Masse ys doen in the commemoracion of the pafsion of Chryste, as he commaunded the Apostoles, deliuering vnto them his bodie and blood, saing: *This doye in remembrance of me.* This Masse S. Peter the Apostle ys saied first of all to haue saied at *Antioche*, in the which in the beginnig of the faith ther were oneli three praiers saied. Thus moche he. In whom besides his testimonie that S. Peter saied Masse at *Antioche*, yt ys also testified and taught, that Chryste did institute the Masse, in the which he deliuered his bodie and blood. And that yt shoulde not be left in doubt what Masse S. Peter saied, this authour saith that he saied this Masse wherin ys deliuered the bodie and blood of Chryst, whiche ys the Masse of the catholique Church.

S. Peter saied Masse at Antioche.

B A moch like testimonie geueth *Remigius*. But yt shal suffice to heare the testimonie of *Isidorus*, who ys the eldest of these three, for he liued more then nine hundred years ago, who saith thus: *Ordo Missae vel orationum, quibus oblata Deo sacrificia consecrantur, primum est à sancto Petro institutus.* The ordre of the Masse or of the praiers, with the which the sacrifices offred to God are consecrated, was first instituted of S. Peter. Thus *Isidorus*. In whiche his saing yt ys to be noted, that he maketh not S. Peter the institutour or authour of the Masse. For (as yt ys shewed in the first booke) he doth attribute that to Chryste, but he maketh him the authour of a certain ordre of the Masse, and of praiers to be saied at the consecracion, oblacion, and mynistracion doen in the Masse, but not of the Masse yt self. Thus moch being saied to aunswer the Proclamer for S. Peters Masse, let vs nowe proceed.

Isid. li. i. de off. ecl. cap. 15.

Cap. ultim.

Yt maie perchaunce seem straunge to the Proclamer, to saie that S. Paule saied Masse: but that he did so, to the faithfull Chrystian considering the weight of that, that shall be saied, yt shall be made manifest. Yt ys therefore to be remembred that Masse, as yt ys taken in the propre significacion ys no more, but the consecracion oblacion, and receauing of Chrystes blessed bodie and blood. Masse largelic taken ys both the consecracion, oblacion, receauing, and also a certain ordre of rites, ceremonies, praiers, and reading of scripturs added therunto. Nowe that S. Paule did consecrate the bodie of Chryst and sacrificed the same his doctrin in the x. and xi. of his epistle to the Corinth. hath and shal so declare the same, that the Proclamer by no honest mean shall denie yt, this being presupposed that he did as moche as he taught. But he taught the bodie and blood of Chryst to be consecrated and sacrificed. Wherefor he did the same, yf he did that, then saied he Masse as of Chryst yt was instituted. But to this institucion S. Paule also (as S. Peter) added a certain maner and ordre of praiers and ceremonies, and therefore yt maie be saied, that he saied Masse in the large maner of the acceptiō of Masse. That he made a certain ordre, his own woordes will proue yt. For when he had traualled to reduce the Corinthiās to the right instituciō of Chryst, that ys, to the honourable maner of the mynistracion of his bodie and blood, which ys the consecraciō, oblaciō, and godlie receauing of the same, in the ende of all he saith: *Cetera cum venero disponā.* Other things I shal sett in ordre when I come, As who might saie: I haue now geue instructiōs as touching the substancial parts of the Masse aboute the well doing of the whiche lieth the great weight: I haue put yow in mind of the verie instituciō of Chryst: I haue taught yow how ye aught to examin yower selues, before ye come to receaue that blessed bread the bodie of Chryste. I haue let yowe vnderstand what horrible daunger abideth thē, that vnwoorthilie receaue that bodie ad

S. Paule saied Masse

1. Cor. 11.

drinke that blood: and that ye might perceauē some foreſhewē and feel (as E
yt were) a foretaſte of the wrath and diſpleaſure of God vpon them, that vn-
woorthilie receaue the bodie and blood of Chryſte, I haue certified yowe,
that for ſoche vnwoorthie receauing God hath plagued manie with diuerſe
diſeaſes, and ſickneſſes, yea and manie with death. Thus haue I inſtructed
yowe in the weightie pointes of this honorable myniſtracion. As for the
extern maner of ceremonies and praier to be vſed therat after the maner of
ſome other Churches, to bring yowe to one forme, when I come, I ſhall ma-
ke that ordre for yowe.

Hugo in 11
1. Cor.

Hierō ibid

That thus S. Paule did meen, the expoſitours of the ſcriptures beare wit-
neſſe. Hugo Cardinalis ſaieth thus: *Cetera neceſſaria ad ſumptionem Eucharistiæ, et
ad ordinationem ecclesiasticam, cum venero disponam.* Other things neceſſarie for
the receipt of the Sacrament, and the ordinance of the Church, I ſhall diſ-
poſe and ſet in ordre when I come. But though this expoſition maie like the
quiēt man: Yet yt ys like not to pleaſe the contentiouſe Sacramentarie.
Wherefore we will heare S. Hierom who breiflie ſaieth thus: *Cetera de ipſius
mysterii sacramento, cum venero disponam.* Other things as concerning the ſacra-
ment of that myſterie when I come. I ſhall take ordre for them. Thus F
S. Hierom.

Aug. ad
Iannat.

The neceſſarie, ſubſtanciall, and weightie parts of the Sacrament being
ſpoken of in the, x. and xi. chapters, yt ys eaſie to gather and perceauē, that
here he ſpeaketh of the ordinance of the rites ceremonies, and praier to be
doen aboute the myniſtracion. But that all cauille of the Aduerſarie maie vt-
terlie be remoued, the plain expoſition, and ſentence of S. Auguſtine ſhall be
heard vpon this place, who ſaieth thus. *Vnde datur intelligi, quia multum erat ut in
epistola totum agendi ordinem insinuares, quem vniuersa per orbem obseruat Ecclesia, ab
ipſo ordinatum eſſe quod nulla morum diuerſitate variatur.* Wherebie yt ys geuen to be
vnderſtanded, that yt was to moche that in an epiſtle he ſhoulde declare all
that ordre of myniſtracion, which the vniuerſall Church throughout the
worlde taketh to be ordeined of him, for aſmoch as yt ys not by anie diuerſi-
tie of maners varied, or altered.

Ad 74-
nuar. epiſt.
118.

Chryſt him
ſelf inſtitu-
ted the ſub-
ſtanciall
parts of the
Maſſe, but
left the or-
der of my-
niſtracion
to the Apo-
ſtles.

Yf then S. Paule deliuered to the Corinthians both the ſubſtanciall parts
of the Maſſe, as ys ſaied, and alſo by this teſtimonie of S. Auguſtine deliuered
vnto them the ceremonial part, that ys, the ordre and maner of celebracion,
and myniſtracion, what can we ells ſaie, but that he deliuered and taught the
the ordre of Maſſe? And that he did ſo, S. Auguſtines wordes prooue inuinci-
ble. For he ſaieth, that he ſpeaketh of that ordre, which the vniuerſal Church
obſerueth. But the vniuerſall Church obſerueth the ordre of Maſſe. Wherefor
yt ys the ordre of Maſſe that S. Paule ſpeaketh of. And what ſhould we think
but that theſe two cheif Apoſtles and the other alſo ſhould ſetfurth the ordre
of the myniſtracion of the Sacrament, the ordre of the Maſſe, ſith that Chriſt
inſtituting the thing, left the ordre and maner of the myniſtracion to them,
as S. Auguſtine ys a ſtrong and a plain wittneſſe ſaing: *Non precepit quo deinceps
ordine ſumeretur, ut Apoſtoliſ, per quos eccleſias erat diſpoſiturus, ſeruaret hunc locum.*
Chryſte gaue no commaundement after what ordre yt ſhoulde afterwarde
be receaued, bicauſe he wolde leaue that place to his Apoſtles, by whom he
wolde ſett his Church in ordre.

In this ſaing of S. Auguſtin note that Chryſt inſtituting the holie myniſtra-
cion, did, as ys ſaied, onelie inſtitute the ſubſtanciall parts of the Maſſe the
thing yt ſelf, and not the ordre and maner how yt ſhoulde be doen. Wherebie
maie be perceaued the vanitie of the railing of the Aduerſarie againſt Chryſt
catholi-

H

A catholique Church for the rites and ceremonies vsed in the Masse. For (saith he) Chryste commaunded no crouching nor kneelinge, nor no soche dumbe ceremonies as the, Papistes doo vse. Yt ys true he commaunded none soche, but he left the ordre of them to his Apostles, that they in those matters should take ordre. Wherfor the Aduerlarie maie not drawe the Church to do nothing more in the holie mynistracion, then Chryste did. For so, as by S. Augustine yt maie be perceaued, Chryste himself wolde not, but he wolde haue an ordre and maner therein, whiche he wolde shoulde be made by his Apostles, and Church, wherfore let not the Aduerlarie vse anie more his vain argumēt: Chryst did not this, or, Chryst did not that, therfor we should not doo yt. For soch doings he lefte to the ordre of his Church. And forasmuch as he so did we must with reuerent obedience accept and regard, that by her ys ordeined.

B And now seing that Chryste hath lefte soch ordre by other then by himself to be made, what should yt offend the Proclamer to hear that S. Peter, and S. Paule did make a certain ordre, and certain praiers to be vsed in the Masse, and so likewise S. Andrew, S. Iames, S. Dionyse, S. Basil, and S. Chrysostō, and other, by reason of whiche ordeinaunces and praiers by them seuerallie made they should be called S. Peters Masse, S. Andrews Masse, S. Iames Masse, and so furth.

As S. Peter and S. Paule are testified to haue saied Masse, So ys S. Andrew the brother of S. Peter, who after he had with moch trauaill and manie miracles preached Chrystes faith in *Scythia* in Europe, which contrie happened to him when the Apostles diuided theselues to preach throughout the woorld. He came to *Patras* in Grece, wher being resisted by *Aegeas* the Proconfull, and by him apprehended, in geuing an accōpt of his doinges, saied thus to the same *Aegeas*: *Omnipotenti Deo, qui vnus & verus est Deus, ego omni die sacrifico, non thuris sumū, nec taurorū mugientiū carnes, nec hircorū sanguinē sed immaculatū agnū quoti-*

*S. Andre
as Apost.
ad Aeged.*

*S. Andrew
offred sacri
fice dailie.*

C *die in altari crucis sacrifico, cuius carnes postquam omnis populus credentiū manducauerit, & eius sanguinē biberit, agnus qui sacrificatus est, integer persenerat & viuus. Et cum verē sacrificatus fuerit & verē carnes eius manducatae sint à populo, & verē sanguis eius sit bibitus: tamen (vt dixi) integer permanet & viuus.* Vnto the Allmightie God, which ys one and the verie God, euery daie do I sacrifice, not the linook of frankencense, neither the flesh of roaring bulls, nor the blood of kiddes, but an vndefiled lābe do I dailie offre in sacrifice in the aultar of the crosse. whose flesh after that all the beleuing people haue eaten, and haue dronken his bloode, the lābe thar ys sacrificed doth remain wholl, and aliue. And when he ys verilie sacrificed, and his flesh verilie eaten of the people, and his blood verilie dronken, yet for all (as I haue saied) he doth remain wholl, and vndefiled and aliue. Thus he.

Although in this saing of S. Andrew here ys no menciō made of the woord Masse: yet he hath reported himself to haue doē that thing that he should haue doē, yf he had saied that he saied Masse. For call to remēbrance what we haue saied Masse to be: yt ys to consecrate the bodie and blood of Chryste, to offere the same in sacrifice, and to receaue yt. These three S. Andrewe reporteth himself dailie to haue doen. For he saith that in the aultar he sacrificed the immaculate lambe, &c. Wherbie declaring the blessed and innocent lambe Chryste to be on the aultar, he declareth the consecracion: and saing that he did on the aultar sacrifice yt, he doth open the sacrifice, and exprefsedlie also confessing the receipt, the wholl three parts of the Masse be confessed to haue ben by him doen.

*Masse
what ys.*

Nowe let not the Aduerſarie reiect the ſaing of S. Andrew as of none **E** authoritie, for yt hath ben in the Church receaued manie hundred years, and written in an epiſtle by the preiſtes and deacons of *Achaia*, of the paſſio of S. Andrewe, and to this daie of no catholique to my knowlege reprobued. To theſe three Apoſtles, we ſhall adde one other Apoſtle S. Iames by name, whom with the ſkoff of ſome ſaie this Proclamer wolde haue made his audien ce beleue that he had neuer ſaied Maſſe at Hieruſalem, as he wolde haue perſuaded that S. Peter neuer did at *Antioche*, or at Rome. But afterward correcting himſelf, as a man waking oute of a ſheape or dreame, and better adui ſed, perchaunce not knowing when he preached his ſermon that the Maſſe of S. Iames was a broad in print, but before he penned yt coming to know ledge, he corrected his Some ſaie ſpoken in his dreame and vnaduifedlie, ad being now waking and better aduiſed chaungeth his phraſe, and ſaith that yt ys conſtantlie affirmed that S. Iames ſaied Maſſe at Hieruſalem. And final lie he himſelf confeſſing the ſame and magnifieng and highlie extolling yt by ſoche compariſon as yt liketh him to make, he abaſeth, deprefſeth, and **F** diſpraiſeth the Maſſe of the catholique Church that ys nowe vſed, but howe, well he handleth the matter thoue ſhalt hereafter vnderſtand.

S. Iames Maſſe al lowed and praiſed by the Procla mer.

S. Iames di rected his ſpeache in the coſecra cion to God the Father

Chryſt mix ed his cup pe with wy ne ad water

Let vs nowe examen the Maſſe of S. Iames, and ſee whether his maner of conſecracion agreeth with ours. *Dominus Ieſus ea nocte qua tradebatur, vel po tius ſcipſum tradebat pro vita & ſalute mundi, accipiens panem in ſanctas, immaculatas, inculpabiles & immortales manus ſuas, in cælum ſuſpiciens, ac tibi Deo & Patri oſten dens, gratias agens, ſanctificans, frangens dedit nobis Diſcipulis ſuis dicens: Accipite, come dite, Hoc eſt corpus meum, quod pro vobis frangitur, & datur in remiſſionem peccatorum.* Oure Lord Ieſus the ſame night that he was betraied, or rather in the which he deliuered himſelf for the life and ſaluacion of the worlde, taking bread into his holie, vndeſiled, innocent, and immortall handes, looking vppe into heauen, and ſhewing yt vnto thee God and Father geuing than kes, ſanctifieng, and breaking, gaue yt vnto vs his Diſciples ſaing: Take, eate, this ys my bodie which ys broken for yowe, and geuen in the remiſſion of ſinnes. Then he tooke the cuppe and ſaied: *Similiter poſtquam cœnauit accipiens calicem, & permiscens ex vino & aqua, & aſpiciens in cælum, ac oſtendens tibi Deo & Patri gratias agens, ſanctificans, benedicens, implens Spiritu ſancto, dedit nobis Diſcipulis ſuis, dicens: Bibite ex hoc omnes. Hic eſt ſanguis meus noui Teſtamenti, qui pro vobis, & multis effunditur & datur in remiſſionem peccatorum.* Likewise he after he had ſup ped taking the cuppe and mingling yt with wine and water, and looking vppe into heauen, and ſhewing yt to thee God and Father, geuing thanks, ſanctifieng, bleſſing, filling yt with the holie Goſt, he gaue yt vnto vs his Diſciples, ſaing: Drink ye all of this. This ys my bloode of the newe Teſtament, which for yowe, and for manie ys ſhed and geuen in the remi ſion of ſinnes.

Chryſt befo re the conſe cracion of his bodie liſted vppe hiſeies, and gaue thāks to his Fa ther.

This was his maner of conſecracion. And forafmoche as all the holie Apoſtles preached one Chryſte, one faith one religion, and did all ſee Chry ſte ſetting furth this one inſtitucion, yt ys to be thought in ſo weightie a mat ter, that they all vſed one forme, which maie well be proued to be this, for that S. Iames being an Apoſtle wolde not in this high miniſtracion varie or diſſent from other Apoſtles, but vſe the ſame ordre and maner that they did. **H** Nowe then let the Maſſe of the catholiques, and the Communion (as yt ys tearmed) of the Schiſmatiques, be compared to his maner of conſecracio that triall maie be made, which of the two ioineth neareſt vnto yt, and beſt agreeth with yt. S. Iames approching to the holie conſecracion abideth in deuoute

E

F

G

H

A deuout praier, and proceeding in his pourpose directeth his wholl talke to God the Father, as Chryste in his propre person before the same consecration did, both lifting vppe his eies, and geuing thâks to the same his Father. The catholique Church euen so approching to the holie consecration abideth and continueth in deuoute praier, and proceeding in the same pourpose directeth all her woordes to God the Father after the example of the Apostles Masse, thus saing: Who the daie before he suffred, tooke bread into his holie and honorable hâdes, and lifting vppe his eies vnto thee, God his father allmightie, and also geuing thanks he blessed yt, &c. In the which woordes by the waie note, that as in the Masse of the Apostles these woordes were vsed as directed to God the Father: *He lifted vppe his eies, and gaue thanks to the God and Father:* So in the Masse of the catholique Church yt ys saied to the Father: *He lifted vppe his eies into heauen, vnto thee God his Father allmightie, and to thee geuing thanks blessed yt, &c.* Wherin ys made direction of woordes to God the Father, as was in the Apostles Masse. And here also this maie be noted that the rule of the Apostles Masse was, that when the preist came to the consecration, folowing the example of Chryst, who tooke the bread into his holie handes, he tooke also the bread into his handes: So the preist of the catholique Church coming to the consecration, taketh the bread into his handes, and soloweth both the example of Chryste, and of his Apostles.

The maner of the Apostles and catholique preists in consecration.

B Now the mynister of the Schismaticall Cômuniõ approching to, I cā not tel what (for that church not bearing the name of cōsecration, I know not how to terme their doings) hystorically reherseth the woordes of Chrysts supper, not as Chryst himself and his Apostles did directing his cōmunicaciõ to God the father, but passeth furth as one that wolde tell a tale, saing thus: *Who in the same night that he was betraied, tooke bread and when he had geuen thanks, he brake yt, and gaue yt, to his Disciples, saing: Take, eate, this ys my bodie, which ys geuen for youe, doe this in the remembrance of me.* In these woordes ye see no soch direction of speech to God the father, as Chryste and his Apostles made, and as the catholique Church vseth folowing thẽ.

The maner of new mynisters in their Communion.

The mynister saith, not to the Father these woordes: he looked vppe into heauen to thee, God and father, and geuing thee thanks, but onelie maketh a bare reherfall of the hystorie. Yt ys euident then that in this part, the schismaticall church foloweth not the maner of the Apostolique Church, but the catholique Churche doeth.

Woordes of the Cōmunion.

C The rule of the Apostolique Churche was to take the bread that shoulde be consecrated into their handes: The breach of rule in the Schismaticall Church that they take not the bread into handes, but let yt lie on the table, as though they had nothing to do withall. In this also they fall not onelie from the order receaued of the Apostles, but also from the doing of Chryst, who (as in S. Iames Masse yt ys saied) tooke bread into his holie immaculare handes, &c. before he did consecrate yt. And although the woordes of the Euangelistes be not so full as to saie that he tooke bread into his handes: yet in that they, and S. Paule also saie that he tooke bread, yt importeth as moch as S. Iames saith, that he tooke yt into his handes.

Conference of the Apostles and new mynisters in consecration of the bread.

The conference thus farre being made aboute the bread and consecration of the bodie of Chryste: let vs proceed to make conference also aboute the wine, and the bloode. First, as touching the wine, yt ys manifest that the Apostles vsed to mixte yt with water. For yt ys in the Masse of the saint Iames saied, that Chryste tooke the cuppe and mixed wine with water, &c. The catholique Church both Latines, and Grekes in all ages preparing the cuppe of our Lorde for the holie mynistracion mixeth,

Conference of the same in the consecration of the wine.

D The conference thus farre being made aboute the bread and consecration of the bodie of Chryste: let vs proceed to make conference also aboute the wine, and the bloode. First, as touching the wine, yt ys manifest that the Apostles vsed to mixte yt with water. For yt ys in the Masse of the saint Iames saied, that Chryste tooke the cuppe and mixed wine with water, &c. The catholique Church both Latines, and Grekes in all ages preparing the cuppe of our Lorde for the holie mynistracion mixeth,

water with wine in the same cuppe. The Schismaticall Communion (if yt maie be so well termed, as to call yt a Communion, when in dede yt ys rather a disunion) dissenteth here from the doing of Chryste, of the Apostles, and of the primitiue Church, for in yt ys not vsed to mixe water with wine.

The Euangelistes saie, that Chryste likewise tooke the cuppe, that ys, as he tooke the bread into his holie handes: so tooke he the cuppe into his holie handes. The preist in the catholique Church folowing Chrystes example, and the Apostles, and Fathers of the primitiue Church taketh the cuppe into his handes before he consecrateth yt. The mynister of the Schismaticall Church herein also foloweth not the doing of Chryste, nor of the Apostles and primitiue Church, but letteth the cuppe stand as a straunger to him, not taken into the handes. Chryste entring towards the consecracion of his blood continueth his communicacion to his Father with thanks geuing. The Apostles beginning the same direct their woordes to God the father, as yt ys scen in the Masse of sainct Iames, wher they speake to him saing. Geuing thanks to the God and Father. The primitiue Church did the like. The catholique Church folowing Chryste, the Apostles, and primitiue Church entreth the consecracion of the blood with these woordes: *In like maner after he had supped taking this cuppe into his holie and honourable bandes, geuing thee also thanks, he blessed yt, and gaue yt to his Disciples, &c.*

*Woordes of
the Masse.*

In whiche woordes yt ys easie to perceaue that the catholique Church continueth her praies to God the Father, and directeth her speech to him, as Chryste the Apostles, and the primitiue Church did. The late fownde Church, as aboute their sacramentall bread: so aboute their sacramentall wine leauing the maner vsed of Chryste, the Apostles, and the primitiue Church, proceedeth onelie historicallie reherfing the woordes of Chryste thus: *Likewise after supper he tooke the cuppe, and when he had geuen thanks he gaue yt to them, saing: Drinke ye all of this, &c.* In whiche maner howe moche soeuer the Proclamer braggeth for himself and his Church, that they folowe Chryste, and the primitiue Church, yt maie be perceaued that these are but woordes, For their doinges doo almost in nothing agree. But let vs see more of the consecracion of the cuppe of our Lord.

*Woordes of
the Commu-
nion.*

The Apostles did not onelie saie that Chryste gaue thanks to his Father, but also that he did sanctifie and blesse yt. The catholique Church folowing them saith likewise that he gaue not onelie thanks, but also that he blessed yt. The Proclamers Church saith no more but that he gaue thanks, and liketh not to saie that Chryst blessed yt, or sanctified yt. And wote yow whie? Bicause they feared that the trueth might be sooner perceaued, that by the blessing and sanctificacion of Chryste, his verie bodie and blood were consecrated (as they were in dede) which by all shiftes and meanes they labour, to hide. But I wishe the wholl woordes of S. Iames Masse not onely to be well noted, but also continuallie to be remembred, that he saith that *Chryste gaue thanks, he sanctified, he blessed, and fylled the cuppe with the holie Gost.*

*Woordes of
S. Iames.
Masse.*

For these woordes not onelie impugne the wicked assertion of the Sacramentarie, but also commende to vs the excellencie of the B. Sacrament, and proue the presence of that blessed blood which the catholique Church teacheth there to be present. For who can saie that after these great doings of Chryste, of sanctifieng, blessing and filling with the holie Gost, that ther ys nothing els made but a bare hungrie figure? This godlie acte of Chryste the Apostles and Fathers foloweing, as S. Iames

H

A in his Masse, S. Basill, and Chrysostom in their Masses, did not onelie make mencion of his blessing and sanctifieng, but did them selues sign and blesse the Sacrament, as in their Masses yt ys plain to see. Which acte of Chryst, of the Apostles and fathers, the catholike church embrancing signeth with the sign of the crosse, and blesseth the Sacrament, signifieng the sanctificacion their doen to be doen by the power of him that by his crosse sanctified all the faithfull. But these wicked bretheren of the late fownd Church geue as fewe termes of excellencie to yt and vse as fewe gestures and actes signifieng blessing and sanctificacion, as they maie, that the estimacion of that gloriouse Sacrament maie be impaired.

Thus now ye haue seē the conference made, ye see the catholique Church in euerie point agreing with Chryste, withe Apostles, and with the priuie Church. Contrarie wise ye see the newe fownd Church almost in all pointes disagreing. Finallie I thinke yt expedient that as I haue here spoken of consecracion, and conferred the doing of the catholique Church, and of the newe Church, with the Apostolique and primitiue Church:

B So to saie a fewe woordes of the preist of the one, and of the minister of the other. And here not moche to tarie the reader, yt ys to be remēbred that Chryste, when he had instituted this diuine and noble Sacrament, willing yt to be continued gaue his Apostles, and in them to all their successours power, authoritie, and commaundement to doo that, that he had doen. By which commaundement euerie catholique preist duelic executing this ministracion, doth consecrate the verie bodie and blood of Chryste, by vertue of Chrystes ordeinance, and woordes duelic pronouced.

Conference of the catholique authoritie of preists withe the lacke of authoritie of newe ministers.

The ministres of the newe church not being of the catholique succession, as they haue no soche power, authoritie or comaundement from Chryste to consecrate his bodie and blood, and as their monstrouse heades neither can geue them soche, neither mindeth that they shoulde doe anie soche thing, but rather as they finde yt bread and wine so to let yt remain, and so to receaue yt: they do not so reherfing Chrystes woordes, consecrate his blessed bodie, no more then they doo that read those woordes ypo the booke in their comon studies. For if the historie of Chrystes supper reherfed of a minister not endewed with lauffull authoritie, descending to him by catholique ordre, did consecrate then shoulde consecracion haue ben doen in manie a querulouse and contencious dinner, and supper, aswell in Tauerns as ells wher, wher the like woordes haue ben spokē and reherfed of men of as good authoritie for that pourpose, as the ministre. Be not deceaued therfor (gentle readers) to thinke that of sochemens hands yowe receaue the bodie of Chryste. Yr ys to moche that yowe receaue ther schismaticall bread: yt were lamentable therwith also to committe Idolatrie.

Newe ministres haue no authoritie to consecrate.

And now although this might suffice to prooue the Masse to haue ben vsed of the Apostles, yet for thy better confirmaciō (gentle reader) I shall adde the testimonie of *Abdias* Bishoppe of *Babilon*, and a Disciple of the Apostles who writeth thus of the Masse and death of S. Mathewe: *Cumque respondissent amen, & mysteria Domini celebrata & Missa suscepisset omnis Ecclesia, retinuit se ut iuxta altare, ubi corpus ab eo fuerat Christi consecratum, illic martyriū Apostolicū exultaret.* And when all had saied Amen, and all the Church had receaued the Masse, and the ministeries that were celebrated, he staied him sem self, that by the altar, wher the bodie of Chryste was by him cōsecrated, ther should his martidom be solemnised, Thus ther. In this place ye heare plain menciō made of the Masse doen and celebrated by S. Mathewe, whiche if the Aduer

Abdias hist. Apost. li. 7.

S. Mathew saied Masse.

farie wil seke to auoid, as put in by the translatour: yet he can not denie these two things, whiche be in effect equiuallent, that ys, the altar, and the consecracion of the bodie of Chryste. Nowe if he did clerebrate at the altar, and on the altar did consecrate the bodie of Chryste, yt foloweth that he did celebrate the Masse.

And here I wish these two things to be well noted, forsomoch as they were written of one that was disciple to the Apostles, and did write diuerse bookes of their liues. The one ys, that S. Matthew did celebrate at the altar: the other that he did consecrate the bodie of Chryste. Yf these two were to be writtē as in vse thē, yt maie easelie be iudged who doth offend: he that doth vse both in these daies, or he that refuseth both. And wher the Proclamer as ys of late saied prouoketh so moche to the primitiue Church, iudge nowe again, Reader, how well yt liketh him to folowe the order of the primitiue Church, whē he abādoneth and flieth frō these two things, as frō a serpēt, and yet both vsed, as ye perceauē, of the Apostles and the Primitiue Church.

Hauiing nowe saied sufficiētlie for the vse of the Masse in the Apostles time, to cōclude this chapter, this maie be saied, that as yt pleased our Sauour Chryste to cōmend to the worlde the trueth of his holie Gospell principallie by foure Euāgelistes, and S. Paule his chose vessell: So yt hath pleased him to cōmēd the trueth of the holie ministracion of his bodie and blood called the Masse, by foure Apostles, namelie S. Peter, S. Andrew, S. Iames, and S. Matthew and also by S. Paule. He of his mercie graūt that as by the Euangelistes his Gospell was receaued and beleued: so by the testimonie and doinges of these Apostles the trueth of the blessed ministracion maie be embraced.

THE FIVE AND THIRTETH CHAPTER SHE-

*with the maner of consecracion vsed and practised by the
Disciples of the Apostles and the Fathers of the
primitiue and auncient Church.*



Hauing nowe saied of the consecracion vsed in the Apostles time, and to yt cōferred the maner of consecracion of the cathollique Church that now ys, ad the disordred maner of the schismatical church: yt shall geue good light to the atteigning of the trueth yf we see also the order of the same consecracion vsed of the eldest fathers of the priuitiue Church. Amōg the whiche, as among the Apostles we began with S. Peter, and S. Paule so shall we here beginne with their disciples S. Clement, and S. Dionise. That S. Clement saied Masse, and consecrated the bodie and blood of Chryste in the same maner that S. Peter, and the rest of the Apostles did, not onelie his Masse, which ys extant, and the woordes of consecracion ther in contēined, but also Nicolaus Methonen: by expresse woordes doth testifie yt. Whose woordes for the clere declaracion of the matter I shall at large alleage. Thus he saieth: *Offerimus panē perfectū uinum, siue corpus Christi quod perfectum etiam post passionem permansit & integrum. Neque enim os eius contritum est, & a diuina uita inseparabile, planē quale ipse primus noster ac magnus Pontifex & sacrificus uictimaque suis ipsius Discipulus tradidit, iique denuo, qui ab initio suis ipsis oculis uerbum intuiti sunt, eiūque ministrarunt, catholica Ecclesia ab extremis ad extremos usque orbis terrarum limites tradiderunt: Omnes quidem, Hierosolimitana, ubi & D. Iacobus primi magnique Pontificis frater ac successor mysticā incruentāq; liturgiam exposuit. Petrus autem et Paulus Antiocheni. Paulus uerò peculiariter orbi uniuerso. Marcus Alexandria. Ioannes & Andreas Asia & Europa. Omnesque uniuersa*

Eccle

A Ecclesie ubicunque sit per eam, quæ S. Clemens conscripsit liturgiam, tradiderunt, in qua hæc ita ad verbum habentur: Memores igitur eorum quæ propter nos passus est, gratias agimus tibi omnipotens Deus, non quantum debemus, sed quantum possumus, ut eius statum adimpleamus. In qua enim nocte iradebatur, accipiens panem in sanctas & immaculatas suas manus & eleuatis oculis ad te Deum & Patrem suum fregit, dedique nobis dicens: Accipite ex eo, comedite, hoc est corpus meum, quod pro multis comminuitur in remissionem peccatorum. Similiter & calicem ex vino & aqua temperatum sanctificauit dedique nobis dicens: Bibite ex eo omnes. Hic est sanguis meus, qui pro multis effunditur in remissionem peccatorum. Hoc facite in meam commemorationem,

We offere a perfect liuelie bread, that ys, the bodie of Chryste, whiche remained also perfect and wholl after his passion, for ther was no bone of his broke, and plainlie soche bodie as oure high and great Bishoppe, who ys both preist and sacrifice, deliuered to his owne Disciples, was from the diuine life inseparable, and they again, whiche from the beginning did withe their eies see the Sonne of God, and did wait vpon him, deliuered the same to the catholique Church, euen from one ende of the worlde to an other:

The bodie of Chryste offered in the Masse.

B euen all of them at Hierusalem, wher also S. Iames the brother and successor of that cheif and great Bishoppe settfurth the mysticall and vnbloodie sacrifice, or Masse. Peter and Paule at Antioche, but Paule peculiarly to the wholl worlde. Mark at Alexandria. Iohn and Andrew in Asia and Europe. And all of them deliuered yt to the vniuersall Church, wher soeuer yt be, by that same Masse, whiche S. Clement settfurth, in the which these wordes be had woord for woorde Being mindefull of those thinges, whiche he suffred for vs, we geue thee thanks, Allmightie God, not asmoche as we aught, but asmoche as we can, and we fullfill his ordinance, In the night that he was betrayed taking bread into his holie and vndefiled hands, and lifting vppe his eies vnto thee God and his father, he brake yt, and gaue yt vnto vs, saing: Take of yt, eate, This ys my bodie whiche ys broken for manie in the remisio of sinnes. Likewise also the cuppe mixed with wine and water, he sanctified and gaue yt to vs saing drinke ye all of this. This ys my blood, which ys shed for manie in the remisio of sinnes. This doe ye in the remembrance of me. Thus moche this authour.

The Masse of S. Clement the same that all the Apostles vsed.

C I haue produced this part of the Masse settfurth by S. Clement vnder the authoritie and testimonie of this man, both for that he being of the greke church ys not to be suspected of Papistrie by the euell bretheren, and also liuing some hundreth years agon ys to be thought the freer from corruption. And albeit I iudge this that he saith that Peter, Paule Iames and all the Apostles saied the same Masse that S. Clement afterward vsed and commended also to the churches, to be a verie notable saing, euen so notable that both catholique and protestant maie well note yt, the catholique for ioie seing the catholique religion well testified: the protestant for furie and grief seing his vntrueth impugned, and his falsshed detected: yet I shall in consideration that of this matter moche ys saied in the last chapter, ouerpasse yt, and applie my self to that, that ys in this chapter to be spoken of. This then in this place ys to be noted that the Masse that S. Clement vsed ys euen the same that Peter, Paule and all the Apostles did vse. This Masse vseth not an historicall narracion in the reherfall of the wordes of Chryste at the consecration, but entring into yt by praier made to the heauenlie father, abideth and continueth in the same, vsing the like directio of wordes, as were vsed in the Masse of S. Iames, as by confernce yt shall be easlie perceaued. This also here, as in S. Iames Masse, yt to be noted, that the cuppe of Chryste

was

was not a cuppe of wine onelie, but yt was a cuppe of wine mixed with water.

S. Proclus
tractatu
de tradi. di
uina litur-
gis.

But perchaunce the Aduersarie will demaunde howe we prooue that yt ys S. Clements Masse. God be praised we lacke no proues. for besides this Grecian, whom we haue allreadie produced, we haue an other Grecian Proclus Bishoppe of Constantinople who liued aboute 1100 years agon testifieng that manie did setfurth the Masse in writing emong whiche he nombreth saint Clement. his woordes be these. *Multi quidem & alii diuini pastores, qui Apostolis successerunt, ac Ecclesie doctores sacrorum illius diuine liturgie mysteriorum rationem explicantes, scriptis mandata Ecclesie tradiderunt. In quibus primi & clarissimi sunt beatus Clemens, summi illius Apostolorum Discipulus, ac successor, qui sacrosancta illa mysteria à sanctis Apostolis sibi reuelata in lucem edidit, & D. Iacobus, qui in sortem Ecclesie Hierosolimitane administrande vocatus fuit, quique huius primus Episcopus à primo illo & summo Pontifice Christo Deo nostro constitutus est.* Manie other godly pastours also, whiche succeded the Apostles and doctours of the church, setting furth the order or maner of the Godlie Masse of the diuine misteries left yt vnto the Church in writing. Amog the whiche the cheifest and most famous be S. Clement the Disciple of him that was cheifest of the Apostles, and successour, who did setfurth these holie misteries, as they were deliuered or taught vnto him of the Apostles: And S. Iames who was called to rule the church of Hierusalem, who also was ordeined the first Bishoppe of that cheif and high Bishoppe Chryste our God. Thus he. In this testimonie ye heare that not onelie S. Clement did setfurth the ordre of Masse, but other doctours, and pastours of the church also, and that not by their owne authoritie, but as they had learned of the Apostles, And note here also an euident testimonie for the Masse of S. Iames, wherof we haue spoken in the last chapter.

Nowe to proceade, to heare more of the maner of consecracion in the primitiue Church. S. Dionysius Areopagita Disciple to S. Paule, as S. Clemēt was to Peter, that he saied Masse yt ys more euident, then nede to be declared. His booke of the ecclesiasticall hierarchie ys extant, wherein the wholl order of Masse ys at lenght setfurth and declared. But forfomoche as that booke to the learned ys well knowen, and to the vnlearned although he were alleaged, yet for his obscuritie he wold be still vnknownen, I haue thought good here to ouerpasse him as a witnesse famoullie knowen, ad bring in other more plain, and yet right famoullie knowen. Among the whiche holie Basill shall be first, who in his Masse vsed this forme of consecracion, entring into yt by praier made to the heauenlie father, in the whiche he thus spake of Chryste.

Basill in
Miss.

Chryst too-
ke the bre-
ad and cup
pe mixed
with wine
and water
in to his
hands and
blessed and
sanctified
them.

Debens enim exire in voluntariam & beatiss. & vinificam, suam mortem in nocte qua tradebat seipsum pro mundi vita, accipiens panem in sanctis suis & immaculatis manibus, & ostendens tibi Deo & Patri gratias agens, benedicens, sanctificans, frangens, dedit sanctis suis Discipulis & Apostolis, dicens: Accipite & manducate, hoc est corpus meum, quod pro vobis frangitur in remissionem peccatorum. Similiter & calicem de genimine vitis accipiens, miscens, gratias agens, benedicens, sanctificans, dedit sanctis suis Discipulis & Apostolis dicens: Bibite ex hoc omnes. Hic est sanguis meus novi Testamenti, qui pro vobis & pro multis effundetur in remissionem peccatorum. Hoc facite in meam commemorationem. Willing to go furth to his voluntarie and blessed death geuing life, in the night in the whiche he deliuered himself for the life of the world, taking bread in his holie and vndefiled hands, and shewing yt to thee God and Father, geuing thanks, and blessing sanctifieng breaking, he gaue yt to his holie

A holie Disciples and Apostles, saing. Take and eate, this ys my bodie, whiche ys broken for yowe in the remisſion of ſinnes. Likewise alſo taking the cuppe of the iuice of the wine, mixing, geuing thanks, bleſſing, ſanctifieng he gaue yt to his holie Diſciples, and Apoſtles ſaing drinke ye all of this. This ys my blood of the newe Teſtament whiche ſhall be ſhedd for yowe and for manie in the remisſion of ſinnes. This do ye in the remembrance of me. Thus moche in the Maſſe of S. Baſill.

Whiche if ye conferre and compare to the conſecracion uſed by S. Iames and S. Clement, ſo moche ſhall yt ſee them agree that ye ſhal iuſtilie ſaie that they be all one. Therfor leauing him to be conſidered with the notes made vpon S. Iames and S. Clement, we ſhall proceed to ſee what maner of conſecracion was uſed in S. Chryſoſtoms Maſſe. Chryſoſtom (as the reſt before mencioned) entreth into yt with praier made to the Father, and coming to ſpeake of our Lorde and Sauour Ieſus Chryſte inſtituting this moſt holie and noble ſacrament, ſaith: *Qui veniens, completo pro nobis omni mysterio, nocte qua tradebatur, magis autem tradebat ſeipſum pro mundi vita, panem accipiens cum ſan-*

B *ctis ſuis & immaculatis & impolutis manibus, cum gratus egisset, benedixit, ſanctificauit, & frangens ſanctis ſuis Diſcipulis & Apoſtolis tribuit dicens: Accipite, & comedite, hoc eſt corpus meum, quod pro vobis tradetur in remisſionem peccatorum. Similiter autem & calicem poſtquam canauit dicens: Bibite ex hoc omnes. Hic eſt enim ſanguis meus noui teſtamenti, qui pro vobis & pluribus effundetur in remisſionem peccatorum.* Who coming, when all the miſterie for vs was fullfilled, in the night in the whiche he was be traied. or raither in the whiche he deliuered him ſelf for the life of the worlde, taking bread with his holie, vndefiled and impoluted hands, when he had heuen thanks, he bleſſed yt, ſanctifieng yt, and breaking yt, gaue yt to his holie Diſciples, and Apoſtles, ſaing: Take, and eate, this ys my bodie, whiche ſhall be deliuered for yowe in the remisſion of ſinnes. Likewise alſo the cuppe after he had ſupped ſaing: Drinke ye all of this. This ys my blood of the newe teſtament. whiche ſhall be ſhedd for yowe and for manie in the remisſion of ſinnes. Thus moche in Chryſoſtomes Maſſe for the conſecracion, whiche that yt agreeth with all before alleaged, yt ys eaſie to perceaue.

C But that the Proclamer ſeem not with his ſkoff of ſomſaie to weaken or call into doubt the authoritie of the Maſſe of S. Baſill, and S. Chryſoſtom, as I haue by authoritie proued the Maſſes of S. Peter S. Iames and other Apoſtles, and alſo of S. Clement, by good and ſufficient authoritie: ſo alſo ſhall I doo theſe two of S. Baſill, and S. Chryſoſtom. And here I wiſh the reader firſt to be aduertified that S. Baſill and S. Chryſoſtom did not make the ordenaunce of the Maſſe as the firſt fownders of the ordinance, for that, as ye haue heard, was doen by the Apoſtles, and uſed by S. Clement, and ſo by liueall tradicion brought to the time of theſe two fathers. But the Maſſe of the Apoſtles being verie long as the holie Father Proclus witneſſeth, and the deuocion of the people waxing ſhort, and colde, theſe holie Biſhoppes Baſill and Chryſoſtom were compelled to bring yt into a ſhorter forme of praiers and ceremonies (the ſubſtance allwaies ſtanding and abiding) which ſo being ſetfurth were called the Maſſes of Baſill and Chryſoſtome, ſo that not the lack of an ordinance of Maſſe, as though ther were none before, moued them to make this ordre, but the lacke of deuocion in the people, as yowe ſhall perceaue by the teſtimonie of the auncient Father Proclus thus reporting. *Posterius, abiecta fidei firmitate & ſeruore, negotiis huius ſeculi & curis mundi mancipati & immerſi, Miſſa longitudinem (vt dixi) pertaſi, vix conueniebat ad audien-*

Chryſoſt in
Miſſ-

S. Baſill ad
Chryſoſtō
not the
firſt fownders of
Maſſe but
ſetters
furth of
ſoche order
ther in as
they had re
ceaued by
tradicion.

Proclus
ubi ſupra.

da Domini verba. Quare D. Basilius medica quadam ratione vsus, breuiorem eam & concisorem reddidit. Haud multo post Pater noster Ioannes, cui aurea lingua cognomen dedit curam omnium, vt pastorem decet magna alacritate animi suscipiens, ac hominum natura societatem, atque ignauiam prospiciens, fibras omnes & radices huius pretextus sathanici prorsus auellere voluit. Quare multa praecludit, & vt breuior esset constituit, ne sensim homines libertatem & otium maximè amplectentes fallacibus, & furiosis Aduersarii sermonibus decepti ab hac Apostolica & diuina traditione deficerent, quod multis saepe accidisse variis in locis ad hunc vsque diem deprehendimus. Men of later daies leauing the seruencie and sowndnesse of faith being seruilelie geuen, and drowned in the businesse and cares of this world, as I haue saied being wearie of the lenght of the Masse, they skantlie assembled or came to heare the woord of our Lorde. Wherfor S. Basill vsing the waie of a good phisition, made yt breifer and shorter. Not long after, our Father Iohn, whose golden tounge hath geuen him a Surname, taking vpon him the charge of the shepe as yt becometh a good sheperd, beholding the slacknesse and sluggishnesse of the nature of men, he wolde vtterlie reinoue or pluck awaie all the rootes and small stringes of this intencion of Sathan. Wherfor he cutt of manie thinges, and ordeined that yt shoulde be shorter, lest by litle and litle men embracing libertie and idlenesse, and by the deceiptfull and furiose woordes of the Aduersarie deceaued, shoulde fall from this diuine and Apostolique tradicio, which thing euen vnto this time we haue perceaued to happen to manie. Thus moche he, in whom yowe perceauce plain testimonie to be made both of the Masse of S. Basill, and of S. Chrysostom. And not that onelie, but also (as I haue noted) yowe maie perceauce the cause whiche these two holie men made these ordeinances of Masse.

Note the decaie of deuocion the cause of the shortning of the Masse by S. Basill ad Chrysost.

Tradicio of the order of Masse obserued fro the time of the Apostles.

Last of all yt ys to be noted, as well woorthie yt ys so to be, that the Masses of these two holie Fathers, be not newe Masses, but they be both euen that same Masse, that by the diuine and Apostolique tradicion, was first setfurth and commended to the catholique Church to be practised, but that by the se men, the small deuocion of the people ther vnto enforcing them, they be drawn shorter. Wherbie we maie learn howe the auncient Church did retein, and abide in the traditions of the Apostolique and primitiue Church, and did for no other pourpose make the order of the Masse receaued from the Apostles shorter, but to kepe the people, that they shoulde not for lack of faith and deuocion by the temptacion of Sathan fall from the diuine and holie tradicion of the Masse, as now by the like means Englonde hath doen.

Cöcil. Ckñ in sext. cā 32.

Of these Masses as also of the Masse of S. Iames, we haue yet not one or two, or twentie witnesses onelie, but we haue a nombre euen the wholl, vi Councell of Constantinople, wher the Fathers making a canon against the Armenians and Hydoparastus, whiche semed to misfunderstand Chrysostome, for the true vnperstanding of the matter saie thus of Chrysostom: *Non docet sanctus Pater per solum vinum oblationem fieri, quandoquidem & sua Ecclesia, vbi est illi pastoralis administratio tradita, aquam vino miscendam tradidit, quando incruentum peragi sacrificium oportet, & precioso & honorando nostri redemptoris sanguine & aqua contemperacionem attendens, quae in totius mundi viuificationem effusa est, & peccatorum redemptionem. Et in omni Ecclesia vbi spiritalia luminaria resulserunt, hic ordo diuinitus traditus seruetur.* The holie Father teacheth not that the sacrifice shoulde be doen with wine alone, forasmoeche as he gaue order to the Church wher he was Bishoppe that water shoulde be mingled with wine, when the vnbloodie sacrifice ys to be doen considering the cōtemperacion of the perciousse and hono-

Wine and water why they were mixed in our Lorde's cuppe.

A honorable blood and water which was shedde for the life of the worlde, and the remission of sinnes. And in euerie Church wher spirituall lights did shine, this order setfurth by diuine tradicion ys kept.

In that the Councell saith that Chrysostom gaue order to the Church wher he was Bishoppe, to mengle water with wine: they vnderstand his Masse, wherin soch order was vsed. And let the Proclamer and all his complices note this saing well, that this order setfurth by diuine tradicion was kept in euerie Church wher spirituall lights did shine: wherby maie be gathered that in England wher this order ys contemptuousslie banished, ther be no spirituall lightes, but carnall and earthlie smoking Turffes. Of S. Iames and S. Basill thus yt foloweth in the same Councell: *Nam et Iacobus Domini nostri Iesu Christi secundum carnem frater, et Basilius Caesariensis Archiepiscopus, cuius gloria omnem terrarum orbem peruasit, mystico nobis in scripto tradito sacrificio, ita peragendum in sacro mysterio ex aqua et vino sacrum poculum ediderunt, et qui Cartagine conuenerunt ita aperte tradiderunt.* Iames the brother of our Lorde Iesus Chryste after the flesh, and Basill the Archbyschoppe of *Cesaria*, whose prayse ys gon throughout all the worlde, in the mysticall sacrifice deliuered vnto vs in writing, did setfurth the holie cuppe so to be vsed with water and wine. And the holie Fathers which were together at the Councell of Cartage did euen so apertlie and openlie setfurth. Thus the Councell.

Here now in the whol, ye see that not onelie S. Iames, and S. Basill, and also Chrysostom did setfurth the holie mynistracion in writing, but also taught that the cuppe in the same mynistracion should be mixed with water and wine as a diuine tradicion coming from the Apostles, which tradicio although vsed of the Apostles, and receaued of the auncient Fathers, this Proclamer and his felowes doe reiect. And yet to bleer the eies of me he ys euer prouoking to the Apostles and the Primitiue Church, when yet he himself will not come near yt. And here, reader, consider, that if this Proclamer intended the restitution of religiō to the maner of the Apostles ad the primitiue Church, whie doeth he not obserue this, which he can not denie ther to haue ben obserued, and by the Councils of Cartage, and Constantinople decreed accordinglie to be receaued? But yt ys not the primitiue Church that he trauaileth for to be regarded, but yt ys his phantasie and will that he seeketh to be receaued. God geue him a better minde.

C This also ys not to be ouerpassed that the Council of Constantinople testifieng that S. Iames did setfurth in writing the holie mynistracion, doth call yt by the name of Sacrifice, saing that he did setfurth the mysticall sacrifice, which name the Proclamer abhorreth. But what do I tarie so long aboute the settingfurth of these wittnesses, seing ther be diuerse other that testifie the same? As *Nicolaus Methonen*, *S. Bernard*, *Algerus*, *Bessarion*, and other whom for breuitie sake, I thinke yt sufficient to haue named.

Nowe, Reader, wher the Proclamer in the second place that he speaketh of S. Iames, saith that we constantlie affirme that S. Iames saied Masse, I praiie thee, maie we not so doo, and doo truelie? And yf he and his complices saie the contrarie, shall they not saie falselie? we haue wittnesse and good authoritie to maintein that we saie: He deskanteth voluntarilie with manie discordes all oute of tune. For he singeth without his rule, hauing nothing well alleaged to maintein what he saith. This parte therefore shall be, Reader, to lean and cleaue to that side that growndeth yt self vpon substanciall authoritie, and not vpon phantasie and willfull affection.

Mixing of water with wine in the holie mynistracion ys a diuine tradicion.

Masse called a sacrifice by the Counc. of Constantin.

Ambr. li. 4
de sac. ca. 5

Conferre
this praier
with the
Masse book
and yt a-
greeth nere
conferre yt
with the
Cōmunion
ād yt dissen-
teth farre.

But yt ys time that we also see the maner of consecracion vsed in the latine Church in time of the auncient Fathers of the same, of the whiche one maie nowe suffice for all, whiche one shall be S. Ambrose, who thus reporteth yt: *Vis scire quia verbis cœlestibus consecratur? Accipe qua sunt verba. Dicit sacerdos: Fac nobis (inquit) hanc oblationem ascriptam, rationabilem & acceptabilem, quod est figura corporis & sanguinis Domini nostri Iesu Christi. Qui pridie quàm pateretur, in sanctis manibus suis accepit panem, respexit ad cœlum ad te sancte Pater omnipotens æterne Deus, gratias agens benedixit, fregit, fractumque Apostolis suis & Discipulis tradidit, dicens: Accipite, & edite ex hoc omnes. Hoc est enim corpus meum, quod pro multis confringetur. Si militer etiam calicem postquàm coenatum est pridie quàm pateretur accepit, respexit ad cœlum ad te sancte Pater omnipotens æterne Deus, gratias agens benedixit, Apostolis et Discipulis suis tradidit, dicens: Accipite, et bibite ex eo omnes: Hic est enim sanguis meus.* Wilt thou know that the Sacrament ys consecrated with heauenlie woordes? Marke what be the woordes. The preist saieth: Make this oblacion (saieth he) allowed, reasonable and acceptable, which ys a figure of the bodie and blood of our Lord Iesus Chryste. Who the daie before he wolde suffer, tooke bread in his holie handes, and looked vnto heauen to thee holie Father allmightie euerlasting God, geuing thanks, he blessed yt, he brake yt, and brokē he de liuered yt to his Apostles and Disciples saing. Take ye, and eate ye of this all. For this ys my bodie, which shall be broken for manie. Likewise also the daie before he wolde suffre, he tooke the cuppe after they had supped, he looked to heauen vnto thee Father, allmightie euerlasting God, geuing thanks he blessed yt, and gaue yt to his Apostles and Disciples saing: Take and drinke ye all of this. For this ys my blood.

Hitherto S. Ambrose hath opened the praier vsed in the Church immediately before the consecracion, and the consecracion also. Which doen he maketh a certain exposition of yt, and saieth thus: *Vide, omnia illa verba Euangelistæ sunt, ad. Accipite sine corpus, sine sanguinem, inde verba sunt Christi. Vide singula: Qui pridie (inquit) quàm pateretur, in sanctis manibus suis accepit panem. Antequam consecratur panis est, ubi autem verba Christi acceperint corpus est. Christi: Denique audi dicentem: Accipite, & edite ex eo omnes, hoc est corpus meum. Et ante verba Christi calix est vini & aquæ plenus, ubi verba Christi operata fuerint, ibi sanguis efficitur, qui plebem redemit.* Marke, all those woordes be the woordes of the Euangelist vnto these woordes: Take either bodie or blood, frō hencefurth they be the woords of Chryste. Note enerie thing: Who (saieth he) the daie before he wolde suffer tooke bread in his holie handes. Before yt ys consecrated yt ys bread: when the woordes of Chryste haue comed to yt, yt ys the bodie of Chryste. For hear him saing: Take and eate ye all of this, This ys my bodie. And before the woordes of Chryst yt ys a cuppe full of wine ād water, whē the woords of Chryst haue wrought, ther ys made the blood that redemed the people.

Now of S. Ambrose ye haue heard the praier preparatiue to the cōsecracion: Ye haue heard the cōsecracion yt self, which be the woords of Chryst: Ye haue heard the effect of consecracion, as yt was beleued of the holie catholique Church before ād in the time of S. Ambrose, ād of S. Ambrose him self, as his owne woordes not onelie here, but in diuerse and sondrie other places do declare. Who among other expownding the *Pater noster*, saieth thus *Memini sermonis mei cum de sacramētis tractare, dixi vobis, quod ante verba Christi quod offertur, panis dicitur, ubi Christi verba de prōptā fuerint, iam non panis dicitur, sed corpus appellatur.* I remēbre my saing, whē I treated of the Sacr. I saied vnto yow that before the woords of Chryst, the thing that ys offred, ys called bread: when the woords of Chryst be vttered, now yt ys not called bread, but ys called the bodie of Chryst. The like woordes hath S. Augustine.

Ambr. in
oratione do-
minica.

E

F

G

H

Nowe

A Now what the maner of consecracion hath ben among the Fathers of the primitiue and auncient Church, as we haue learned ytin the last chapter by foure Apostles, and S. Paule: so in this we haue learned yt by foure Fathers, and S. Dionyse the Disciple of S. Paule, all which doe well agree, that yt maie well be perceaued that *Proclus* saied: that yt ys all one consecraciō of one Masse varied in shortnesse or lenght in some praiers or extern ceremonies or gestures onelie, for the variacion of the maners of the people, but not in the substantiall parts. For proof wherof, note (gentle reader, as before ys saied) that as S. Iames, and S. Clement directe their communicacion in praier to God the Father: so doth S. Basill, Chrysostom, and S. Ambrose, so also doth the catholique Church: The schismaticall Church of the Proclamer and his felowes doth not so, but reherfeth historicallie the woordes of the scripture.


All one consecraciō in the Masse used by the Apostles their Disciples, the Fathers of the primitiue Church, and of the Church nowe.

Yf yt should be asked whie the Proclamer and his likes refuse to folowe herin the auncient maner of the primitiue Church, the imitaciō, of whiche they so moch pretend, and so often haue yt in their mouth: yt ys easie to answer that they so doo, bicause innouaciō (which delighteth yt self with thown inuencions and desiereth nouelties, and liketh almost nothing that before was fownded and settled by the Fathers, which also pleaseth the people thrusting chaunges of thinges) occupieth their heades. Other cause whie they shoulde not kepe the same forme maner and order of consecracion, as the Apostles, their Disciples, and the Fathers did: whie they should not cōtinew their petition and praier in the time of consecraciō, to god the father, as they did: whie theie vse not soch phrased and maner of woordes as all or most, or some of the did: whie they put not water to the wine, as all they did, I cā none assign. But to conclud, hitherto yt maie be perceaued that the catholique Church in nothing varieth from the Apostolique primitiue and auncient Church, and that the hereticall Church in nothing, as touching consecraciō agreeth.

Protestants why they follow not the maner of primitiue Church.

THE SIXE AND THIRTETH CHAP. DE-

clareth what was the intencion of the Apostles and Fathers in and about the consecracion in the Masse.

C  He order by me appointed now requireth, that we search what was the faith and intenciō of the Apostles and Fathers of the primitiue Church aswell Grekes as Latines in and about the cōsecracion. Yt ys a world to see how the Proclamer like a commō iester triflith with soch a weighie matter. Ah mercifull God, that wise men can not see the deuclish wicked intēts of this heretical brood. *Brentius* and *Caluine* contemne the woordes of the formes of Sacraments: The Proclamer mocketh and skorneth the intencion of soch as mynistr the sacraments. Yet when these two be taken awaie, what sacrament haue yowe? But that I tread not oute of my path, leauing to entre the disputacion of intencion and faith generallie in all sacraments, I will onelie here declare the intencion of the consecracion of the B. Sacrament by the praicise of the Apostles and fathers. And without all circumstances breiflie to entre into the matter, we will first see the intent, and faith of S. Iames, what he thought to be wrought in the consecracion of the Sacrament. Which his goodlie praier wil fullie declare wherin he praieith thus: *Miserere nostri Deus omnipotens, misere nostri Deus seruator noster, misere nostri Deus secundum magnam misericordiam tuam, et de mitte super nos, et super hac dona proposita, Spiritum tuum sanctissimum, Dominum uiuificum, una tecum Deo Patre, et unigenito Filio tuo, assidentem simul regnantem, consubstantialiē, ac coeternū, qui locutus est in lege et Propbetis, et in nouo tuo testamento, qui descen-*

S. Iacobus in Massa.

S. Iames be
loued by
the works
of the holie
Gost, the
bread and
wine so be
consecrated
into the bo
die and blood
of Chryste.

dit in specie columba super Dan. Iesum Christum in Iordanis fluuiio, & mansit super eum, **E**
qui descendit super Apostolos tuos in specie ignearum linguarum in coenaculo sancta & glo
riosa Syon in die Pentecostes: Ipsum spiritum tuum sanctiss. demitte nunc quoque Domine
in nos, & in hac dona sancta proposita, ut superueniens sancta, et bona, et gloriosa sua presen
tia sanctificet, et efficiat hunc panem corpus sanctum Christi tui, et calicem hunc preciosam
sanguinem Christi tui, ut sis omnibus ex iis sumentibus in remissionem peccatorum, et in vitam
eternam. Haue mercie vpon vs, o God allmightie, haue mercie vpon vs, o God
our Sauour, haue mercie vpon vs, o God according to thie great mercie, and
send downe vpon vs, and vpon these proposed giftes thy most holie Spirit
our liuing Lorde sitting, and reigning, and euerlasting together with thee
God the Father, and thy onelie begotten Sonne, who hath spokē in the law,
and in the Prophets, ad in thie new testament, which came down in the sha
pe of a dove vpon our Lord Iesus Chryst in the floud of Iordane, ad abide
vpon him, who came downe vpon thy Apostles in the shape of fierie toungs
in the parlour of the holie and gloriouse Syon in the daie of pentecost: The
same thy most holie Spirit o Lorde sende down also vpon vs and these holie
proposed giftes, that he coming vpon them maie with his holie good and glo
riouse presence sanctifie and make this bread the bodie of thy Chryst, ad this
cuppe the precious blood of thie Chryst, that yt maie be to all that receaue
of yt, remission of sinnes, and life euerlasting, &c.

Although in this praier of S. Iames manie things might be fownd wor
thie of note: yet yt shall suffice for this present that we obserue that he vpon
the consecracion had the same maner of intent and faith that the catholique
Church how hath, that ys, that the bread and wine set vpon the altar, by the
miraculouse woork of the holie Gost be made the bodie ad blood of Chryst.
Which thing ys so liuelie and fullie spoken and vttered, that yt nedeth no
farder declaraciō. This onelie maie be added that yf ther were no more doē
by the consecracion, but that the bread and wine be made a sacramentall
bread and wine, that ys, onelie figurs and tokens of the bodie and blood of
Chryst, S. Iames wold neuer haue so earnestlie praied for the coming down
of the holie Gost to sanctifie that bread and wine, he knowing that the bread
and wine might without the speciall sanctificacion of the holie Gost verie
well be figurs of Chrystes bodie and blood, as manie other things were in
the olde lawe. Neither wolde he haue praied that the holie Gost by his holie
presence should make the bread and wine the bodie and blood of Chryste,
yf he had entended or beleued Chrysts institucion to haue but figu
res. Yt were in my iudgement a mockrie of God to desire, that the bo
die and bloode of Chryste might be ther, and wolde not haue yt in dede,
but onelie the figurs of yt. But whie do I saie so moch in so plain and clere a
mater.

As ye nowe perceaue by S. Iames his praier that his entent and faith was
that Chrystes verie bodie and verie blood were consecrated on the altar:
so shall ye see that S. Clement came to the altar with the same faith, and en
tent, wherupon he praied thus: *Rogamus ut mittere digneris sanctum tuum Spiritum*
super hoc sacrificium, testem passionum Dom. Iesu, ut efficiat panem hunc
corpus Christi tui, & calicem hunc sanguinem Christi tui. We praie thee
that thou wilt vouchsafe to send thie holie Spirit vpon this sacrifice,
a wittnesse of the passions of our Lorde Iesus, that he maie make
this bread the bodie of thie Chryste, and this cuppe the blood of thie
Chryste. Thus moche S. Clement. Yf in anie place the faith and intent of
holie

- A** holie men maie appear, that shoulde yt most cheiflie doo in their holie praier deuoutlie and simplie powred oute in the feight of God. S. Clement then making his deuoute praier in the holie diuine mynistracion of this blessed and gloriouse Sacrament, and desiering God that the holie Gost might be sent to make by his diuine power the bread and the wine vpon the aultar the bodie and blood of Chryst, his intent and faith was that yt should so be. No man will saie that he praied against or contrarie to that, that he beleued, and intended. His faith therfore and intent was, that by consecracion ther was made present the bodie and blood of Chryste. As in the last chapter I referred the reader to S. Dionyse to see his mynistracion in his booke: so doe I here also And therfore the practise of the Apostles perceaued by S. Iames, and of their Disciples by S. Clement, thinking that yt will do well to vnderstand the like in the Fathers, that by the receauing and continuall practise of the same one thing in diuerse times, in diuerse churches, and of diuerse Fathers, the more adured and perfect knowledge maie be had, and so occasion maie be taken for the reader to staie, and confirme himself in the veritie of Chrystes Sacrament: we shall descend to the Fathers that were more then two hundreth years after them, to make trial whether they kept like order as the Apostles and their Disciples did, or varied from them.
- B**

And in this proceffe we will first see what S. Basill intended, and what he beleued to be wrought in the Sacrament, what he intended and beleued his owne praier will liuelie and fullie declare. Thus in his Masse, he praieith: *Te postulamus, & te obsecramus sancte sanctorum beneplacita tua benignitate venire Spiritum sanctum super nos, & super proposita munera ea, & benedicere ista, & sanctificare, & ostendere panem quidem istum, ipsum honorificum corpus Dom. Dei, et saluatoris nostri Iesu Christi: quod autem est in calice isto ipsum sanguinem Dom. Dei & saluatoris nostri Iesu Christi, qui effusus est pro mundi vita.* We belech and desire thee, o most holie of al holie that by thie wellpleasing goodnesse thie holie Spirit maie come vpon vs, and vpon these proposed giftes, and to blesse and sanctifie them, and to shewe this bread to be the verie honorable bodie of our Lord God and Sauour Iesus Chryste. And that ys in this cuppe the verie blood of our Lord God and Sauour Iesus Chryste, which was shedde for the life of the world. Thus moch S. Basill.

- C**
- Yfye call to remembrance the maner of S. Iames his praier in his Masse, and compare yt to this, so litle difference ys ther between them, that they might be thought all one, so well doo they agree in woordes, so well in faith that as thei speake all one thing: so they beleued all one thing, namelie the consecracion of Chrystes bodie and blood to be wrought in the holie mynistracion by the worke of the holie Gost. And yet thus moche hath S. Basill more then S. Iames, that he doth not onelie desire that the bread and wine maie be made the bodie and blood of Chryste, but that the holie Gost will make *thē ipsum corpus, et ipsum sanguinem Domini*, the verie self same bodie and blood of our Lord. So that ther ys no doubt, but that in the Masse, he beleued by the cōsecracion, the bodie and blood of Chryst to be made verilie present. That the reader be not lōg deteined frō the pleasure and godliedelight that he maie cōceauē and haue by the heauenlie harmonie of the inst cōsent and agree mēt of the holie fathers breiflie laied together: we will also heare Chrysostō, and by his own woordes learn of him, what intēciō and faith he had about the mynistraciō of the blessed Sacr. Thus he like vnto other praied: *Precamur et supplicamus, vt mittas Spiritum sanctum tuum super nos, et super hac apposita munera, et fac panem istum quidem preciosum corpus Christi tui, et quod in calice, est*
- D**

S. Clement
beluē a the
bread and
wine to be
made the
bodie and
blood of
Chryste by
the work of
the holie
Goste.

S. Basill by
the sanctifi
cacio of the
holie Gost
beleue a the
bread, and
wine to be
made
Chrysts bo
die and
blood.

Chrysost.
in Massa.

preciosum sanguinem Christi tui, permutans ea sancto Spiritu tuo. We praie and beseeche thee, that thou wilt sende thy holie Spirit vpon vs, and vpon these gifts setfurth, and make this bread the precious bodie of thy Chryste, and that ys in this cuppe the precious blood of thy Chryste, permuting or chaunging them by thine holie Spirit. Thus farre Chrysost.

Chrysostō
beloued the
bread and
wine by san-
ctificatiō to
be the bo-
die and blod
of Chryste.
Li. 4. de Sa-
cram. ca. 5

Yt ys not hard to perceauē either his agreement will other before alleaged, or his like intencion and faith when he vseth the same maner of woordes that they did, and the like request or praier: sauing that wher they desired the bread and wine to be made the bodie and blood of Chryste by the high and great worke of the holie Gost, he declareth also by what meā the holie Gost doeth yt, saing: *Permutans ea spiritu tuo sancto*, chaunging them by thy holie Spirit, mening that yt ys doen by the holie Gost chaunging the bread and wine into the bodie and blood of Chryste.

To procede by as manie in this matter as we did in the other tract of in the last chapter, we must than also heare S. Ambrose, who declareth the faith and intent of the Latine Church aboute the consecracion saing thus: *Vis scire quia verbis cœlestibus consecratur? Accipe, quæ sunt verba. Dicit sacerdos, Fac nobis (inquit) hanc oblationem ascriptam, rationabilem, & acceptabilem, quod est figura corporis & sanguinis Do. n. Iesu Christi.* Wilt thou knowe that the Sacrament ys consecrated with heauenlie woordes? Marke what be the woordes. The preist saith. Make this oblacion (saith he) allowed, reasonable and acceptable which ys a figure of the bodie and blood of oure Lord Iesus Chryste.

As S. Ambrose willetth yowe to marke the woordes of the praier of the preist, wherby ye maie perceauē, what intent and faith was in S. Ambrose and in the holie Fathers, that mynistrē and consecrated the holie Sacrament in those daies: So wish I yowe to marke them that ye maie conferre them, with the praier of the catholique Church that now ys, declaring the intent and faith of the same. The praier of the Church ys thus: *Facere digneris hanc oblationem, tu Deus omnipotens, in omnibus quesumus, benedictam, ascriptam, ratam rationabilem, acceptabilemque, vt nobis corpus & sanguis fiat filii tui Do. n. Iesu Christi.* Vouchsafe, we beseeche thee, o God Almighty, to make this oblacion blessed, allowed, approoued, reasonable and acceptable, that yt maie be made vnto vs the bodie and blood of thy beloued Sonne oure Lord Iesus Chryste.

The praier
in the Masse
now vsed
agreeth
with the
Apostoli-
que and pri-
mitiue
church.

Yf ye note the first part of this praier yt agreeth almost woord for woord with the praier of S. Ambrose, yf ye note the second part, wher yt saith and desired that yt maie be made the bodie and blood of our Lord Iesus Christ yt agreeth with S. Iames S. Clement. S. Basill and Chrysostom, all whiche desired the like. So that the praier of the catholique Church declaring the intent and faith of the same agreeth fullie with the Apostolique, primitiue, and auncient Church, euerie one of them desiring that the bread and the wine maie be made the bodie and blood of oure Lord Iesus Chryste. But the intencion withoute faith of the newe feigned Church ys sooen perceaued to dissent and disagree from all these princes, pillars, and Fathers of the Church for soch a countenance of praier they make. Heare vs, o mercifull Father, we beseeche thee, and graunt that we receauing these creatures of bread and wine according to thine Sonne our Sauour Iesus Christs institucion in remembrance of his death and passion, maie be partakers of his most blessed bodie and blood. Thus they. Here first let vs, before we haue of other, make conference of this praier with the praier of the Apostles, and primitiue Church, and then after we shall examen the treuth of yt, and of their intent.

woordes of
the Commu-
nion.

Remembre, gentle reader, obserue and note, that S. Iames, S. Clement.

in

- A** in remembrance of his death. Yf anie place be, yt must be the place of the S. Basill. S. Chrysostom. S. Ambrose and so of all the Church which they liued in both greks and latines for the space of foure hundredeth years immediatlie after Chryste, praied not that they might receaue the creatures of bread and wine, but that the creaturs of bread and wine might be made the bodie and blood of Iesus Chryste. Wherfor the newe Church making to them selues a newe fownd praier, so farre dissenteth here from the Apostolique and primitiue Church, that I can not proprelie make a conference betwene them, but rather shewe the great difference of them. The Apostolique and primitiue Church desire the bread and wine maie be made the bodie and bloode of Chryste: The newe Church, that the bread and wine maie remain to be receaued, and so of consequent contrarie to the other church, desiereth that they maie not be made the bodie and blood of Chryste. See ye not then howe farre these two praiers are different? They are so farre different as two contraries, euen as yea and naie, I will, and I will not: so neerlie and iustlie doth this newefownde Church folowe the primitiue Church, of the which this Proclamer so moche braggeth. The Apostolique and primitiue Church desiereth not to receaue the creatures of bread and wine in the B. Sacrament, but the verie bodie and blood of Chryste, as their plain woordes do plainlie testifie: This erring Church desiereth not by expesse woordes to receaue the verie bodie and blood of Chryste in the Sacrament, but the creaturs of bread and wine, and then to be made partakers of the bodie and blood of Chryste, but howe, or whiche waie, wher or by what means, what maner of bodie, spirituall or corporall, reall or phantastically, they ourpasse with silence. Thus still ye see, that they in all these weightie matters altogether dissent frō the Apostolique and primitiue Church, and do no lesse varie from yt then they do from the catholique Church nowe being, whiche they so feercelie persecute.

*The praier
of the newe
Church va-
rieth from
all the pra-
iers of the
Apostolique
and primiti-
ue Church*

- C** And that they so doo, this shall well prooue yt, that neuer yet did anie catholique Father or authour, greke or latin, young or olde vse this phraze of woordes of theirs, either in praier, sermon or writing. Whiche if yt had ben agreeable, yt must nedes haue ben fownde in some of them, and learned of some of them. But this newe praier of this newe church ys so newe, that the like of yt could neuer vntill this newe degeneraciō be seen heard or knowen. Yf yt were let the Proclamer, and all his complices learned and vnlearned bring furth some president. Yf they can, I will ioin this issue with them, that I will praie and receaue with them. Yf they can not, as I am sure they can not, let them praie and receaue with vs. We haue brought furth presidents for oure praiers: let them bring furth presidents for theirs, I prouoke them to yt.

*The praier
of the newe
Communion
neuer used
nor heard
of before*

- D** Thus moche being saied of the difference of the praier of the newe Church from the praier of the Apostolique Church: let vs nowe examen the trueth of the same praier. Their praier hath these woordes: *that we receauing these they creaturs of bread and wine, according to thy sonne our Lord Iesus Chrysts institution in remembrance of his death &c.* I wolde learn of the masters of this Church, wher that institution of Chryste ys, that we shoulde eate the creatures of bread and wine in remembrance of his death. The proclamer requireth some plain and expresse sentence of the Catholiques to proue what they affirme against his articles; I require of him and his companie some plain sentence in the scriptures to prooue that, that he and his companie affirme, that Chryste by expresse woordes cōmaunded vs to eate bread and drinke wine

*What au-
thoritie hath
the Procla-
me or all
the Prote-
stants to
shewe, that
the eating
and drink-
ing of bre-
ad and wi-
ne ys of
Chrysts in-
stitution*

in remembrance of his death. Yfanie place be, yt must be the place of the institution of the Sacrament, in whiche place although yt be testified that he tooke bread in his holie hands: yet yt testifieth withall that he sanctified and blessed the same bread, and when he had so doen, yt was so farre chaunged from the nature of bread, that Chryst who ys the trueth, and in whose mouth was no guile might and did boldlie saie, *Take and eate*, not a peice of bread, but *my bodie*, *euen the same that shal be deliuered for yowe*. And likewise of the cuppe he said: *Take and drinke ye, this ys*, not a cuppe of wine, but *eue my blood that shal be shedd for yowr sinnes and the sinnes of manie*. This eate ye, and this drinke in the remembrance of me. What should they eate? That that he tooke vnto them. what did he take vnto them? The Euangelists do testifie: *Take eate, this my bodie*. They shoulde drinke in the remembrance of him. What shoulde they drinke- That also that he did take them. What did he take them? The Euangelists likewise declare. *Drinke ye all of this*, saith Chryste, *for this ys my blood of the newe testament &c.* Here be the woordes of the institution. Here ys instituted that the bodie and bloode of Chryste should be receaued in the remembrance of his passion and death, that bread and wine shoulde be so receaued, here ys not one title. Chryste saied not, eate this bread, and drinke this wine in my remembrance, When then be we commaunded to receaue the creaturs of bread and wine according to the institucion of Chryste, yf yt be not commaunded here? As touching the institucion of Chryste, yt ys at the full treated of in the second booke, wher be produced xii coopes of the higher house of Chrystes Parliament, and vi coopes of the lower house, of the which a great nombre declare the verie substance of Chrystes bodie and blood to be verilie dispensed and geuen in the Blessed Sacrament and a good nombre of them denie the same. Sacrament to be a figure onelie. Yf yt be not a figure, then ys yt not bread and wine: Yf yr be not then we eate not bread and wine, as they saie, according to Chrysts institucion. Beholde the impudencie of these me see their notable vntrueth, that fear not before me onelie (which in so weightie a matter were to moche) but also as yt were) euen to the face of God to make a stoutie lie against his onelie begotten sonne charging him with that, that they be not hable to prooue. But that this their vntrueth wher with they charge our Sauour Chryst maie more fullie appeare, and the trueth of the catholique Church clerelie be seen, ye shall not onelie when ye come to the next chapter, note what ys doen according to Chrysts institucion, but also here the practise of the Apostolique and primitiue Church shall teache yowe, what Chryste instituted to be receaued for the remembrance of his death. S. Iames praied thus in his Masse: *Misericors Deus dignum me fac gratia tua vt citra condemnationem particeps fiam sancti corporis, & preciosi sanguinis in remissionem peccatorum &c.* O mercifull God make me by thie grace wourthie that withoute my condemnation, I maie be made partaker of thie holie bodie, and precious blood, to the remission of sinnes. S. Basill thus: *Nullum nostrum ad iudicium aut condemnationem facias accipere sanctum corpus & sanguinem Christi tui*. Make none of vs to iudgement or condemnation to receaue the holie bodie and bloode of thie Chryste. S. Chrysostom praied thus: *dignare potenti manu tua tribuere nobis immaculatum corpus tuum & preciosum sanguinem, & per nos omni populo*. Vouchsafe with thy mightie hand to giue vnto vs thie vndifiled bodie and thie precious blood, and by vs to all the people. Thus they,

Yt ys not to be doubted, but that all these, and the Church that they liued in receaued the sacrament according to Chrystes institucion. But these creaturs

By Chrysts
institution
we shoulde
receaue his
bodie and
bloode in
rememb &c.

The newe
church
chargeth
Chryst
with an
vntrueth.

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F

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H

A creaturs of beead and wine omitted, they shewe the felues by expresse woordes, to receaue the bodie and bloode of Chryste. Wherfor Chrysts institucio ys to receaue his bodie and blood, and not the creaturs of bread and wine. And that they speake not of the spirituall bodie onelie, but of the reall bodie in the blessed Sacramēt, two thinges in these fathers prooue y^r inuincible. The one ys in S. Iames and S. Basill. They both desire that they not to cōdenaciō maie receaue the holic bodie ad precious blood of Chryst. That bodie the ys here receaued, that maie be receaued both to saluaciō and damnacion. The spirituall bodie can be receaued but to saluacion, the reall bodie both to saluacion and damnacion, wherfor they receaue the reall bodie of Chryste, that maie be receaued to condemnacion. The other ys in Chrysostom, who desiereth Chryste that he wold vouchsafe both to imparte vnto him his bodie and blood, and also by him and the preists to the people. Wher vpon we maie thus reason: That bodie was receaued of Chrysostom and the preistes, which by them also might be deliuered to the people, But the reall bodie of Chryste, and not the spirituall might by them be deliuered to the people. Wherfore Chrysostom and the preists receaued the reall bodie of Chryste. That the spirituall bodie of Chryste, or Chryste spirituallie cā not by the preists be deliuered to the people, yt ys so manifest that yt nedeth no probacion, yt standeth the certē and sure that Chrysostome receaued the verie reall bodie of Chryste.

To conclude then this disputacion vpon the principall part of that, that here ys intended: S. Iames, S. Basill, S. Chrysostom receaued that, that was according to Chrysts institucion to be receaued in the remembrance of his death: But they receaued not the creaturs of bread and wine, but the verie reall bodie of Chryste: Wherfor they receaued according to Chrysts institucion his verie reall bodie in the remembrance of his passion and death: Yrys euident then that yt ys not Chrysts institucion to receaue the creaturs of bread and wine in the remembrance of his death, wherfor we maie conclude that the pretended praier of the late erected Church hath a foule and a wicked vntueth in yt, and for the maintenance of an abhominable heresie, doth vntuethly report and saie of our Sauour Chryste, and that not onelie

*Of intencio
of the newe
ministres.*

C lie to the world, but euen, as yt were to the face of God.

Nowe remaineth the last thing appointed here in this chapter to be spoken of, which ys the intencion and faith of the ministers of this newe Church, in the whiche a fewe woordes, maie and shall suffice. The intencion and faith of this Church ys not onelie perceaued by their cōmon professiō: but also by this their praier. Their common profession denieth the presence of Chrysts bodie in the Sacrament, their praier confirmeth the same. For desiering to receaue the creaturs of bread and wine, they exclude the bodie and blood of Chryste, into whose substance (as Euseb. Emis. saith) the inuisible creaturs are turned. Vnderstand that in this newe fownded Church be two sortes of ministres that doo minister this Communion. One sorte ys of preists, whiche lausfullie consecrated in the catholique Church, haue fallen to heresie, who although they haue authoritie by their holic orders to consecrate the bodie and bloode of Chryste: yet nowe hauing neither right intencion nor faith of the catholique Church, they consecrate not. The other sort ys of ministres made after the schismaticall maner. These men though they wolde vnwiselie haue intencion to consecrate: yet laking the lausfull authoritie they neither do nor can consecrate, but (as y^r maie be iustlie

*Two sortes
of ministres
of the Communion.*

D though)

thought) hauing neither autoritie, nor due faith and intencion they neither receaue nor distribute to the people anie other thing then bread and wine, Whiche their doing and intencion compared to the Apostolique and primitive Church sheweth yt self to be nothing like yt, to haue nothing to do with yt, nor nothing to folowe yt.

The miserable state of catholique priests following the schisme

The condicion of this matter being soche, what case be those priests in, whiche hauing catholique autoritie and catholique faith, and thinke but well of the catholique misteries and religion, for feare, or for lining sake, leaue that they knowe to be good, and doo that they knowe to be euell? What trembling hearts shall they haue before the terrible iudgement seat of God, when their owne consciences shal accuse them, saing: we were called to serue the aultar, we had autoritie geuen vs to consecrate Chrysts bodie and blood according to his holie institution, we might haue offred the same in sacrifice to the memoriall of Chrysts death, to the comfort of our owne soules, and releiff of manie. We might haue receaued that blessed food to the nutriment of our soules to euerlasting life. Thus might we haue spent our time in the seruice of God, thus might we haue liued in our calling, wher omitting all these, we haue ioined with schismatiques and heretiques, and ben as yt were in armes against Chrystes ordeinance, against his catholique Church and the holie religion of the same, wo be to vs, wo be to vs, what shall we doo? This or soche like or moche more bitter and greuous accusation will your consciences make against youe. Awake therfor and looke a bout youe in time. Ye ys yet the time of mercie, the time of iustice will come in whiche repentance shall come to late.

Thus hauing here to speake of intencion and faith, for that I see youe in countenance to decline from the excucion of that intencion and faith that shoulde be seen in youe, and professed of youe, I haue a litle digressed from my principall intencion to admonish youe to return to your deuotfull intencion. And here to conclude with youe as I do with schismatiques and heretiques, whiche ys a greif to my heart that I maie so doo, I saie that hauing intent to receaue the creatures of bread and wine in the Sacrament, ye fulfill not Chrysts institution, neither do ye folowe the intencion and faith of the Apostolique Church, neither of the primitive and auncient Church.

THE SEVEN AND THIRTETH CHAPTER

treacheth of the oblation and sacrifice of the Masse as

yt was vsed of the Apostles and

Fathers.

SO moche being all readie spoken of the oblation and sacrifice of the Masse, I should not nede, but that the speciall order here taken so requireth, to speake anie more of the same. I minde therfor no otherwise here to treat of yt, but onely as I haue doen in the matters of consecracion and intencion to shewe furth the practise of the Apostles and fathers vsed in their Masses. And here first for the practise vsed among the Apostles, we will see what was doen by S. Iames being well assured that he did in this weightie matter of faith no otherwise then all the rest of the Apostles did. For what he did, all they did: and what they did he did soche was their conspiracion, common consent, vnitie and agreement. In his Masse immediately after consecracion, thus he proceeded: *Memores igitur*

Iacob in Miss.

INT

A tur & nos peccatores passionum eius viuificantium, crucis salutaris ac mortis, sepulchri & resurrectionis a mortuis tertio die, ascensionis in celos, & assensionis eius ad dextram tuam Dei Patris, & secundi, gloriosi, & tremendi eius aduentus, cum veniet cum gloria ad indicandum viuos & mortuos, cum reddet unicuique secundum opera eius, offerimus tibi, Domine, hoc sacrificium verendum & incruentum, orantes ne secundum peccata nostra nobiscum agas. We sinners also therfor mindefull of his liuelie passions, of his holson crosse and death, buriall and resurrection from the dead the third daie, of his ascension into the heauens and of his sitting at the right hand of God the Father, and of his second, gloriouse and fearfull coming, when he shall with glorie come to iudge the quicke and the dead, when he shall geue to euery one according to his workes: We offre vnto thee, o Lord, this dreadfull and vnbloodie sacrifice, praing that thoue do not with vs according to our sinnes.

S. James of
fredsacrifi-
ce in the
memorial
of Chrysts
Death

B In this part of S. Iames Masse we maie perceauce three things. The first that Chrysts bodie ys offred in sacrifice: The second, that yt ys offred in remembrance of his passion and death, resurrection, ascension &c. The third, that yt ys doen for the remission of sinnes. For the first, yt ys to be noted that immediatelie after consecracion, by the which ys wrought the presence of Chrysts bodie (as ys saied) hauing yt present he furthwith saith: *We offre vnto thee, o lord, this dreadfull and vnbloodie sacrifice.* This saied S. Iames immediatelie vpon the consecracion, when nothing ells was before him to offre but the bodie of Chryste. Wherefor he then offred the bodie of Chryste.

Threethings
notable in
S. James
Masse.

C To this vnderstanding manie things do enforce vs in the woords of S. Iames. first, that he vscth the demonstratiue (*thus*) saing this sacrifice, whiche spoken at the altar vpon the consecracion of Chrystes bodie, whiche ys the verie true sacrifice, signifieth vnto vs, that he offreth yt. Farder, that he calleth the sacrifice whiche he offreth a *dreadfull sacrifice*. What sacrifice, that by man can be offred to God, ys dreadfull, but onelie the bodie of Chryste, the bodie of God and man? whiche for the maiestie of Godhead, wherunto this bodie ys ioined in vntie of person ys dreadfull, other sacrifices what soeuer, be not of themselus. Wherefor the dreadfull sacrifice that he offred was the bodie of Chryste. Lastlie, he calleth yt an vnbloodie sacrifice. Whiche verie well agreeth with the sacrifice of Chrysts bodie offred on the altar. For that bodie being nowe glorified ys impassible, and immortall, and neuer shall shedd blood to be sacrificed by death again, but ys nowe offred to the Father with remembrance of that passion and death, and blood shedding, whiche he once suffred, and shall neuer suffre again, and ys so set before the face of his Father to procure vs mercie of the remission of oure sinnes, and to obtaign for vs the grace of God, and the giftes of his holie Spirit.

D Nowe the oblacion perceaued in this holie Apostle, and by him in all the Apostles: let vs descend to the Disciple of the cheif Apostle, to see in him whether he and other Disciples did in the Masse make oblacion and offre sacrifice as the Apostles did. This man (S. Clement I meen) euen as S. Iames did, immediatelie after the holie consecracion praied thus: *Memores igitur passionis eius, mortis, resurrectionis, redditus in celos, & futuri eius secundi aduentus, in quo veniet indicaturus viuos & mortuos, redditurusque cuique secundum opera sua, offerimus tibi Regi & Deo secundum eius institutionem panem hunc, & hunc calicem, gratias tibi per eum agentes, quod nos dignatus fueris astare, coram te, & tibi sacrificare.* Being therfor mindefull of his passion, death, resurrection, ascension into heauen, and of his second coming, in the whiche he will iudge both quicke and dead

S. Clement
in Massa vt
refert Ma-
rthon.

and

and will geue to euerie one according to his workes : We offre vnto the King and God according to his institution this bread and this cuppe, geuing thee thanks by him, that thou hauest vouchsafe vs to stand before thee, and to offre sacrifice to thee. Thus S. Clement. E

S. Clement
offred
Chrysts bodie
and
blood in sacrifice.

Let not the good Chrystian be dismaied, nor the Sacramentarie triumph that he saith we offre this bread, but let them both vnderstand, that as our Sauour Chryste in the vi of S. Iohn, and S. Paule in the x of the first to the Corinth. whiche ys allreadie declared, and in the xi of the same, whiche here shall be declared, doo call the bodie of Chryste bread : So doth S. Clement here. For prooffe wherof haue recourse to the praier of S. Clement in the last chapter before and see his faith what he beleued to be in the Sacrament, wher ye shall finde him desiring that the holie Gost maie be sent, who maie make the bread the bodie of Chryste and the wine the blood of Chryste. Yf then the bread by the worke of the holie Gost be made the bodie of Chryst, then ther ys no other bread there after consecracion to be offred in sacrifice but the bread of the bodie of Chryst and the cuppe of his blood. F Neither can the Sacramentarie with all his wrelting malice vnderstand this of materiall bread. For this that ys here offred, ys offred according to the institution of Chryste: but as the Sacramentarie can not but confesse, Chryste neuer instituted materiall bread to be offred in sacrifice. Wherfor yt can not be vnderstanded of materiall bread. Yt ys euident then that S. Clement offred Chrysts bodie, and blood the verie true bread, and true wine in sacrifice.

S. Basill of
fred the like
sacrifice
to S. I. a. ad
S. Clem.

This being made plain, we shall descende to S. Basill and see what he did, whether he offred in his Masse or no. He as S. Clement, immediately after the consecracion continued his holie taulke to God, saing on this wise : *Memores ergo, Domine, & nos salutarium eius passionum, viuifica crucis, triduanæ sepulture, ex mortuis resurrectionis, in celum ascensionis, in dextra tua Dei Patris sessionis, & gloriose ac terribilis secunde eius presentie, tua ex tuis tibi offerimus.* We also therfor, o Lorde, being mindfull of his holisom passions, liuelie crosse, three daies buriall, his resurrection from the dead, his ascension into hauen, his sitting at thie right hand, God and Father, and of his gloriose and terrible second presence : we offre thine to thee oute of thine. Thus he. G

See ye not here, as in S. Iames and S. Clement an oblacion of the bodie and bloode of Chryste, whiche be thinges of God, consecrated of his creaturs bread and wine, and so offred vnto God? Hitherto then ye see the holie Fathers, to haue offred Chrystes bodie and blood, and therfor in their wordes and writings not to haue abhorred the tearmes of offering, or making oblacion and sacrifice, as the newe brothers do.

Chrysostome
offred
sacrifice in
Masse.

But for farder prooffe of the prattise of the Sacrifice we will procede and see what Chrysostom did in his Masse. For he keping the order before mentioned immediatelie vpon the consecracion addeth this praier : *Memores igitur salutaris huius mandati & omnium eorum, quæ pro nobis facta sunt, crucis, sepulchri, resurrectionis, ad celos ascensionis, sessionis ad dextram, secundi & gloriosi rursus aduentus, tua ex tuis tibi offerimus.* Remembring therfor this holie commaundement and all those thinges that haue ben doen for vs as the crosse buriall, resurrection, ascension into heauen sitting at the right hand, the seconde and gloriose coming again : we offre thine vnto thee of thine owne. Thus ther. H

Yt can not be that they that so iustlie agree in woordes and sentēce shoulde varie and dysagree in sence and vnderstanding. Wherfor Chrysostom, as the other did, did in his Masse offre sacrifice. I labour not here to seke the deapth

A deapt of this matter, for that I haue done allreadie in diuerse places of this worke, but I cheiflie seke by the woordes of these Fathers to declare that all they did offre sacrifice. What they offred, and to what effect, yt ys and shalbe declared, and, as yt maie for this place suffice, by S. Ambrose yt shall be made euident, what he and the auncient Church in his time did offre. Wuerby also we shall be assured what the former Fathers did offre, this being certen that holie Ambrose did nothing contrarie to the holie faith of the primitiue Church. Thus he reporteth, of the practise of the auncient Church of his time and before: *Sacerdos dicit: Ergo memores gloriosissime eius passionis, & ab inferis resurrectionis, & in celum ascensionis, offerimus tibi hanc immaculatam hostiam rationabilem hostiam, incruentam hostiam, hunc panem sanctum, & calicem vite aeternae.* Being therfor mindful of this most gloriouse passion, and resurrection fro death, ad ascension into heauen, we offre vnto thee this vndefiled sacrifice, reasonable sacrifice, vnbloodie sacrifice, this holie bread and cuppe of life euerlasting.

S. Ambrose and the church that he liued in offered sacrifice in the Masse.

Note here what manner of sacrifice was offered in the Masse.

B Doo ye not here see by the testimonie of S. Ambrose that the preist did offre sacrifice in the remembrance of Chrysts passion, resurrection and ascension? But note and marke well what maner, of sacrifice: An immaculate or vndefiled sacrifice, a pure sacrifice. What sacrifice ys yt that man can offre to God, that he maie boldlie so tearm and call? No pure man dare so farre presume of his owne doings of offrings to God. This pure and vndefiled sacrifice then can be none other, but that pure and innocent lambe of God, that purifieth and clenseth vs by taking awaie the sinnes of the worlde, euen Iesus Chryste his verie bodie and blood. Which maner of vnderstanding the later woordes of this offering sentence doeth also enforce vs to take, determining this pure and vndefiled sacrifice to be the holie bread on the aultar, liég before the preist, in that he saith: *hunc panem sanctum*, this holie bread, and that he tearmeth the cuppe to be the cuppe of euerlasting health. For as the bread ys holie, and the fountain of holinesse, from whence to vs floweth all holinesse: so ys the cuppe the cuppe of euerlasting health. For *sanguis Iesu Christi emundat nos ab omni delicto*. The blood of Iesus Chryst doth clenle vs from all sinne, and so pouring the grosse and filthie humoures of sinne, which make the soule sicke geueth vs euerlasting health, and wher euerlasting health ys, ther ys euerlasting life. And so cometh to passe that Chryst saith: *Qui manducat meam carnem, et bibit meum sanguinem, habet vitam aeternam*. He that eateth my flesh and drinketh my blood hath euerlasting life.

1. Ioan. 1. Ibid. 6.

C Thus then maie yt be perceaued, that this holie bread and cuppe of life euerlasting, ys the holie vndefiled and vnbloodie sacrifice, which S. Ambrose testifieth to be offred in the Church, which (as ys saied) well considered and weighed, and these tearms: the vndefiled and vnbloodie sacrifice, and the holie bread and cuppe of life euerlasting, compared and ioined together as meeting one thing (as they doo in dede) cá signifie no other thing to vs but the verie bodie and blood of oure Lord and Sauour Iesus Chryst, offred as the vndefiled and vnbloodie sacrifice of his Church.

Chrysts bodie in the Sacr ys the vnbloodie sacrifice of the Church

D And Reader in case the Aduersarie wold bleer thine eie, expownding this woord of S. Ambrose Masse, *panem sanctum*, holie bread, to be the sacramental bread, and the bread of their holie communion, so to delude thee, and to elude the argument, and to auoide the presence of Chrysts blessed bodie in the Sacrament: yet the woords adioined, which be, that the cuppe ys called the cuppe of euerlasting life, do ad shal so streit him, that he cá not but vnderstand the of the bodie ad blood of Chryst, ad not his sacramental bread, and cuppe. For the one bi the confession of Oecolap. ad Crámer cá receaue no holines being a

dumbe creature, and the other wil be confessed of all men, yf yt be but a cuppe of wine, that yt ys not the cuppe of euerlasting life. Yt remaineth then that they are vnderstanded of the bodie and blood of Chryst, which be the holie bread, and cuppe of euerlasting life, and the vndefiled and vnbloodie sacrifice of the Church. Hitherto ye haue perceaued that S. Ambrose agreeth with S. Iames, S. Clement, S. Basill, and S. Chrysostome in this point, name-
lie in the oblation of sacrifice.

Words of
the Canon
in the Mass
se.

And now that by S. Ambrose yt ys perceaued that he and the Church that he liued in did offere sacrifice, and that that sacrifice was the bodie and blood of Chryst, ther remaineth now that we conferre with him and the rest, the doing of the catholique Church now in their Masse, and of the hereticall cōgregation in the Cōmunion, as they vntuelie tearm yt. The catholique Church as in the practise of all the Fathers yt was vsed, immediatelie after the consecracion ys doen proceedeth thus saing: *Vnde & memores nos Domine, serui tui, sed & plebs tua sancta eiusdem Christi Filii tui tam beate passionis, necnon & ab inferis resurrectionis, sed & in celos gloriose ascensionis, offerimus preclara maiestati tue de tuis donis ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, panem sanctum vite eterna, & calicem salutis perpetua.* Wherefore, o Lord, we thie seruantes, and the holie people also being mindeful of the blessed passion of the same Chryste thie Sonne, and of his resurrection, and also of his gloriouse ascensio into heauē, we offere to thie excellēt maiestie of thie gifts, and graunts a pure sacrifice, and holie sacrifice, an vndefiled sacrifice, the holie bread of euerlasting life, and the cuppe of euerlasting saluacion. Thus the Church.

Wher ye perceaued that as S. Iames. S. Clement S. Basill, and other did offere sacrifice and that in the remembrance of Chrysts passion, resurrection, &c. So dothe the catholique Church now likewise offere in this praier, which forasmoch as yt dependeth of somthing going before, vnderstand, that as in the Masse of S. Iames and the other, so in this Masse reherſal ys made of this cōmaundement of Chryst: *Do ye this in remembrance of me.* Wherupō this praier, wherein in euerie of these Masses oblaciō ys made of the sacrifice of Chrystes bodie and blood, ys furthwith added as the fulfilling of that cōmaundemēt, and therfore saith: *Wherfor we mindeful, o Lord, of the blessed passion, &c.* Whiche ys asmoch to saie, forasmoch as thie Sonne our Lord and Sauour hath commaunded vs to offere in sacrifice his blessed bodie and blood in the remembrance of that death, which he did once suffre in that bodie, ad of other his great and wōderfull actes that he did in the same, as his resurrectiō, ascension, &c. Therfor, o Lord, according to this thy Sonne his cōmaundemēt, being mind full of those great ad wonderful actes, we offere vnto thee this holy sacrifice.

We be com-
maunded
so offere
Chryst in
sacrifice.

Sacrifice of
fred by S.
Iames.

And here by the waie let the Proclamer note, that wher he wold be certified, wher we be commaunded to offere Chryst in sacrifice, he maie by all these Masses be taught that we are so cōmaunded by Chrysts owne woord, wherupō, if he wil see, he maie perceaued that oblaciō ys made of the bodie ad blood of Chryst in eche of thē, euen by his cōmaundemēt as ys allreadie saied

That the bodie and blood of Chryst ys the sacrifice that ys here offred yt maie suffice to repete a fewe words of S. Iames our first witnesse, ad of S. Ambrose our last witnesse for the profe of the same, this being oute of all doubte that the Fathers betwē thē dissented not frō thē. S. Iames saied: *Offerimus tibi, Domine, sacrificiū verendū, et incruentū.* We offere vnto thee, o Lord, this dreadful ad vnbloodie sacrifice. This sacrifice being dreadfull and vnbloodie cā be none other, as thier yt ys proued but the bodie of Christ. And in that he calleth yt an vnbloodie sacrifice, he beateth downe the grosse hereticall obiection
of the

H

- A** of the enemies of Chrysts euerlasting sacrifice, saing: that if he be offred in sacrifice, he must be slain again, and his blood as often shedd, as he ys offred, wher the faith of all holie Fathers acknowlege, yt to be an vnbloodie sacrifice, for that no violence ys now wrought to the shedding of Chrysts blood. S. Ambrose saith: *Offerimus tibi hanc immaculatā, rationabilē, incruentā, hostiā.* We of fre vnto thee this pure reasonable and vnbloodie sacrifice. And determining what this sacrifice ys he addeth: *Hunc panē sanctum, & calicē vite eterna.* This holie blood, and cuppe of euerlasting life. In that he calleth yt a pure sacrifice, he alludeth to the Prophet *Malachie* calling yt an vnbloodie sacrifice, he foloweth S. Iames: in that he calleth yt the holie bread, and the cuppe of the euerlasting life he perfectlie determineth yt to be the blessed bread of Chrystes bodie, and the cuppe of his blood geuing euerlasting life. Now the catholike Church embracing the faith of the Apostles and Fathers, saith as they saied, and doeth that they did. For as S. Ambrose saied we offre this pure sacrifice, so saith the catholique Church now, we offre this pure sacrifice. As S. Ambrose
- B** saied, we offre this holie bread and cuppe of life euerlasting. So saith the Church, we offre the bread of euerlasting life and the cuppe of euerlasting saluacion. Thus ye see howe iustlie he catholike Church in this our time foloweth in this point the faith and doing of the auncient Church. But now the degenerating church maketh no one tittle mencion of offring Chryst in sacrifice, neither wold that her mynisters should haue soch intent, therefore can therbe no comparison here made of her faith and doing. For cōparison must be made betwen two thinges or mo that be or haue a being. For *Inter ens & non ens nulla est comparatio.* Betwen a thing that ys, and that that ys not ther ys no cōparison. Thus then we maie ende this part that the new Church not offring sacrifice neither kepeth Chrystes institucion, neither foloweth the practise of the Apostolique primitiue, and auncient Church, but omitteth the commaundement of Chryst in his institucion, and dothe clean contrarie to the examples of the Apostles, and holie Fathers.

Sacrifice
was offred
in Masse by
S. Ambr.

The catho-
like church
now offring
sacrifice in
Masse folo-
weth Chryst
his holie A-
postles, and
the primiti-
ue Church
the newe
Church of-
fring none
do contrarie
to them all.

C THE EIGHT AND THIRTETH CHAPTER TREATETH of the praier for acceptacion of the oblation or sacrifice made in the Masse, and vsed as well by the Apostles as the Fathers.



Owe remaineth to shewe what maner of praier was vsed of the Apostles and of their Disciples, and of the primitiue Church after the offring of sacrifice in Masse, for the acceptacion therof. The holie Apostles and Fathers thought yt not enough onelie in bare maner to offre the sacrifice to God: but also their condi-

cion considered thought yt appertaining to their ducie most humbly by deuoute praier to craue and desire at Gods hād that their seruice in so doing might be mercifullie accepted. And her to obserue the ordre before vsed we shall first see how the Apostle S. Iames made his praier to God for the acceptacion of his seruice in offring of the sacrifice. Thus he praied: *Pro oblatis & sanctificatis, preciosis, supercelestibus, ineffabilibus, immaculatis, gloriosis, tremendis, horrendis, diuinis donis Dom. Deo nostro oremus, ut Dom. Deus n. acceptis iis in sanctum & superceleste, mentale, & spiritale altare suum, in odorem spiritualis fragrantie, rependat ac mittat nobis diuinā gratiā et donū sanctiss. Spiritus: Oremus.* Let vs praie to our Lord God for these offred and sanctified, precious heauēlie, ynspeakable, immaculate, glorious, fearfull, horrible, diuine gifts: Let vs praie that our Lord God accepting these into his holie and heauēlie, mérell and spirituall altar to the fauour of spi-

Jacob. in
Missa.

tuall fragrance or sweetnesse, maie geue again and send to vs the diuine grace, and the gift of the most holie Spirit. Thus he ther. E

In Missa
Apost.

S. Clement after he had offred sacrifice praied thus. *Rogamus vt propicio ac sereno vultu respicias supra haec proposita dona coram te, tu qui nullius indiges Deus, & tibi complacitum sit in eis ad honorem Christi tui, &c.* O God, which neadest no other mans goods we beseeche thee, that with a merciful and pleasant countenance thou wilt looke vpon these present gifts set before thee, and that thou wilt be well pleased with them to the honour of thy Chryste.

Basil. in
Missa.

S. Basill praied thus: *Dominum postulemus pro oblatis & sanctificatis, honorificentissimis muneribus Domini Dei nostri & commoditate bonorum nostrarum animarum, vt clementiss. Deus, qui accepit ea in sancto & super caelesti, intelligibili altari in odorem suauitatis emittat nobis gratiam et communionem sancti sui Spiritus.* Let vs desire our Lorde for the offred and sanctified most honourable gifts of our Lord and God, ad the commoditie of the goodnesse of our soules, that our most mercifull God who hath receaued them in his holie and heauenlie and intelligible aultar in the fauour of sweetnesse, maie send vnto vs the grace and communion of his holie Spirit. Thus he. F

Chrysost.
in Missa.

S. Chrysostom foloweth S. Basill, and after the oblation of sacrifice praieith thus: *Pro ablatis et sanctificatis preciosis donis Dominum deprecemur, vt clemens Deus, qui ea suscepit in sancto caelesti intelligibili altari suo mittat nobis propterea gratiam, et donum sancti spiritus.* For the offred ad sanctified preciose gifts, let vs praie to our Lord that our merciful God, who hath receaued the in his holie ad heauēlie intelligible aultar, maie send vs therfore grace, ad the giste of the holie Gost. Thus he.

Ambr. li. 4
ca. 6. de
sacr.

I wish that all these alleaged Fathers praing to God for the acceptacion of their seruice in the offring of sacrifice, might be so diligētly noted, that their phrase maie hereafter be remēbred. For yf they be well noted, they seme in maner of speech to praie for their sacrifice, which maner of speech S. Ambrose also vseth, and after him the catholique Church S. Ambrose in this maner.

Petimus et precamur vt hanc oblationem suscipias, in sublimi altari tuo per manus Angelorum tuorum, sicut suscipere dignatus es munera pueri tui iusti Abel, et sacrificium Patriarchae nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedec. We desire and praie thee that thou wilt receauē this oblaciō bi the hāds of the Angels into thy high aultar, as thou hauest vouchesafe to receauē the gifts of thie childe Abell, and the sacrifice of our Patriarch Abraham, and that, which thie preist Melchisedech did offre vnto thee. The catholique Church maketh the like request in this maner: *Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicut accepta habere dignatus es munera pueri iusti tui Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedec, sanctum sacrificium, immaculatam hostiam.* Vpon which things, vouchesafe to looke with a mercifull and pleasaunt countenance, and to accept them, as thou didest vouchesafe to accept the gifts of thie child Abel the iust, and the sacrifice of our Patriarch Abraham, and that which thie high preist Melchisedech did offre vnto thee, an holie sacrifice, ad an vndefiled hoste. And immediatelie yt foloweth thus: *Supplices te rogamus, omnipotens Deus, iube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu diuinæ maiestatis tuæ, vt quotquot ex hac altaris participatione, sacrosanctum Filij tui corpus et sanguinem sumpserimus omni benedictione cælesti repleamur et gratia, per eundem Christum Dominum nostrum.* We mekelie beseech thee (o allmightie God) cōmaunde these to be caried by the hands of thie holie Angells vnto thie high aultar in the seight of thy diuine maiestie, that as manie of vs as do by this participacion of the aultar, receauē the most holie bodie and blood of thy Sonne, maie be fulfilled with all heauenly blessing and H

Woorde in
the Masse
nowe used.

A and grace by the same our Lord Iesus Chryst.

These be the praieris that the Proclamer in his sermon derideth, mocking withall the godlie doings of the catholique Church. Here he triumpheth, here he sheweth his trifling toies and merie cōceates to delight himself, and soch as were of light heads and gracelesse heartes in his audience. Here his dissembled grauitie failing, he shewed himself in his owne colours, euen like a man of his profession, that ys to misconstrue, to misunderstand, to wrest, to distort to adulterate soch things as they read, and yet shameleslie with bolde countenance, to vtter yt, to compasse therbie a mischeif. But that he be no otherwise charged then his own woordes will require we shall reporte them as they be. Thus he saith as touching these praieris.

B Moreover the prest desireth God so to accept the bodie of his Sonne Iesus Chryst as he once accepteth the sacrifice of Abel, or the oblaciō of Melchisedec. It ys knowen that Abel offered vpp of his fruct of his flocke a lābe or a shepe, and that Melchisedec offered vnto Abraham and his cōpanie returning frō the battail bread and wine. And think we that Chryst the Sonne of God standeth so farre in his Fathers displeasure that he nedeth a mortal and miserable man to be his spokēsman to procure him fauour? or think we that God receaueth the bodie of his onelie begotten sonne none otherwise, then he once receaued a shepe or a lābe, at the hands of Abel? or then Abraham receaued bread and wine of Melchisedec? If no: why doth the prest then make this praier in the Canon immediatlie after consecraciō? *Supra qua propitio ac sereno vultu respicere, digneris, & accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel, & sacrificiū Patriarcha nostri Abraham, & quod tibi obtulit summus sacerdos tuus Melchisedec*, that ys to saie: Looke down with mercifull contenāce vpon these sacrifices (that ys, the bodie of Chryst thy Sōne, and the cuppe of his blood) and vouchesafe to receaue thē, as thow sometime vouchsafest to receaue the oblaciōs of the child Abel the iust, and the sacrifice of our Patriarch Abraham, and that thing that was offered to thee by thy high prest Melchisedec. Besides this he desireth that an Angell maie come, and carie Chrysts bodie a waie into heauen. This ys the praier that he maketh: *Tube hac perferri per manus sancti Angeli tui in sublimē altare tuum*. What a fable ys this that Chryst should be born vpon an Angell, and so caried vpon a waie into heauen? Thus moch the Proclamer.

C How saie yow? Haue not seen him plaie his part? Haue ye not seen a meruelouse mockrie of Gods holic mysteries? Haue ye not heard the phrased of the praieris of the holic Apostles, and of their Disciples, of the aunciēt Fathers of the primitiue Church and of all the catholike Church derided and skorned? For thus skorning and abusing the praieris of the canō of the Masse vsed now in the catholique Church, he skorneth and abuseth the praieris of all thē aforesaid. For the praieris of the Canon contain their woordes, and are cōpiled of thē. The beginning of these woordes produced by the Proclamer, that ys, *Supra qua propitio ac seren, &c.* ys taken oute of S. Clement, who praied thus: *Rogamus vt propitio serenoq; vultu respicias super hac dona*. The Church saith: vpon which vouchesafe, with a mercifull and pleased countenance to looke vpon, &c. S. Clement saied: *We beseeche thee that with a mercifull and pleased countenance thou wilt looke vpon these gifts or sacrifices*, that that foloweth in the praier of the Canon yt ys whollie in S. Ambrose, sauing that yt ys ther diuided as yt were into two praieris, that S. Ambr. cōprehēdeth in one. For wher in the praier of the Church yt foloweth thus: *& accepta habere sicuti accepta, &c.* And vouchesafe to receaue these, as thow vouchsafest to receaue the gifts of Abel the iust, and the sacrifice of our Patriarch Abraham, &c. yt ys in S. Ambrose woorde for woorde in effect. For thus he praied. *Petimus & precamur vt hanc oblat, &c. supra*. We desire and praie thee that thou wilt receaue this oblaciō by the

The woordes of the Proclamer See what blind iudgement blind malice pronounceth of all the chrystian world

The praieris of the Canō of the Masse be the praieris of Fathers of the primitiue Church.

handes of the Angels into thie high altar as thowe vouchsafest to receaue **E**
the gifts of thy childe *Abel* the iust, and the sacrifice of oure Patriarch *Abraham*, and that, that thie high preist *Melchisedec* offred vnto thee. See ye not
nowe that the catholique Church vseth the verie same woordes that *S. Ambrose*
and the auncient Church in his time did vse? well let vs procede to see
and compare the rest.

The Church goeth further in the Canon and praieth thus: *Suplices te roga-*
mus omnipotens Deus iube hæc perferri, &c. We humbly beseeche thee, o Allmigh-
tie God, that thowe wilt commaunde these sacrifices to be caried by the
hands of thy holic Angell into thie high altar in the seight of thine diuine
Maiestie *S. Ambrose* praieth, thus: *Petimus et precamur, vt supra.* We desire and
praie, that thou wilt receaue this sacrifice by the hands of the holic Angels
into thie high altar.

Nowe ye see the praier of the Canon of the Masse vsed in the catholique
Church, with which the Proclamer hath fownd soche fault, ye see also the
praier of *S. Clement* and *S. Ambrose*, and by conference ye perceaue them
so to agree, that the woordes of the praier of the Church nowe be none o-
ther then the woordes of *S. Clement* and *S. Ambrose*. Maie yt not then be **P**
truelie saied, that the Proclamer deriding and skorning the praier of the
Church nowe vsed, dothe deride and skorn *S. Clement* and *S. Ambrose*
and the church that they liued in? But let vs consider the great enormities
and abuses that the Proclamer pretendeth to be in these praier of the Canon
in the Masse. Ther be in all three principall and horrible blasphemies, as he
feigneth ad setteth the furth, committed in these praier: The first is, that *Christ*
should so stand in the displeasure of his heauenlie Father that he nedeth a
mortall and miserable man to be his spokesman. The second, that the bodie
of the onelic begotten Sonne of God should in no better wise be receaued
of the father then a lambe at the hands of *Abel*. The third, that desire ys ma-
de that an Angell maie come and carie awaie *Chrysts* bodie into heauen.

Three fei-
ned faul-
tes
fownd in
the Canon
of the Mas-
se by the
Proclamer.

Answer to
the first.

As touching the first, hath the Proclamer no more learning and knowled-
ge in the phrasie of the scripturs and doctours, then here his railing blas-
phemie declareth? Or wher the Fathers in the scriptures vpon the oblacion
of their sacrifices were yt ox, calf, kidde, or lambe made their praier for ac-
ceptacion, will he also mock them and saie that they vnsemelie praied to God **G**
to receaue an ox, calf, kidde or labe at their hands, or that they praied for soch
brute beasts as they offred to be receaued into his fauour? But to discusse this
point within the list and compasse of oure owne matter: When *S. Iames* in
his Masse praied as ys before alleaged, saing: *For these offred, and sanctified, preciou-*
se, heauenlie, vnspeakeable, immaculate, gloriouse, dreadfull, horrible, diuine gifts, let vs praie
that oure Lord accepting these into his holic heauenlie mentall and spirituall altar, vnto the
saouour of spirituall fragrance: And when *S. Basill* saied: *For the offred and sanctified*
moſte honorable gifts of oure Lorde and God, let vs praie: And when *Chrysostom* li-
kewise saied: *Let vs praie to oure Lorde for the offred and sanctified preciouſe gifts:*
wher vndoubtedly by these sanctified, preciouſe, dreadfull offred gifts, they
vnderstood and ment the bodie and blood of *Chryst*, ther on the altar of-
fred in sacrifice: Wil the Proclamer, I saie, mock all these and other holic Apo-
stles ad Fathers, and skorning their phraseis saie that they praie to God the
Father for the bodie of his Sonne *Iesus Chryst* to be accepted? Ys this the **H**
learning and grauitie wherwith a matter of so great importance of so great
weight, of so long continuance, of so great estimacion, reuerence and honou-
re, shal be ouerthrowe? Maie so great a myſterie of christia religio be without
scriptu

A scripture against saied, without autoritie couelled withoute graue reaso im-
pugned, without strog argumēt couinced, ad without formall processe clean
defaced. Trust me, gētle reader, in al his vehemēt inuectiue against this part of
the Canon of the Masse, he hath impugned yt with no other good learning
or autoritie, no other graue reason or argument, then onelie gibing moc-
kes. This ys one that ys woorthie to occupie the place of a Bilhoppe, this
ys one that ys reputed a famouse preacher: this ys a Iuell to helpe to plucke
down the Church of Chryste and to sett vppe the Sinagog of Sathan, that
can with a false feigned skoff seeme to sticke down all that stand in his waie
doctours, Fathers, Bishoppes, Disciples, Apostles, and all. Can anie chrystian
heart thinke that S. Iames S. Clement S. Basill S. Chrysostom, S. Ambrose,
and all other holy fathers vsing these alleaged praiers, did thinke the selues
spokesmen to intreate the Father for Chryste? Yf yt can not be thought of
them, howe can yt be thought of the catholique Church vsing the same
praiers.

*Mockes ad
skoffes the
onely argu-
mentes of
the Procla-
mer in this
matter.*

B To conclude therfor this first part against the maliciouse mocke of the
Proclamer, I saie, that yf the Apostles and Fathers vsing this maner of phrasē
in their praiers were spokesmen to the Father for Chryst his Sonne, then ys
the Church so nowe likewise: yf they were not, no more ys the Church.
The Apostles, and fathers, and the Church did allwaies and doth well know
Chryste, as he ys the onelie begotten, so ys he the welbeloued Sonne of the
Father. They beleue, they teache and preache that yt ys he, in whō the Fa-
ther ys wel pleased: yea they beleue that in him the Father ys so wel pleased,
that whatsoeuer thei aske of the Father in his name, he wil geue yt the. Wher
vpon the church in this praier making humble intercession (as the Apostles
and fathers before haue doen) not for Chryst, but by Chryste, not to procure
faueur for him, but to procure mercie to them selues from God the Fa-
ther, coccludeth their petitions and requests in these same praiers, whichē
the Proclamer skoffinglie abuseth, with these woordes, *Per Christum Dominum
nostrum*. By Chryste oure Lorde, which ys as moche to saie: All this we desire
for Chryste our Lorde his sake. In this first part then behold the slaunderou
se vanitie, and so let vs examine the next pretended fault.

*The me-
ning of the
Church in
the first po-
inte.*

C In the seconde he accuseth the Church that yt wolde Chrstes bodie no
better to be accepted of the Father, then the sacrifice of Abel, of Abraham,
of Melchisedec. Abel, Abraham, and Melchisedec were men acceptable to God,
whose sacrifices were also acceptable, not for the thinges them selues that
were offred by them, as a shepe a ramme, bread, wine, for of these thinges
as God hath no nede being the Lorde of the wholl earth and all that ys ther
in: so of them, as of them selues he hath no pleasure. In these sacrifices then
not the thinges but the seruice of them which offred those thinges, was ac-
ceptable and pleasaunt vnto God. Abel offred sacrifice to God, so also did
Cain. But *respexit Dominus ad Abel, et ad munera eius: ad Cain autem et ad munera
eius non respexit*. God did looke vnto Abel and to this gifts, but vnto Cain and
to his gifts he did not looke. He looked first to Abel him self, then to his gifts
He behelde his hartie deuocion and for that looked to his seruice in his due
tiful sacrifice: he sawe in Cain a slacknesse or coldenesse of deuocion, wherfor
he neither looked fauorable to him nor to his seruise in offring sacrifice.

*2.
Answer to
the second
fault.*

*God looked
not on the
thing of-
fred in the
old sacri-
ces, but on
the deuocion
of the offe-
rers.*

D No offred sacrifice and God smelled a swete sauoure, saith the scripture,
not that God was delighted with the kitchē sauour of burnt meate as here
the Proclamer might in his licencious maner skoff at the phrasē of the scrip-
ture as he doth at the phrasē of the catholique Church, but God smelled

the swete sauour of his deuoute and ductifull seruice. As God then was not desired by Abel to receaue his shepe in to heauen, nor by Melchisedec to take vppe thither bread and wine, nor by Abraham to take the ramme that he of fred, but that their humble seruice and obedience therby shewed and declared might be accepted: So the Church desireth not that her sacrifice whiche ys Chryste might be accepted (being most acceptable in yt self, and all other made acceptable by yt) but that her deuotion, humble seruice and obedience in doing that sacrifice maie be soche, that yt maie be accepted as was the seruice of Abel, of Melchisedec, and of Abraham in the offering of their.

Jacob. in
Mass.

In this same sense praied the Apostolique and primitiue Church. S. Iames in this maner: *Respice in nos, o Deus, & ad nostrum hoc rationabile obsequium in tuere, idque accipe ut Abel dona accepisti, Noë sacrificia, Moyses & Aaronis sacerdotia Samuelis pacifica, Davidis panirētīā, Zacharia incensum.* Looke vpon vs, o Lord, and behold this our resonable seruice, and receaue the same as thowe didest receaue the gifts of Abel, the sacrifices of Noe, the preistlie oblaciōs of Moyses and Aaron, the peace offerings of Samuel, the penance of David, the incesse of Zacharie.

Basil in
Mass.

S. Basill in his Masse praied almost with same woordes: *Respice in nos, Deus & vide super seruitutem nostram hanc, & suscipe eam sicut suscepisti Abel munera, Noe, sacrificium, Abrahæ hōrocaustum, Moyses & Aaronis sacrationes, Samuelis hostias pacificus, sicut suscepisti de sanctis tuis Apostolis verum istud mysterium, sic & ex manibus nostris peccatorum suscipe munera ista in benignitate tua Domine.* &c. Looke vpon vs, o God, and looke vpon this our seruice, and receaue yt, as thow didest receaue the presentes of Abel, the sacrifice of Noe the burnt offering of Abraham, the oblaciōs of Moyses and Aaron, the peace offerings of Samuel, euen as thowe hauest receaued this true misterie of thie holie Apostles, so, o Lord, receaue these sacrifices of oure hands being sinners, in thy benignitie.

S. Ambrose and the auncient latin Church that he liued in, as ye haue heard yt allreadie testified, vsed a moche like phrase. *We beseeche thee, o Lorde, saith he, vouchsafe to receaue this sacrifice as thowe hauest vouchsafed to receaue the gifts of thy childe Abel the iust, the sacrifice of our Patriarche Abraham, and that whiche thy high preist Melchisedec did offre vnto thee.*

The seruice
in doing
of sacrifice
ys desired
to be accep
ted, not the
sacrifice yt
self.

Thus haue ye nowe seen the praiers for acceptacion of sacrifice, that were praied by the Apostles, vsed of the greke Church, receaued of the auncient latin Church, and continued by the catholique Church eue to this our time. Nowe did S. Iames and the Apostles praie for the acceptaciō of Chryste their sacrifice? Did S. Basill and the greke Church desire that the bodie of Chryste might no otherwise be accepted than the sacrifices of Abel, Noe, Abraham, &c. Did S. Ambrose and the fathers of the latin Church for these xiiij hundred years so basely think of the woorthinesse of Chrysts bodie and sacrifice, that they thought a shepe, an oxe or bread and wine as acceptable as the bodie of Christ? No, they thought nothing so, but thei desired (as ys saied) that their seruice in offering this sacrifice might be accepted as the seruice of those other was accepted. This acceptiō the hath respect to the offerers, and not the sacrifice off.

And that the Proclamer shall not saie, that this exposition ys feigned by me, let him vnderstand that this same expositiō hath ben made by diuerse learned fathers some hundred years ago, of the whiche for profe I will alleage the saing of one whiche shall be Hugo de S. victore, who expownding the canon of the Masse, vpon this praier which the Proclamer by his mooking so blasphemously abuseth and derided saith thus: *Quasi per gradus scale ascendens cōm morat munus Abel pueri sacrificiū Abrahæ Patriarchæ, oblationē Melchisedec sacerdotis, qui in pane & vino specie veri sacrificii eleganter expressit, sicut Abrahā veritatē in filio, et Abel innocentia munus in agno. Quod dicit: Sicuti accepta habere dignatus es munera, &c. non*

Lib. 2. de.
eccl. off. ca.
33.

A *optat similiter acceptari oblationes (hæc enim multo est acceptabilior) sed offerentes.* As one going vppe by the steppes of a ladder he maketh mencion of the gifte of *Abel* his childe, of the sacrifice of *Abraham* the Patriarch, and of the oblation of *Melchisedec* the preist, who in bread and wine did well setfurth the figure of the true sacrifice, as *Abraham* the veritie in his Sonne, and *Abel* the gift of innocentie in a lambe. That he saith: As thowe hauest vouched safe to accept the gifts of thy childe *Abel* &c. he desireth not the oblations or sacrifices to be in like accepted (for this sacrifice ys moche more acceptable) but the offerers. Yf of this vnderstanding the Proclamer wolde see more he maie read *Gabriell* and other whiche treaste of the Canon of the Masse, and he shal see so moch that he maie haue iust cause to be ashamed of his vain and wicked saings and false imaginacions against the godlie doings of *Chrysts* catholique Church. To conclude then this seconde parte also yt ys euident that the Church desireth not the sacrifice of *Chryste* to be equallie taken with the sacrifices of *Abel*, *Abraham*, *Melchisedec*, but rather the offerers of these sacrifices, that ys, that the preist and people offering this sacrifice maie so do yt, as bothe they and their seruice in so doing maie please God and be accepted as were *Abel*, *Abraham*, *Melchisedec*, and their seruice in offering their sacrifices to God.

The meaning of the Church in the second point.

B The third faulte that the Proclamer falselie (I wil not saie folishlie) pretendeth to be in the Canon, ys, that (as he fableth) desire ys made that an Angel maie come and carie *Chrystes* bodie awaie into heauen. Ys not this a fonde deuised toie of a man pretending grauitie? Did euer man as moche as dreame anie soche phantasie that had his witts not intoxicated with the poison of heresie, and his heart not fiered with the furiose flames of malice? Ah good Lord, who wolde haue thought that euer soche time wolde haue come, that a *Chrystian* man shoulde be so depelie drowned in heresie, that by force of malice therof he shoulde blowe oute soch blasts of contempt of honorable antiquities, and soche horrible blasphemie against Gods blessed sacrifice, and ministerie and that in so honorable audience, and not so to ceasse, but afterward in printe to publish the same to the notice of the worlde? or that chrystian people coulde euer haue patientlie heard soche vain inuèted toies so farre vide from all good reason and learning, soche wicked vntueths so farre abhorring from all godlie pitie and religion? or that euer they shoulde like to read them? So farre hath this Proclamer presumed, so clean hath he cast awaie all reuerence and semelie iudgement of all holie forefathers and their doinges, folowing therein *Melchiorus*, *Zuinglius* and soche like, that he iudgeth them insensate men and verie fooles, and thinkes him self onelie wise.

Answer to the third fault.

C But that thowe (gentle reader) maie, not by my woordes onelie, but by good substanciall matter iudge these maliciouse false imaginacions to be his inuèted toies void of all learning and rrueth, and aswell impugning and skorning the phrase of holie scripture and auncient fathers, as of the catholique Church in these daies, vnderstand that the scriptures haue this maner of speache that an Angell doth carie oure praier into the seight of God. For the Angell *Raphaël* saied vnto the holie father *Tobias*, *Quando orabas cum lacrimis, et sepeliebas mortuos &c. ego obtuli orationem tuam Domino.* when thowe didest praie with tears and didest burie the dead &c. I did offre or present thy praier to God.

D Nowe will the Proclamer here skoff at the saing of the Angell *Raphaël* and aske in his histrionicall maner whether he caried *Tobies* praier in a cart or a wheleba

Tob. 12.

wholebarow, or will he aske him whether God could not knowe the praier of *Tobie* except he had brought them vppe into his seight? Soche fond friuolouse questions might he aswell here moue against the saing of the Angell in the holie scripture, as he doth against the same maner of speache in the Canon of the Masse.

*S. Ambrose
se praied in
this point
as the Church
doth now
we.*

S. Ambrose, as before ys seen, declareth that he and the Church wher in he liued, vsed the like maner of speache in their praier within the Canon of the Masse, saing thus: *We desire and praie thee, that thou wilt receaue this sacrifice into thie high altar, by the hands of thie holie Angells.* Nowe did S. Ambrose and the Church that he liued in desire by this maner of praier as the skoffing Proclamer fableth, that their sacrifice (whiche was he bodie of Chryste) might be caried a waie into heauen by Angells? Was S. Ambrose of so small learning and knowledge, or of so litle witte and vnderstanding as to iudge or think that? Naie, the lacke of learning knowledg witte and grace also ysraier in the Proclamer, who of so learned and holie a man, and of the wholl Church withall, so rashlie and wickedlie iudgeth. S. Ambrose so praieing foloweth the maner of speache vsed in the scripturs, and the Church now vRING the same phraze foloweth both the scripturs and S. Ambrose, and the auncient Church, wherfor in the vsing of soche phraze ther ys no soche fable entended, as the Proclamer malicioullie pretendeth and feigneth.

*Of the mi-
nistries of
Angells.*

*Gen. 22.
ibid. 28.
Judic. 13
Tob. 3. 4. 5*

*Ibid. 10. 11
12.*

*Luc. 1.
ibid. Ma. 2.
Act. 5. 8.*

*Euerie mā
hath a pro-
pre Angell*

*Psal. 90
Math. 18,*

*Bern. ser. 7
in Cant.*

*Angells of-
fre vppe
our praier
to God.*

But that the right sence of this phraze maie be here more fullie declared: vnderstād, that, as S. Paule saith, the Angells of God are all ministring spirit tes sent to helpe the, that shal atteing the inheritance of saluacion. In the old law they did to *Abraham*, to *Isaac*, to *Jacob*, to the parents of Sampson, and to diuerse other innumerable ministeries. To holie *Tobie* the Angel *Raphael* was the minister to conduct his sonne to *Raguel* in *Rages*, and ther to him he was the counsailour, not onelie to take *Sara* to wief, but also by chaist vsage of her, and by other means to restreign and debarre the wicked assaulting and molesting spirit, that infested that house. To the same father *Tobie* the Angell so ministred that his seight was restored. His praier also and other good dedes he did present in the seight of God.

In the newe testament the Angell *Gabriell* was the messenger of the ioifull conception of the Sauour of the world. An Angell was the Messenger to *Zacharias* to tell him before of the birth of his sonne Iohn the Baptist. An Angell was messenger to the poore sheperds to geue them to vnderstand that they had a Sauour born. An Angell attended vpon Peter and opened the doores of the prison, guided him oute and dimissed him in safetie. What shall I stand to enombre the nōbre of the places of scripture to this matter appertaining, whiche be almost immunerable? This ys certen, that both men and children haue their Angells to kepe them, helpe them, and to offre vppe their praier to God for them. *Angelis suis mandauit de se &c.* He hath commaunded his Angells (saith the Psalmist) to attende thee, that they maie kepe thee in all thie waies, they shall carie thee in their hands, that thoue hurt not thy foote with a stone. And for children Chryste gaue monicion saing: *Nolite scandalizare vnum ex his pusillis.* Do not offend one of these litle ones. I saie vnto yowe that their Angells do allwaies see the face of my Father which ys in heauen.

Diuerse of these scripturs are treated of by S. Bernard and expounded to the same sence that I haue alleaged them for. Of the place of *Tobie* thus he saith: *Credimus Angelos sanctos astare orantibus, offerre Deo preces & vota hominum*

A *ubi tamen sine ira & disceptatione leuari puras manus perspexerint. Probat hoc angelus ita loquens ad Tobiam: Quando orabas cum lacrimis &c.* We beleue that the holie Angells be present with them that do praie to offre to God the praiers and desires of men, wher they see clean hands to be lifted vppe withoute wrath and disceptaciō. This doth the Angell prooue thus speaking to Tobie: when thowe didest praie with tears and didest burie the dead &c. I did offre thie praier before God. And vpo the saing of the Psalmist he saith thus: *Quantā tibi debet hoc verbum inferre reuerentiam, adferre deuotionem, conferre fiduciam? Reuerentiā pro praesentia, deuotionem pro beneuolentia, fiduciam pro custodia. Cautē ambula, ut videlicet cui adsunt Angeli &c.* Howe moche reuerence, howe moche deuocion, howe moche trust aught this woorde to bring to vs? Reuerence for the presence, deuocion for beneuolence, trust for their custodie, walke wiselie foras moche as Angells be present. *Adsunt, & adsunt tibi, non modō tecum, sed etiam pro te. Adsunt ut protegāt, adsunt ut prosint.* They are present, and vnto thee they are present, not onelie with thee but also for thee. They are present to defend, they are present to profit thee, and to doo thee good. That the saing of Chryste teacheth that Angells attend young children, S. Bernad doth also wittnesse thus: *Parum est, quod facis Angelos tuos spiritus, facis & Angelos paruulorum. Denique, Angeli eorum semper vident faciem Patris.* Yt ys but a small matter to thee, o God, that thowe makest thie Angells spirits, thowe makest the also the Angells of litle children.

Idem sermō in psal. 90.

ibidem

To conclude with S. Bernarde speaking of the ministerie of Angells about vs in the seruice of God, thus he saith: *Attendite principes vestros cum statis ad orandum, vel psallendum, & state cum reuerentia, & disciplina, & gloriamini quia Angeli vestri quotidie vident faciem Patris, nimirum missi in ministerium propter nos, qui hereditatem capimus salutis, deuotionem nostram in superna serunt, referunt gratiā.* When ye stand to praie or to sing praises to God, remembre your rulers (mening Angells) and stand with reuerence and good ordre, or semelie maner, and reioice that your Angells do dailie see the face of the Father. For they being sent in ministerie for vs, which receaue the inheritance of saluacion, do carie vppe our deuoute seruice into heauen, and bring vs again grace. That Angells then be present with vs, that they kepe vs, that they helpe vs, that they carie vppe oure praiers and deuoute seruices and offre them to God, notwithstanding the Proclammers apish mockrie, yt ys euident both by scripturs and Fathers.

Idem sermō in Cant.

Angells what ministeries they do for vs.

C But that the reader maie vnderstād howe they offre our praiers, and what ys therby ment, and to the intent also that both he maie be deliuered from all scruple of that matter, and the Proclammers vntrue feigning vpon this place of the Canon, perceaued to be all together against the minde of the Church, as a thing neuer by anie of them ther thought or spoken, I shall for this time produce one of the same Church, expownding the same praier of the Canō whiche the proclamer so shamefullie abuseth and wickedlie wresteth to a deuellish sense. This shall be the reuerend Father *Hugo de S. Victore*, who expowndeth yt thus: *Sacrificium per manus Angeli perferri nihil aliud intelligimus, quam ipsum cooperari nostra deuotioni. Cooperatur autem nobiscum pro nobis orando, modoque inenarrabili et inuisibili bonis mentibus nostris suggerendo.* The sacrifice to be caried by the hands of the Angells, we vnderstand to be no other thing, but the Angell to woork with our deuocion. He woorketh with vs both praieng for vs, and also by a merueilouse and inuisible maner putting good things into our mindes.

li. 2. ca. 34. de offic. eccl

D The Angell then, after the minde of the Church, to carie oure sacrifice,

ys

The me-
ning of the
Church in
the third
point

ys to helpe vs by godlie suggestion to doo our seruice therin humble and deuoutlie, and by faith and charitie effectuellie, and therin to praie with vs and for vs, that our doing maie be acceptable and pleasant in the sight of God. This ys and euer hath ben the minde of the Church in this praier of the Canon. And here will I ioine issue with the Proclamer, that yf he bring furth anie one catholique writer, be he neuer so slender, neuer so vnlearned, neuer so auncient, or neuer so young, that saith that the praier of the Canō ys to be vnderstanded as he hath most vainlie and falselie (after his hereticall maner folowing *Melhoferus*) feigned and diuised, I will yelde to him and saie, that the wholl Church hath offended: yf he can bring no one (as certes I am he can not) and I dare saie he himself knoweth that he can not, let him blush and be ashamed of this his wicked toeng: and let the reader see his vanitie, and beware of his false hereticall subtiltie, knowing that this ys but a vain imagined, and malicious diuised vnderstanding of heretiques, neuer as moche as once dreamed of any good catholique.

And here I saie farder to the Proclamer, that yt can not be but that he hath vttered this feigned vnderstanding either of ignorance or of malice. Yf of ignorance, yt ys to moche shame for him occupieng the place of a Bishoppe so fierelie and in soche audience to impugn that he ys ignorant of: Yf of malice (whiche ys more like) then must yt nedes be of the Deuell, who so leadeth men, that although they knowe the trueth, he maketh them maliciouslie to impugn and depraue yt, they knowe to be the trueth, and so to speake directlie against their knowledge, and their consciences. By whiche of these the Proclamer hath thus depraued the godlie praiers of the Church, I will not here certainly pronownc, but leaue yt to his conscience, whiche I dare saie, doth greuousslie accuse him. Thus these praiers being deliuered frō wicked vnderstanding, and opened according to the true mening: and so finallie consecracion, intencion, oblacion, and acceptacion by full declaracion from the Apostles and Primitiue Church, proued, I shall here cease of them any farder to treat, and go to other Matters of the Masse.

THE NINE AND THIRTETH CHAPT. TRE-

acteth of the value of the Masse to the quicke and the dead



Ow foloweth the fourth thing I pourposed to speake of, namely of the value of the sacrifice for the quicke and the dead. For the whiche also I will haue recourse to the time of the Apostles and the Fathers of the primitiue Church, as here tofore I haue doen in the proof of matters reprobued by the Aduersaries, and the proclamer. Yf yt shall be made euident that S. Iames in his Masse, S. Basil in his Masse, S. Chrysostom in his Masse, and other auncient Fathers in their writings doo saie that the sacrifice of the Masse auaieth all that be faithfull both the quicke and the dead, and not one can be brought that denieth yt, reason wolde that oure cause shoulde be approued and alowed, and the cause of the Aduersaries disprooued and disallowed. And for that the Aduersaries will sooner graunt yt to be profitable to the quicke then to the dead, and the proof of the value of yt to the dead, proueth well the value to the quicke, I shall stand the more vpon yt, and so by proof of the one, make good the other.

And

- A** And first to see what was doene of and among the Apostles, we will see what was doene in S. Iames Masse, thus praied he: *Recipe munera haec proposita per tuam benignitatem, & fac ut oblatio nostra grata et acceptabilis sit, per Spiritum sanctum sanctificata, in propitiatione peccatorum nostrorum, & eorum, quae populus per ignorantiam admisit, & in requiem animarum eorum, qui ante nos dormiunt, ut & nos abiectionis, & peccatores, & indigni serui tui, digni habiti, qui sine dolo ministremus sancto altari tuo, mercedem accipiamus fidelium & prudentium dispensatorum, gratiamque inueniamus et misericordiam in die illa tremenda retributionis tuae iuxta et bona.* Receaue through thy mercifulnesse these giftes of our handes which be sinners, ad graunt that our oblation maie be pleasing and acceptable, sanctified by the holie Gost, vnto the forgeueneffe of our sinnes, and of those which thy people hath comitted by ignorance, and vnto the rest of the foules of them, which sleape before vs, ad that we also abiectes and sinners, and thy vnwoorthie seruantes, maie be accopted woorthie, which maie without gile mynister at thie holie altar, and that we maie receaue the rewarde of the faithfull and wise stewardest, ad that we maie finde grace and mercie in that fearfull daie of the iust and good rewarde. Thus moch S. Iames Masse.

S. Iames
praierh
both for the
quick and
the dead

- B** Not minding to tarie vpon the beginniug of the praier, wher ye maie perceaue that like maner of praier ys vsed, as in the last chapter ys spokē of, name lie that this sacrifice maie be receaued gratefullie acceptably, &c. Whiche I doe but touche, wishing yt to be noted the better to perceaue the malice of the Proclamer, who (as ye haue heard) reproueth and skorneth that in the Church, that was vsed of the Apostles. I minde not, I saie, to tarie, but to hast me to note these thinges, that now we haue to speake of, namely that the sacrifice of the Masse ys auailable both to the quicke ad the dead, which both be here testified, whē the Apostle praierh that this sacrifice maie be pleasing and acceptable vnto the remissio of sinnes, ad to the rest of the foules of the that sleape before vs. Doe not these woordes teach vs, that S. Iames took this for a sacrifice propiciatorie, whē he desiereth that the sacrifice maie be accepted to the propiciatio of our sinnes? And did he not thinke yt auailable to the dead, whē he praierh that yt maie be to the rest of the foules of the that be dead? The woordes be so plain, that yt can not be deuied.

- C** And as Caiphas, though he were an euell Bishoppe spake one trueth of the death of Chryst: so the Proclamer though he be an euell mā spake one trueth of S. Iames Masse. For he saierh that S. Iames Masse ys full of knowledge. Yf yt be full of knowledge by the testimonie of the Aduers, the feare thow not, whether thow be catholike or other, to saie that this ys good knowledg, that the sacrifice of the Masse ys aualeable to the quicke ad the dead. For soch ys the knowledge in S. Iames his Masse. And that thow maist be farder assured that the Apostles taught praier and the Masse to be profitable to the dead, harken first what *Dionysse* the Disciple to sainct Paule, saierh for the one, and what Chrysostome testifieth for both. S. *Dionysse* describing the maner of the buriall and exequies vsed in his time and before his time in the church, for parte of yt saierh thus: *Accedens venerandus Amistes, precem sacram super mortuum peragit, precaturque diuinam clementiam ut cuncta dimittat, per infirmitatem humanam admissa, peccata defuncto, eumque in luce statuat, in sinibus Abrahae, Isaac, et Iacob, in loco ubi aufugit dolor et tristitia, et gemitus.*

S. Iames
Masse ys
full of know
lege eue by
the iudgement of the
Proclamer

Dionys. eccl. Hier. cap. 7. par. 1. prim.

Praier for
the dead
sed in S.
Dionys
time.

- D** The reuerēde Bishoppe coming, maketh holie praier vpon the dead, and praierh the goodnesse of God, that he wold forgiue the dead person al hys sinnes which he hath through infirmitie committed, and that he will place him in the place of light in the Bosomes of Abraham, Isaac, and Iacob, in the

not dead

M m m

place

place frō whēce flieth sorowe, heauinesse ād morning. Thus moch S. Dynise.

See yowe not praiers here made for the Sinnes of the dead? See yowe not petition made for him that he maie come to the place of light, to the place wher he maie feell neither sorowe nor heauinesse? Yf this maner of praiier was vsed in the time of the Apostles, in whose time this Dionyse liued, what shall we thinke, but that S. Iames being one of them, praied for the dead as the other Apostles did.

Obiection.

Perchance yt maie be saied that yf the Apostles had thought yt necessarie to praie for the dead they wolde haue left yt writtē in some of their epistles. To this I saie, that yt needed not. For first amōg the Iewes yt was before the coming of Chryst in vse, to praie and offre sacrifice for the dead, as the secōd booke of the *Machabies* doeth testifie. Which booke although the Aduersarie doeth reiect: yet S. Augustin saith yt ys in the Canon of christē men. And *Antonius Margarita* one conuerted frō a Iewe to a Chrystian man, in a booke that he made of the faith of the Iewes, declareth the praiier that they made for the dead which ys not, moch vnlike to this praiier of S. Dionyse. And ouer he saith that they haue a booke wherin be written the names of them that be dead, which thrice in a yeare be redde and so praied for. Which order ys yet amongest them, so that then needed not.

August.
de cura pro
mortu.
Lib. uni-
uersid. In
daorum.

As for the Gētiles although they vsed funerall obsequies: yet for that they were yngodlie after the heathē maner, the Apostles gaue thē commaundement by tradicion to burie their dead, and to praie for thē after the chrystiā maner. Of the which cōmaundement S. Clement maketh mēciō, how yt was geuē by S. Peter. And so doth Chrysostome that yt was doē by the Apostles. For he saith thus: *Non frustra ab Apostolis sancitū est, ut in celebratione venerandorū mysteriorū memoria fiat eorū qui hinc decesserunt. Nouerunt illis multū hinc emolumentū fieri, multū utilitatis. Stante siquidē vniuerso populo manus in cēlos extendente, cōtū itē sacerdotali verendōque posito sacrificio quomodo Deū non placaremus pro istis orantes?* Yt was not but to good pourpose decreed of the Apostles that in the celebracion of the honourable mysteries (wherby he meneth the Masse) a memorie or remembrance should be made of thē that haue departed hence. They knew that moch commoditie shoulde come from thence to thē, and moch profit. For all the people standing, and holding vppe their hāds into heauē, the cōpanie also of preistes, and the fearfull sacrifice being sett furth, how shall we not appease God praing for these? Thus Chrysostome.

Clemens
epist. 1.
Hom. 3.
Philip. pri.

The Apost
les decreed
that the
dead should
be praied
for in the
Masse.

As before ye haue seen the praiier of the Apostle S. Iames praing for the dead: so now ye see yt testified by Chrysostome that the Apostles cōmaūded the dead to be praied for in the celebraciō of the holie mysteries, whiche ys the Masse, wher the holie and blessed bodie and blood of Sauour Chryst ys sett furth in the seight of the Father: wherby his passiō ād death being liuelie remēbred, ād hūble peticiō in the presence therof, and for the meritte therof by the preistes ād people being made, yt cā not be (saith Chrysost.) but that God will be appeased ād mercie for the soules obtained. For (as S. Cypriā saith) *In huius presentia nō superuacue mēdicāt lacrimę veniā, nec vñquā patitur cōtū cordis holocaustū repulsam.* In the presence of this (vnderstād sacrifice) teares doe adu redie begge pardō, neither doeth the sacrifice of a cōtrite heart at anie time suffre repulse. Therfor in this sentēce Chrysostome doeth not onelie restifie the dead to be praied for by the decree of the Apostles, but also that they are tō be praied for in the celebracion of the honourable mysteries. Which myste-
ries after, when he speaketh of the praiers of the preistes, ād the people, he call-
eth the fearfull sacrifice, wherbie ys fullie taught that this holie ce-
lebracion

Cypri serm.
de cana.

A lebraciō ys a sacrifice. Finallie howsoever the Deuel hath bewitched some, that they in their death beddes make speciall request not to be praied for when they be dead, and at the buriall of the dead praier ys abandoned: yet of S. Chrystostom we maie learn, that yt ys highlie beneficiall to the dead, that the preistes and the people shoulde in the presence of the blessed sacrifice, which ys Chrystes bodie and bloode, praie for the dead. But let vs go to S. Basills Masse, and see whether he did therein praie for the dead. In his Masse

*Basil. in
Missa.*

Nos autē oēs de vno pane & de vno calice participantes, coadunari Spiritus sancti cōmunionē, & nullū nostrū ad iudiciū aut condemnationē facias accipere sancti corpus, & sanguinē Christi tui: Sed vt inueniamus misericordiā & gratiā in cōtū omnīū sanctorū, qui a seculo tibi placuerunt, suorū, Patrū, Patriarcharū, Prophetarū, Apostolorū, Euangelistarū, Martyrum, Confessorum, Doctorū, & omnis spiritus iustorum finē in fide habentium. Precipue sancte & intemerate, benedicta dominatricis nostrae, Dei genitricis, & semper virginis Mariae, sancti Ioannis praecursoris & Baptista, sancti illius, cuius memoriam facimus, & omnium sanctorum tuorum, quorum postulationibus visita nos Deus.

B Et memento omnium dormientium in spe resurrectionis vitā aeternā, & refrigera eos vbi visitat lux vultus tui. Make all vs partaking of one bread and cuppe to be made one together in the Communion of the holie Goste, and make none of vs to receaue the holie bodie and blood of thy Chryst, to iudgement and condemnacion, but that we maie finde mercie and grace in the companie of all sainctes which haue pleased euē from the time of owre Graunfathers, Fathers, Patriarches, Prophetes, Apostles, Euangelistes, Martyrs, Confessours, doctours, and of the spirittes of all righteouse men hauing their ende in faith, speciallie of the holie and vndefiled our blessed Ladie, the Mother of God, and euer virgen Marie, of sainct Iohn the forerunner, and Baptist, and of that Sainct whose memorie we make this daie, and of all thie sainctes, by whose praieris visite vs (o God) And remembre all them that sleape in the hope of resurrection of euerlasting life, and refresh them, wher the light of thy countenance comforteth. Thus fare S. Basill.

*S. Basil pra
ied in his
Masse for
the dead,
and made
intercessiō
to Sainctes*

In this praier yt not onely request made for them that be deade, whiche ys one thing among other for the whiche the Aduersarie raileth at the Masse: But ther ys also intercession made to sainctes, which ys an other matter that misliketh him therein, which intercession also ys in the Masse of sainct Iames.

C For thus shall yowe finde ther: *Commemorationem agamus sanctissimae, immaculae, gloriosissimae, benedictae Dominae nostrae Matris Dei, & semper virginis Mariae, ac omnium sanctorum, & iustorum, vt precibus atque intercessionibus eorum, omnes misericordiam consequamur.* Let vs make a commemoracion of the most holie, vndefiled, most gloriouse, our blessed ladie the Mother of God, and perpetuall virgen Marie, and all holie and iust men, that by their praieris and intercessions, we maie all obtain mercie.

*Iacob in
Missa.
S. James
made inter
cession to
Sainctes*

See ye not petition here made that by the intercessions and praieris of all sainctes and iust men mercie maie be obtained. Nowe yf the knowledge of S. Iames Masse teacheth vs the consecracion of the bodie and bloode of Chryst, yf yt teach vs the same bodie and bloode ther to be offred in sacrifice: yf yt teache vs yt to be auaiable to the quicke and the dead: yf yt teache vs the intercession of Sainctes: and yf the same thinges be in the Masse nowe vsed in the Church, howe happened yt that the Proclamer coulde make that to be ignorance in our Masse, that ys know-

D ledge in sainct Iames Masse, sithen ther ys one knowledge in them bothe? Yf yowe will knowe how yt happened, I shall shewe yowe. Yt happened by the same mean that he in an other comparifon saieth, that sainct Iames in hys

The spirit
of the Pro-
claimer.

Masse preached and setfurth the death of Chryst: but they in their Masse (speaking of the catholique Church) haue onelie a nombre of dumbe gestures, and Ceremonies, which they themself vnderstande not, and make no maner mencion of Chrystes death. The mean that he spake this by was the spiritt, but wilt thou aske me what spirit? For ther be two spirittes: *Spiritus veritatis, qui docet omnem veritatem*: The Spiritte of trueth that teacheth all trueth: And *Spiritus mendax in ore prophetae*, the liēg spiritt in the mouth of the Prōphet. To the question then I saie, that yt can not be the spiritt of the trueth, that teacheth all trueth. For that spiritt can teach and vtter nothing but trueth, ād with vntrueth he medleth not. But yt ys the liēg spiritte, who although somtime hē vtter a trueth: yet yt ys to maintein an vntrueth, and to sett a countenance of a trueth vpon an vntrueth, and so by that countenance of trueth, to make sale of his bragge and vntrueth.

Three vn-
trueths vt-
tered in o-
ne place by
the Procla-
mer.

For in the comparison vnder this trueth that S. Iames in his Masse preached, and setfurth the death of Chryst, he vttereth three vntrueths against the catholique Church. First, he saith that they in their Masse haue onely a nōbre of dūbe gestures and ceremonies. How farre wide this ys from the trueth yt ys easie to perceauē by his one testimonie. For he saith that in the Masse ys holie praier holie doctrine of the woorde of God, holie consecra-
F
tion, and holie receauing. But contēning his testimonie ther ys (as in S. Iames Masse) the sacrifice of lawdes, and thankeſgeuing: ther ys the holie sacrifice of Chrystes bodie, with praiers for all states and soch other: ther ys a remembrance of Chrystes frendes, the holie Apostles and Martyres, and Sain-
H
tes, to the settingfurth of Gods honour in them, who so mercifullie hath wrought in them, that in their weake bodies, he wolde woorke the stronge confession of his holy name, euen to the shedding of their bloodes for the same, ther ys charitable praier for the soules departed, according to the tradi-
tion of the Apostles: all which be more thē onelie dūbe gestures, ād ceremo-
nies, wherfor by this he ys conuined to haue spokē and writtē an vntrueth.

What thin-
ges be con-
tained in
the Masse
now vsed.

The seconde vntruethys that he saith that we oure selues vnderstāde not these dūbe gestures and ceremonies. This ys not onely an vntrueth. For he knoweth that ther be learned Fathers, that haue written bookes of the cere-
G
monies of the Masse, and farder haue declared what euerie pcercell or peice of the garmētes that the preist doeth weare in mynistracion doe signifie and haue fullie ād plainlie expounded euerie part of the Masse and the canon of the same, as *Isidorus, Rabanus, Hugo de Sancto Victore, Gabriel, Hoiffmister* ād *Garetius* with other. But yt ys also arrogantlie slaunderouse, For he generallie ac-
cuseth the wholl Church of ignorāce, therbie ſeking to winne to himself the praise of singular knowlledge, and to blott all other before him with the grof-
nesse of ignorance, to make himself to be seen wise, and all other to be repu-
ted as fooles but *dicentes se esse sapientes stulti facti sunt*.

The Mas-
se setfurth
the death
of Chryste
more liuelie
thē the new
Communiō

The thirde, which ys so manifest an vntrueth, that euen a plain mā wolde by plain woorde call yt a lie, as he maie doe the rest before mencioned, ys that the Masse maketh no maner of mencion of Chrystes death. Who wolde haūing knowlledge so saie except he were so farre past shame, that he regar-
ded not what he saied? Who wolde so saie that were not forced by Deuellisti-
malice, that wittinglie he wolde impugne the trueth and saie that not to be that ys, and that to be that ys not? What ys he that knoweth not, that the Masse ys the memoriall of Chrystes passion and death? Why ys the consecra-
H
cion, and oblation of the bodie of Chryst doē, but to the remēbrance of his passiō ād death? Farder whē the preist saith, that the daie before our Lord Iesus suffred, he tooke bread into his holie bādes, and gaue thankeſ and saied, take, eate, this ys my bodie

A bodie which shall be geuen for yowe: maketh he no mencion of Chrystes death? When he saith also, *This ys my blood of the new testament which shall be shedde for yowe and for manie: ys ther no mencion made of Chrystes passion and death?* what hath the newe Communion to sett furth the death of Chryst more the this? but in the Masse besides this, when the bodie and blood of Chryst be lifted vppe, as once that same his bodie was vpon the crosse: ys ther not a liuelie mencion made of his exaltacion vpon the crosse, and of his death? whe the preist in doing of this speaketh the woordes of Chryst, *As often as ye doe this ye shall doe yt in the remembrance of me: ys ther not good occasiō geue to remembre Chrystes passiō, and death by the reherfall of his owne cōmaundemēt?*

After all this the preist immediatelie praieth and saith: *Wherefore we Lorde being mindefull of the passion, resurrection, and ascension of oure Lorde, offre vnto thee honorable maiestie this pure sacrifice:* and be these woordes spoken without anie mencion of Chrystes death, wher his passion, resurrection and ascension be called to minde, and spokē by expresse woordes? Ys not the prophecie of S. Peter fulfilled in this man and his likes when he saith: *Erunt in vobis magistri mendaces, qui*

2. Peter. 2.

B *introducunt sectas perditionis, &c.* Ther shall be among yowe liēg masters which shall bring in sectes of perdition, denieng the God, that bought the, bringing vpon the selues hastie perdition? But leauing his vntueths ad flauēders to him self, and wishing this onelie here to be noted that soch vntueths come not fro a good spirit, I will returne to holie Basill, of whose spirit ther ys no doubt, and remembre that he in his Masse doeth both make intercession to Sainctes, and doeth also praiē for the soules of them that be departed.

Chrysostome also in his Masse praieth likewise in this maner. *Offerimus tibi rationabile hoc obsequiū pro fideliter dormientibus, pro patribus & pro auis nostris, interuentibus Patriarchis Prophetis, Apostolis, Martyribus, confessoribus, et omnibus sanctis.* We offre vnto thee this reasonable seruice for the that sleape in faith, for our Fathers and great graundfathers, the holie Patriarches, Prophetes, Apostles, Martyrs, and confessors, ad all sainctes praing for vs. And shortlie, after he praieth thus again: *Sancti Ioannis Baptiste propheta & praeursoris, sanctorū & nominatis simorū Apostolorū, et sancti huius cuius memoriā agimus, et omnium sanctorū supplicationibus*

Missa Chrysost.

C *visita nos Deus, et memor esto omnium in Domino dormientium, in spe resurrectionis vitae aeternae ac requiem praesta eis, ubi lumen vultus tui superintendit.* By the supplicatiō or praier of S. Iohn the Baptiste the prophet and forerunner, ad of the holie ad most famous Apostles, ad of this Sainct whose memorie we make, o God viset vs, ad be mindefull of all that sleape in our Lord, in hope of the resurrection of euerlasting life, ad geue the rest wher the light of thy countenance ouerlooketh all. As in the other, so in Chrysostōs Masse yowe see oblaciō made for the dead, yowe see praier made for the to obtē the rest, ad that also by the intercessiō of Sainctes. By this then ye maie perceaue the maliciouse and flauenderous railing of the Aduers, against the Church, who saith that the Papistes haue made the Masse a sacrifice for the quicke ad the dead, to the entēt they might make their merchandise therwith, and so robbing the people fill their purses, with soule pence. But ye see yt not inuēted of the Papistes as the Aduersarie termeth the catholike Chrystiā, but ye see yt vsed ad practised of the Apostles and the holie Fathers in their Masses, and so deliuered to vs.

Chrysostō desereth intercessiō of Sainctes ad praieth for the dead.

D Now as we haue seen the practise of the aunciēt Church, for the doing ad affirming the thing: so let vs see the practise of the same for deniēg ad refusing the thing. S. Augustine, and before him Epiaphanius, declare that ther was one called, *Aerius*, who as our newe masters doe nowe a daies, denied the sacrifice of the Masse to be profitable to the dead, for the whiche and

Aug. li. de heres. Aerius accōpted an heretike denieng the sacrifice of the Masse to auail the dead.

certain other doctrines, he was of the holie learned Fathers nombred amōg **E** heretiques, and of the Church so esteemed and reputed. The practise of the Church then vpon them that denied the sacrifice of the Masse to be auailable to the dead, was to esteem them, and repute them as heretiques, and this estimacion and reputacion was before the time of *Epyphanius*, 3d S. Aug.

*Concil. Car
tha. 4.*

Let vs now proceade and see yet a litle farder. In the fourth Councell of Cartage, in the which S. Augustine was one, soch a decree was made: *Qui oblationes defunctorum, aut negant ecclesiis, aut cum difficultate reddunt, tanquam egentium necatores, excommunicentur*, they which denie vnto the church the oblacions of the dead, or ells doe slacklie paie thē, let them as the shears of the neadie be excommunicated.

*Cip. li.
epist. 9.*

What shal I stand longer in so plain a matter, sithen the practise declared vnto vs by holie Cyprian, doth both teach vs that sacrifice was offred for the dead as to ther releif, ad that to some yt was denied, as a pain inflicted? Thus in accertaine epistle we finde this practise to be reported, *Episcopi antecessores nostri religiosè cōsiderantes, & salubriter prouidētes censuerūt ne quis frater excedēs, ad tutelā vel curam clericū nominaret. Ac si quis hoc fecisset, non offerretur pro eo, nec sacrificium pro dormitione eius celebraretur. Neque enim ad altare Dei meretur nominari in sacerdotum prece, qui ab altari sacerdotes, & ministros suos lenitas auocare voluit. Et ideo Victor, cū contra formam nuper in concilio à sacerdotibus datā, Geminii Faustini ausus sit actorem constituere, non est quo pro dormitione eius apud vos fiat oblatio, aut deprecatio aliqua nomine eius in ecclesia frequentetur, vt sacerdotū decretum religiosè, & necessariè factum, seruetur à nobis*. The Bishoppes our predecessours, godlie considering and hol-somlie prouiding, made a decre, that no brother departing this life should ap pointē anie one of the cleargie to be his Gardiā. And if anie did so, neither shoulde oblacion be made for him, nor sacrifice celebrated for his death. Nei ther doth he deserue to be named in the praier of the preistes at the *Aultar*, of God, that wold call awaie the mynisters, the preistes and Deacons from the altar. And therfor sithen *Victor* contrarie to the order of late geuen oute by the preistes in the counsell, hath ben so bolde to cōstitute *Geminii Faustini*, the preist his Gardian, their ought not among yowe, anie oblacion to be made for his death, or that anie praier should be vsed in the Church in his name that the decree of the preistes godlie and necessarily made maie be kept of vs. Thus moch S. Cyprian. **F**

*If yt be the
aultar of
God what
a wicked de
de yt to
throw them
downe?*

*The denial
of praier for
the dead of
fending
proueth the
use therof
to be good.*

Of whom as we maie learn the decree and practise of the Church before his time, that soch as made preistes their Gardians, for the punishment of their so doing, ther should neither sacrifice nor praier be doen or made for them in the Church after their death: so maie we verie well perceauē, that for them that died in the obedience of the Church ther was both sacrifice and praier offred and made for them at their burials, and so after their deaths were remembred in the praiers of the preistes. Bi the same also are we instructed that as the deniall of oblacion, sacrifice and praier was to the pain of them that were dead: so was the doing of the same to the emolument releif and profite of them that were dead.

*Amb. ad
Faustin.*

*Li. 9. Cōfess
ca. 13.*

What shall I nede after so manie practises of the holie Apostles, of the pri mitiue Church, and of the Church in the time of the auncient Fathers to set furth the practise of the Church in the time of S. Ambrose, who writing an epistle of cōforth to *Faustinus*, for the death of his sister saith, that he thinketh her not so moch to be lamented, as with praiers to be releiued: not moche to be made sad with tears, but rather with oblacions to be commended to God? Or of S. Augustine, whose mother (as before ys saied) desired in her death **H**

A death bedde to be remembred at the Aultar, which ys, ther to be praied for? whiche her doing being recited of S. Augustine to her immortall laude, and praise, well proueth the thing to be according to the order of the church that then was, and also that to desire to be praied for after death ys well doë and woorthie of praise. And if they be woorthie of praise that so desire, what be they that desire not to be praied for, or they that deride the praier for the dead, or take awaie the order of praing for them? yt ys easie to iudge.

The practise of the church in this matter being so farre brought furth as to the time of S. Augustine, I shall therin nowe no farder encombre the reader, but staing vpon a place or two of the same S. Augustin, end this chapter. In one place thus he saith: *Orationibus verò sanctæ Ecclesiæ, & sacrificio salutari, & elemosinis quæ pro eorum spiritibus erogantur, non est dubitandum mortuos adiuuari, ut cum eis misericordius agatur, quam eorum peccata meruerunt. Hoc enim à patribus traditum vniuersa obseruat Ecclesiæ, ut pro eis qui in communione corporis & sanguinis Christi defuncti sunt, cum ad ipsum sacrificium loco suo commemorantur, oretur, ac pro illis quoque id offerri commemoretur.* Yt ys not to be doubted, that the deade

August. de
Verbis Ap.
serm. 32.

B by the praiers of the holie Church, and the holisom sacrifice, and the almofes whiche are geuen furth for their soules, be holpen, that they maie be more mercifullie dealt withall then their sinnes haue deserued. For this as deliuered of the Fathers the vniuersall Chuhch doeth obserue, that for thē which are dead in the communion of the bodie and bloode of Chryst, praiers shoulde be made, when at that sacrifice they are remembred in their place, and that remembrance be made, that that sacrifice also ys offred for them. Thus he.

Praier, sa-
crifice, and
almofe pro
fitable to
the dead,
decesing in
the Coion
of the bo-
die ad blod
of Chryste.

In this saing of S. Augustine first note the maner of his speache. that yt ys not to be doubted but the dead are holpen with the praiers of the holie Church, with the holisom sacrifice, and with almofe. Yf by the iudgement of S. Augustin yt ys not to be doubted, mercifull God, whie ys yt called in questiō, but vtterlie denied, and almost with skorne hissed oute of the Church of Inglande?

Praier for
the dead
banished
out of En-
gland.

C Secondlie, note that in the time of S. Augustine, the vniuersall Church did receaue this order of praing for the dead. For almoche as the vniuersall church did accept yt in S. Augustines time, and before (for they receaued yt of the Fathers) and then was the flowrishing Church both in holinesse of life, and excellencie of learning howe dothe nowe a peice of the church that ys in holinesse farre vnlike, in learning moche inferioure, reiect and contemne that, that (as ys saied) the wholl church hath in the auncient time reuerentlie receaued?

The vni-
uersal Church
in and
before the
time of S.
August.
praied for
the dead.

August. in
Enchi. ca.
110.

Thirdlie, marke what was receaued, namely that bothe praier shoulde be made for them that died in the Communion of Chrystes bodie and bloode, and also that sacrifice shoulde be offred for them. This doctrine S. Augustine saith, shoulde not be doubted of: yea yt ys so certen a doctrine that in an other place he saith yt can not be denied. Thus he writeth: *Neque negandū est defunctorum animas pietate suorum viuientium releuari, cum pro eis sacrificium mediatoris offertur, vel elemosina in ecclesia fiunt.* Neither ys yt to be denied, but that the soules of the dead are releiued by the godlinesse of their frendes liuing, when the sacrifice of the mediatur ys offred for them, or ells almofe dedes be doen in the Church. Yf by the iudgement of S. Augustine yt be not to be denied, then yt ys a doctrine to be receaued and holden of a good chry-

Si yt can
not be deni-
ed but that
praier for
the dead ys
good yt can
not againe be
denied. but
they be nau-
ght that sa-
ie yt ys enel

stian. And wicked maie he be iudged that reiecteth yt, contemneth yt, and derideth yt. The time shall come that soche shall desire to be refreshed as did the riche glotten, but they shall not be heard.

But that I maie once make an ende of this matter of the value of the Masse to the dead, though a iust volume might be made of that that therin maie be saied: yet this maie suffice to him that will be satisfied. For first ys shewed that the praier and sacrifice for the dead, was vsed of the Apostles. For proof wherof ys produced the praier of S. Iames Masse, and to confirme that, ther ys added both the testimonie of Chrysostom, and also the maner of praing for the dead described by S. Dionise S. Paules Disciple. Afterwarde for the farder declaracion of the practise of the Church the authorities of the Masses, aswell of S. Basill as of Chrysostom be alleaged. And that the continuance and generall receipt of this practise maie be perceaued to be good, and the refusall of yt to be euell, aswell in the greke Church as in the latin, *Epiphanius* and S. Augustine be brought furth as wittnesses testifieng that *Aerius* mainteining the cōtrarie doctrine, was reputed esteemed and nombred among heretiques. Against soche like persons did the Councell of Carthage publish a decree. And that this practise might most clerelie be perceaued to be frequented in the church, the decree reported by S. Cyprian, and the practise of the same decree by S. Cyprian vpon *Geminus Faustinus* and *Victor* ys added, which inuincible prooueth praier and sacrifice to be vsed for the dead in the holie auncient church.

Finallie for the prooffe of the countinuāce of this sacrifice from the Apostles time to the time of S. Ambrose and S. Augustine not onely mencion ys made what S. Ambrose wolde haue doē towarde and for *Faustinus* sifter, and what was doē of S. Augustines Mother, but also two places be alleaged, in the which the certentie of this matter ys so taught, that yt ys neither to be denied nor doubted. And good cause whie we shoulde neither denie yt, nor doubt of yt. For yt was receaued and obserued of the vniuersal Church.

Nowe, reader, when thowe seist this matter so plainlie and so euidentlie testified to thee, that thus yt hath ben taught, thus yt hath be doē: thus yt hath ben vsed: and yet all this notwithstanding, that the Aduersarie raigeth and railleth against yt, and that, that by these Fathers was taught to be heresie of him to be taught to be averitie: that the Apostles and Fathers commaunded to be vsed, that he commaundeth to be refused: that the holie Fathers had in reuerence, that he hath in contempt, I suppose, thowe neadest no farder aduertisement, but when thowe seist him so stowtly, so arrogantlie, and therfor hereticallie impugn this being so certain a trueth, thowe maist iustlie thinke, that he ys not ledde of the spirit of trueth, who medleth not (as ys saied) with falsheade, but he ys ledde with the lieng spirit. And therfor iust cause hauest thowe to suspect all that he saith, and to no parte of yt to geue creditte as spoken of him, but as spoken of other whose doctrine agreeth with the doctrine of the Spirit of trueth, taught in his schoole the holie Church.

*Yf I haue ioined
with the
proclamer
for praier
for the de-
ad.*

And nowe to ende, I will ioine this yssue: yf either the proclamer, or anie other of his adherentes can bring anie one catholique and auncient Father, that saith that soche as departe in the faith of Chryst, are not to be praied for, or that sacrifice ys not to be offred for them, or that charitable almosse doeth not profit the: Let them I saie bring one auncient and catholique Father so writing, and I dare and will not onely for my self, but for asmanie as be catholique and learned, promise that we will subscribe.

Again

A Again, reader I beseeche thee, if thou be learned make: if thou be vnlearned enquire if euer anie Aduersarie in anie booke made anie argument of authoritie against this matter, other then mocking, lieng, denieng, and reproouing by voluntarie reason, and will warrant: if thou wilt weigh and marke, thou shalt finde none. Yf then in that side ys nothing but willfullnes: and on this side thou seist graue auncient and weghtie authoritie: call vnto God for his grace, and staie wher authoritie ys, and flee from thence wher noisom wilfullnes reigneth.

THE FOVRTETH CHAP. TREATETH OF

*private Masses (as the Proclamer rearmeth them) and solueth
his argumentes.*

B **H** Auing nowe somewhat saied of two principall partes of the Masse, namelie consecracion and oblacion: ther remaineth the thirde principall parte to be spoaken of, whiche ys receauing. As touching that the Sacrament shoulde be receaued ther ys no controuersie, betwixt vs and the Aduersarie. For on both sides yt ys affirmed that yt shoulde be receaued. But the controuersie ys aboute the maner of receauing. Which standeth in two poyntes: The one whether of necessitie yt must be receaued vnder bothe kindes: The other whether of necessitie yt must be receaued of mo then one at once. Of the first we haue spoken at large in the second booke. Of the other shall be treated here.

C In this matter, for that the catholique Church permiteth preistes in their common ministracion to receaue the blessed Sacrament alone, and seke men for their necessitie to doe the like, yt liketh the Proclamer (as yt hath doen other his likes) with might and main to accuse the Church of transgression and breach of Chrystes ordinance. And here we be all that euell ys, for our so doinge. Here the Proclamer triumpheth vpo vs in his own conceipt, pressing and crushinge vs, as he suppleth, euen to the grownde, so lowe, that he thinketh we shall neuer be able to stand on foote again against him, and hath (as to him appeareth) so stopped our mouthes with scriptures and the practise of the primitiue Church, and the authorities of auncient Fathers, that we shall likewise neuer be able to open our mouthes against him. But as Horace saith: *Parturiunt montes, nascetur ridiculus mus*: so here be great bragges, but we shall haue but colde roste: here ys a great cowntenance, but small ys the force.

D Chryste (saith he) ministred nor to one alone, but to all the twelue Apostles. Paule commaunded that one shoulde tarie and wait for an other, *Inuicem expectate*. S. Clement willed that so manie hostes shoulde be offred vpon the Aultar, as might be sufficient for the people, S. Dionise saith that the preist when he had receaued himself and deliuered the holie communion to all the people, geueth God thanks and maketh an ende of the misteries. *Iustinus* the holie Martir saith that in his time the Deacon exhorted the people that they will be partakers of those thinges that be laied furth before the S. Ambrose rebuketh his people that were then growen negligent in receauing the lordes supper, and vsed to excuse the matter for that they thought them selues not woorthie, saing to them: *Yf thou be not woorthie euery daie, thou art thou not woorthie once in a yeare*. And again S. Ambrose expounding these wordes of S. Paule: *Alius alium expectate*, writeth thus: He commaunded them to tarie one for an other, that the oblacion of manie maie be celebrated

*The Proclamer his
argumentes
against sole
receauing.*

ted together, and so be ministred vnto them all. S. Hierom, S. Augustine, and the ecclesiasticall historie, wittnesse, that vntill that time comonlie eue-
ry where, but speciallie in Rome, the people vsed to communicate euery daie. Leo wrote to *Dioscorus* Bishoppe of *Alexandria*, and willed him, that wher the church was not able to receaue all the people to communicate together, that the preist shoulde minstre two or three communions on one daie, that as the people came in, and had once filled the Church: so they shoulde receaue the communion, and afterwarde geue place to other. S. Hierom writing vpon the elementh chapter of S. Pauls first epistle to the Corinthians saith that the supper of the Lorde muste be common to all the people. For Chryste gaue his Sacramentes to all his Disciples that were present. These be the Proclammers scriptures, these be his Doctours, these be his authorities.

*Solucion of
the Procla-
mers argu-
ments.*

And now, gentle Reader, weigh with one, what force these authorities haue, to proue that he intendeth. His intent ys to proue that of necessitie ther must be mo communicantes then one at euery place and time, wher and when yt happeneth Masse to be saied. Nowe these places proue no soche necessitie, onelie they proue that the Sacrament in the beginning was ministred to the people, that were disposed to receaue, and therby he maie proue that manie maie receaue, and that the Sacrament ought to be comon to all that will orderlie desire to receaue. And that yt can not be denied to soche as so require yt, bicause Chryste hath instituted yt be a comon Sacrament of all his faithfull, that be meet and able to receaue yt, to be receaued, as he hath also instituted Baptisme. For these sacramentes were not instituted for Kinges, Princes, Bishopps and the mightie of the earth onlie, but answearable to their figures, for all people. For as all the Iewes, as well high as lowe, riche and poore did all (as S. Paule saith) passe through the Read Sea, and all did eate of one meat and all drinke of one drinke: so (as Chrysostom saith) yt ys in the church. *Non aliud quidem corpus dines, aliud vero pauper, neque alium quidem sanguinem ille, alium autem iste. Sic et tunc, non aliud accipiebat quidem dines Manna, aliud vero pauper, neque alterius fontis iste participes erat, alterius vero indigentioris ille.* For so yt ys nowe in the Church. For he riche man receaueth not one bodie, a poore man an other, neither he one maner of bloode, and this man an other. So also then the riche man did not eate of one Manna and the poore man of an other, neither of one fowntain was this man partaker, and of a woofe the other man. So these two sacramentes, I saie, are common to all, bothe Baptisme, and the Sacrament of Chrystes bodie and bloode.

*Chrysoft
homil in di-
ctum Apost
Nolo vos
ignor*

And to this pourpose saied S. Hierom, wher the Proclamer alleageth him, that the supper of our lorde must be common to all people. For Chryst gaue his sacramentes equallie to all his Disciples, that were present, and not to the pourpose that the Proclamer alleageth yt, whiche ye maie perceaue by this woorde (*equallie*) wherby ys signified that Chryst gaue his bodie and bloode as well to the inferiour Apostles, as to the higher, and so equallie to all.

*The Pro-
clamer
both falslie
interpre-
teth S. Hierom and
misunder-
standeth
him.*

And here note that the proclamer in his translacon left oute this woorde equallie, and saied thus: that Chryst gaue his sacramentes to all his disciples that were present, minding by that phrase of woordes to make yt appeare that all that be present must communicate, whiche was not sainte Hieroms minde, but rather after the minde of S. Paule to shewe that both the supper of the riche, and the Sacrament of Chryste should be common to all that were present equallie, as Chryst made his supper of the paschall lambe and

E

F

G

H

A and the supper of his bodie blood common to all his Disciples, equallie ge-
uing yt as well to the lower, as to the higher. Bnt soche ys the sleight of
this man.

But to returne: Baptisme ys a common sacrament for all, Nowe shall we
saie that we maie not minstre yt to one alone, but to manie at once? Naie:
the communitie of yt standeth well if all receaue yt, though but one at once
receaue yt. But yowe vrge and saie, that he bringeth the practise of the pri-
mitiue and auncient Church, that yt was receaued of manie. To this first I
saie that he maie doe the like for the ministracion of the sacrament of Baptis-
me. Yt ys knowen to all that be learned, that ther were in the primitiue
Church two speciall assigned times for Baptisme: E aster and whitson tide,
at which times not one alone, but manie were baptised, and commonlie in
that time Baptisme was ministred to manie, and not to one alone. But yet
no good argument can of that be deduced that Baptisme ys not to be mini-
stred, but to manie together, and not to one alone. So though he bring ma-
nie practises of the Church, that manie did receaue the sacrament together,
yet yt prooueth not that yt can not be receaued of one alone at one time.
B For though the Sacrament be common, yt nothing hindereth the commu-
nitie of yt (when all maie and doe receaue yt) though but one at one time
doe receaue yt. And so receaued yt maie verie well be called, and ys in dede
a communion, forasmoche as one thing ys made common to all, and one
thing ys receaued of all, and in that one thing all the receauers being manie
be made one. And therfor doth the Proclamer against all trewth call the
Masse, wher one alone doeth receaue, a priuate Masse. For the thing ther re-
ceaued ys yt, by which all we be made one.

Again I saie, these allegacions prooue well the deuocion and godlie zea-
le of the people in the primitiue church, whiche I wish were like nowe in
our people, but they prooue no lawe. For if yt had ben a lawe that the peo-
ple as often as Masse was saied, shoulde communicate, Fabianus the nine-
tenth Bishoppe of Rome and holie Martir, who liued aboute the yeare of our
Lorde two hundreth fourtie and two, and therfor in the pure time, wolde
not haue made a lawe, that the people shoulde receaue the Sacrament at the
leest thrice in a yeare, that was, at Easter, Whitson tide and Chrystenmasse.
C And yet after this the deuotion of people decaying, and waxing colder and
colder, that lawe was remitted, and a newe decree made, that the peo-
ple shoulde once in the yeare, at Easter, receaue the Sacrament, whiche ys
yet obserued.

Nowe I wolde aske of the Proclamer whether holie Fabian when he or-
deined that the people shoulde communicate thrice in the yeare, ment that
the preist also shoulde saie Masse but thrice in the yeare. And whē the other
decree was made, that they shoulde receaue once in the yeare, whether yt
was ment that the preist shoulde also saie Masse but once in the yeare: yf he
saie yt was so ment, the practise of the church prooueth the contrarie. For
Chrysostom saith: *Nonne per singulos dies offerimus? offerimus quidem, sed ad recor-*
dationem facientes mortis eius. Doe we not euerie daie (saith he) make oblacion?
we make oblacion in dede, but doing yt to the remembrance of his death.
And who doubteth but the holie fathers of the latin Church did the like?
D yf he saie that he ment not but that the preist might oftener saie Masse, then
yt ys manifest that he ment that the preist might saie Masse without commu-
nicantes. For none by lawe, but preistes, were bownde oftener to receaue
then thrice in the yeare, and afterwards once in the yeare. Thus maie ye
percea-

*Shewing
that manie
receaued
together, yt
prooueth
that the li-
ke maie be
doen nowe,
but enfor-
ceth no ne-
cessitie that
yt aught so
to be, or
that anie ys
forbotten
to receaue
alone.*

*Fabianus
made a la-
we that
people
shoulde re-
ceauē thrice
in a yeare.*

perceauē, that all these alleadged authorities prooue not that the preist maie not, if he be disposed, receauē alone, when none of the people will but they shewe vs the godlie deuocion of the people in those daies (as ys saied) and the diligence of holie Bishoppes and preistes in rebuking the slackenēse of the people in receauing, wherunto serueth the place of S. Ambrose alleaged by the Proclamer, and not to that he maketh the cowntenance of.

Note this
false trans-
lation of
M. Iuell.

Likewise he alleageth against the order of the Church the decree of that holie man and auncient Father *Leo* Bishoppe of Rome, But howe sincere-
lie and truelie I shall cause thee to vnderstande, when I haue produced the verie woordes of the same *Leo* and the woordes of the Proclamer, and con-
ferred them together. These be the woordes of the Proclamer: *Leo* writing vn
to *Dioscorus* the Bishoppe of *Alexandria*, gaue him this aduise, that when the church was
so litle, that yt was not able to receauē all the wholl people to communicate together, then
the preist shoulde minstre two or three communions in one daie, that as the people came in
and had once filled the church so they shoulde receauē the communion, and after geue place
to other. Thus the Proclamer.

A common
sleight of
heretiques
to alleage
the fathers
wher they
maie wrest
them or els
to falsifie
them.

In reporting of this authour first note this in the Proclamer, that allead-
ging S. *Clement*, *Dionise*, *Iustine*, *Ambrose* and *Hierom* in this matter, he alleadgeth
them in the latin tonge as being bolde by sleight to make them appeare to
his hearer or reader, that they made somewhat for his cause and pourpose.
And being desierouse to haue a nombre of authours for the better commen-
dacion of his matter, he wolde also alleage *Leo*. But here he folowed his aun-
cient Father *Cranmer*, who alleaging certain Authours, alleadged soche
as he might with some cowntenance wrest, in the latin tonge: other,
whiche he coulde not well wrest he wolde reporte as yt pleased him in the
inglish tounge, but so as apparantie they shoulde seme to be of his side, when
in dede they were alltogether against him Euen so this man, not daringe for
verie shame, to alleage *Leo*, with his owne woordes, reporteth him as he
wolde haue had him to saie, and not as he saied in dede. The verie woordes
of *Leo* be these: *Vt autem in omnibus obseruantia nostra concorder, illud quoque volu-*

Leo epla
79. ad *Dios-*
corū.

mus custodiri, vt quum solemnior festiuitas conuentum populi numerosioris indixerit, & ad
eam tanta multitudo conuenerit quam recipere basilica simul vna non possit, sacrificii obla-
tio indubitanter iteretur, ne his tantum admittitur ad hanc deuotionem, qui primi aduenerint,
videantur hi, qui postmodum confluerint non recepti, cum plenum pietatis atque rationis
sit, vt quoties basilicam, in qua agitur, praesentia nona plebis impleuerit, toties sacrificium
subsequens offeratur. Neesse est autem vt quaedam pars populi sua deuotione priuetur, si
vnus tantum Missae ordine seruato, sacrificium offerre non possint, nisi qui prima diei parte
conuenerint. Studiosè ergo dilectionem tuā & familiariter admonemus, vt quod nostrae con-

In stead of
oblation of
sacrifice ad
Masse the
proclamer
hath cōmu-
nicate and
Communiō
and for so
often he
hath twice
or thrice.

suetudini, ex forma paterna traditionis insedit, tua quoque cura non negligat, vt per omnia
nobis & fide, & actibus congruamus. That our religion maie in all thinges agree
we will that this be kept, that when a solemne feast shall cause a great nomb
re of people to come together, and to that solemne feast so great a multitude
shall come, as one Church can not receauē at once, that the oblation of the
sacrifice be without all feare doē again, leest these whiche came first being
admitted to this seruice, they that came afterwarde maie seme not to be re-
ceaued, sithe yt ys right godlie and reasonab, that as often as the church
wher the seruice ys doē ys replenished with a newe people, so often the sa-
crifice folowing be celebrated. Yt must nedes be that some parte of the peo
ple shall be hindered of their deuocion, if the order of saing of one Masse
being kept, none can offre sacrifice, but they whiche come together in the
first

A first parte of the daie. Diligentlie therfor and familiarlie we aduertise your louing gentleness, that the thing which hath remained in our custome, by forme of tradicion of our Fathers, thy care wolde not neglect, that in all thinges, bothe in faith and doinges we maie among our selues consent and agree.

These be the verie woordes of *Leo*. Thys ys the place which the Proclamer taketh in hande to reporte. Iudge now I saie, gentle Reader, whether he hath truelie reported him or no. And first wher he alleadged *Leo*, to prooue his communion, vique well, I praie thee, the authour and obserue diligentlie yf ther be in him anie one worde of communion or communicantes, and thowe shalt perceaue that ther ys no mencion made therof. What truth then ys to be thought either in the man, or in the cause that he defendeth, when to maintein yt, he ys faine to falsifie the authours that he alleageth? Ys yt not lamentable to see his shamelesse boldenesse that he wolde wittinglie vtter in an honorable audiee, and also publish the same in printe to an wholl realme that he knewe to be false and clean otherwise, then was the intent or minde of the authour which he alleaged? That yt was not the minde of the authour thowe shalt easilie perceaue: For first, wher the Proclamer vseth these woordes communicate and communion, The authour hath these woordes, *the oblation of the sacrifice, and the sacrifice*. Nowe bicause the Proclamer hateth this worde sacrifice as a scorpion, as being applied to the holie Sacramēt of Chrystes bodie and blood, therfore to ease his maliciouse affection, and to delude his hearers and readers, yt liked his Chrystian sinceritie, properlie tearmed hereticall malignitie, to corrupt and falsifie the authour, and reporte soche matter to be in him, as ther ys in dede no worde toward yt in him, I mene to that sense and vnderstanding.

See here the impudencie of the Proclamer.

B Again thowe seist that in all that sermon (yf yt be woorthie of that name) his cheifest pourpose ys to inueigh against that holie mynistracion, whiche ys called the Masse in so moch that he saith that this name, *Masse*, was not in vse manie years after Chryst, which ys before improoued, yet in this authour *Leo* euen in this place: whiche he alleaged, ther ys expresse and liuelie mencion made of the Masse, and he calleth yt Masse, that thys man calleth Communion. And these twoo woordes, *sacrifice* and *Masse*, vsed of this authour, caused (as I haue saied) thys man to falsifie the authour, so that he durst not alleadge him as he wrote, but as yt might serue to helpe hys wicked cause. To ende this note of the falsifieng of this authour by this Proclamer, this also ys to be obserued and marked, howe God suffreth Sathan and his Disciples to be blinded, that they shall bring furth and alleadge places, whiche being well weighed, and taken as they lie according to the minde of the authour, shall not onely ouerthrowe their matter (as this authour in testifieng both sacrifice and Masse) but shall also geue and mynistr occasion, that theyr falshead, their corruption of authours, their blinding of the people, shall be perceaued, as nowe allreadie yt hath ben perceaued in *saict Hierom*, and this authour, and shall more hereafter in thys matter.

See here his false sleight.

C But the Proclamer proceedeth and prooueth by the Masse booke, that ther shoulde be a Communion, bicause the preist saith, *oramus*, *Let vs praie*. I see this man wolde plaie smal game rather then he will set out, he wolde content himself with some slender shewe or countenance

Sacrifice and Masse cause the Proclamer to falsifie Leo.

D But the Proclamer proceedeth and prooueth by the Masse booke, that ther shoulde be a Communion, bicause the preist saith, *oramus*, *Let vs praie*. I see this man wolde plaie smal game rather then he will set out, he wolde content himself with some slender shewe or countenance

Nnn of

Let vs praie, ys saved in the morning and evening praier whe the ys no Communion

of prooffe, rather then mainteining an euell matter to seem to be destitute of all prooffe. I praier thee (good reader) weigh with me what proof ys yt of the communion of the Sacrament that the preist saieth (*oremus*) *Let vs praie?* what dependance ys ther of that woorde to proue the communion of the Sacrament? Yf he can by that woorde prooue the communion of the Sacrament: he maie doe the like in the Sacrament of Baptisme, and in other sacramentes also, for ther the preist saieth (*Oremus*) *Let vs praie.* Yf by yt he had traualled to proue a communion in praier, he had doen right, but to abuse yt to prooue the necessitie of the Communion of the Sacrament in soch sorte as he meneth, yt ys rather a declaracion of his malice against the church, then anie prooffe of his pourpofe.

Communion in praier at Masse.

That ther ys a Communion in praier, the other woordes of the preist, whiche he also alleageth for hys pourpofe, doe manifestlie declare.

The preist (saieth he) *saieth: The Lorde be with yowe, and the people answer: And with thie spirit.* Doe ye not see here howe the preist and the people ioin themselues together, one praing for the other? Whiche

An other sleight of the Prolamer.

maner of Communion ys also liuelie settfurth by that that he afterwarde produceth oute of the order of the Masse. The preist (saieth he) *turneth him to the people and saieth: Orate pro me fratres, & sorores.*

Praie for me brothers and sisters. Here (as before ye haue perceaued and shall hereafter perceau) he vseth a sleight, he durst not for shame tell yowe, why the preist desiereth the people to praie for him, but as traitours clippe the kinges coin, and deceaue the people, so he clippeth manie of the places whiche he alleageth to deceaue gods people.

But that his falshead maie be perceaued, and the cause knowen why the preist desiereth the people to praie for him, I shall laie before yowr eies the wholl praier. Thus he praieieth. *Orate fratres & sorores pro me, vt meum pariter & vestrum acceptum sit omnipotenti Deo sacrificium:* Whiche ys thus moche to saie in english: Praie for me brothers and sisters, that my sacrifice and yowr maie be accepted of our Lord God.

Two Communion in the Masse besides the raising of the Sacra.

Se ye now his sleight? Ys here anie praier for the communion whiche he intendeth? Doe these woordes proue that the preist can not receaue alone? Ys ther anie mencion made here of that his communion? Doe ye not perceau that with two or three woordes he wolde blere yowe eyes, and (as the inglish prouerbe ys) make yowe beleue that the Moone ys made of a green cheese? The desire of the preist ys not, that all they that be present wolde receaue the Communion: but that they wil praie that their common sacrifice maie be acceptable to God. This with the bringing in of two or three woordes, wolde this man craftelie haue concealed, and suppressed, being (as I suppose) ashamed, and grugged in conscience to let yowe know the verie thing required to be praied for, which ys the acceptacion of the sacrifice, which sacrifice he and his complices doe wickedlie denie.

Thus ye see that he wolde claime helpe of the Masse booke, which in dede doeth him no other helpe but open his shame. Yt doeth vs thus moch helpe, that hereby we learn two *Communions*: The first ys of praier: the second of sacrifice. For in these two all that be faithfullie and deuoutlie present, lifting vppe their heartes to God, and ioining with the preist in godlie affection, be communicantes: And so yt commeth to passe, that both the praier and the sacrifice made and offred by the preist, as by the common mynister of the Church, ys common to all the people of gods church.

I will not stand vpon this being so plain, but leaue yt to the farder confide-

A consideracon of the Reader, and come to his conclusion of the Masse booke wher he saith shus: *And to conclude the preist, by his owne Masse booke ys bidden to saie these woordes immediatly: after the Agnus Dei. Hæc sacrosancta commixtio & consecratio corporis & sanguinis Domini nostri Iesu Christi fiat mihi & omnibus sumentibus salus mentis & corporis.* That ys to saie: This commixtion and consecration of the bodie and blood of our Lorde Iesus Chryst be vnto me and to all that receaue yt, health of bodie and soule.

The Procl.

I perceaue this man kepeth his profession. For yt ys appertaining to mē of his calling either to diminish and take awaie, or to adde and put to somewhat from or to most of the sentences that they allage. For where before he cutt off from the places which he alleaged here he putteth to For wher the Masse booke hath but these woordes. *Hæc sacrosancta commixtio corporis & sanguinis, &c.* He putteth in this woorde (*consecratio*) which the booke hath not. But ouerpasing yt, let vs see the force of the argument that he maketh oute of our owne Masse booke (as he tearmeth yt) and verie well. For in dede yt ys our booke, that abide and remain in the catholique Church, not his, that hath cutte himself of, from yt, and ys become a cast awaie. But our Lord chaunge his minde, that the lost shepe maie be fownde and brought home to the fold again.

The Answer.

The prair ys that the cōmixtion of the bodie and blood of Chryst maie be to the preist, and to all that receaue, health of bodie and soule. Vnderstād that the preist ys the cōmon mynister of the Church, wherfor doing the common mynistracion he cōmonlie praieth for all that doe receaue generally, he stricteyth not his prair for a fewe, neither doeth he limite yt, or bownde yt with time and place, but he leaueth yt cōmon, and vttereth yt with an vniuer fall. He praieth not that the bodie and bloode of Chryst maie be health of soule and bodie to thē onely that receaue with him at that time and in that place (which ys the thing the Proclamer labourerth to proue (but in vain) but he praieth for all that receaue indifferenlie either in that place and time, or anie other. Whether yt be now or at anie othertime, in that place, or in anie other place in Fraunce, or in Italie, in Spain or in Germaunie in Englōdor in Hierusalem, whersoever the catholique Church ys, and the Sacrament catholiquelie receaued.

The cōmon prair of the Church ys not for one angle, but for the wholl vniuersall Church

C But be yt that the preist had praied with limitaciō of time ād place, ād desired that yt might be halth of soule and bodie to all that receaue with him in that place and time, what offence should the preist cōmitte, yf when none wolde receaue with him, he receaued alone? or howe can the Proclamer proue a necessitie by yt, that needes ther must be mo then the preist? or that at that time and place the preist can not receaue alone? Yf the Church charitable wishing that some people shoulde receaue the holie Sacrament with the preist, had made soch a prair, coulde the Proclamer turne this charitie to a necessitie? Will he turne the charitie of the Church wishing vertue, godlinesse, and deuocion in the people to a necessitie, that bicause the people wil not vse this of necessitie the preist shall not? Ys this good learning? Ys this his good doctrine ys this his holie religion? Yt ys as moch to saie that yf the people waxe colde in deuociō, so shall the preist to: Yf the people slacke their deuocion, so shall the preist to: yf the people neglect the seruice of God, so shall the preist to. Yf the people omitte to rendre most humble thanks to God and our Sauour Iesus Chryst for our redemption, so shall the preist to. Finallie if the people will but twice or thrice in the yeare celebrate that solē ne memorie of Chrysts passiō and death as (the more pitie yt ys) the most of

Math. 5.

As odious
as Popes be
to Protestants
as they can
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their decrees
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good.

Canon. 19.
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them doe yt not so often, no more shal the preist also. Thus shall yt come to passe that the deuociō ad duetie of the preist, shall hang vpon the will of the people. Thus the preistes that should be the salte of the earth, the light of the woorld, whose light should so shine before men, that they seeing their good workes, might glorifie their Father which ys in heauen, shall neither be salt, light, nor geuers of good exāple to prouoke them to doe the memoriall of Chrystes death, but when the people will. Yt ys a straunge doctrine, that yf the people will not serue God, the preist shall not. But who ys he that wile ys that seeth not the vanitie of yt, and whether yt tendeth? Hitherto, I trust ye perceauē that how great so euer the countenance was made by these alleagacions before alleadged, that yet the force ys verie small.

But nowē come the great argumentes, nowē come they, which can not be auoided (as the Proclamer supposeth) so great ys the force of them. Where to his places before alleadged I saied and doe saie, they are rather examples of vertue for the people, and not lawes of necessitie for the preist, nowē he produceth lawes, as the Canons of the Apostles, and the decrees of Bishoppes of Rome, which how odible soeuer they be, and haue ben to this Proclamer and his complices; yet nowē in this matter, they are faine to praie aide of the. Firſt he alleageth a Canon of the Apostles in this sorte. *Fideles qui ecclesiam ingrediuntur, & scripturas audiunt, & Communionem sanctam non recipiunt, tanquam ecclesiastica pacis perturbatores à Communione arceantur.* Soch Chryſtian men as come to the church and heare the scriptures, ad doe not receaue the holie communion, let them be excommunicated, as men that disquiet the Church.

In the alleaging of this Canon he kepeth his profession as he did in other by him before alleaged, that ys to cutte them of, and to mangle soch places as he alleageth, and not to bring the wholl as they lie, wherof, reader, I make thec iudge. This ys the Canon. *Omnes fideles, qui conueniunt in solemnibus sacris ad ecclesiam, scripturas Apostolorum, & Euangelium audiant. Qui autem non perseuerarint in oratione usque missa peragitur, nec sanctam Communionem percipiunt, velut inquietudines ecclesia mouentes, conuenit communionem priuari.* All the Chryſtian men that in the solemne seruice come together to the Church let them heare the scriptures of the Apostles and the Gospell. And soche as continue not in praier vntill Masse be all doen, nor doe receaue the holie Communion, yt ys meet that they be excommunicated, as soch as moue disquietnesse to the Church.

Now conferre this with that he hath alleaged, and ye shall perceauē that he hath varied in diuerse poinctes. But of those I will touch but one. In this sermon he cheiflie bendeth himself to impugn the Masse, wherin (malice blinding his heart) he findeth by his iudgement manie horrible faultes, of the which he speciallie choseth fower, against the which with might and main, that ys to saie, with as moch falshood as he can, he doeth inueigh. And among these foure, as ye perceauē, he trauaileth very sore against that, that the preist shoulde receaue alone. And to impute that receipt he pretendeth that thys Canon did mightilie make for him. But when he redde yt and sawe in the same Canon mencion made of the Masse, which he impugneth, that the people should continue in praier vntill yt were all doen, for hindering of hys cause, though his conscience were touched, he vsed his comon sleight, and for shame durst not speake the Canō as yt laie, ad so with more shame wrote yt, ad caused yt to be printed, that all mē might see ad perceauē his sinceritie, ad true dealing in alleaging the Fathers and writers, which ys (as ye perceauē) to corrupt them, to falsifie the, and to leaue out, ad cutte of what liketh him.

But to answer that part of the Canon, that he alleageth, as so stronglie

ma.

A making for him: I saie first that he doeth mystake yt and misunderstand yt. For the Canon ys not made for the good catholique people that doe communicate with all good Chrystians in praier, and when deuotion serueth them in the receipt of the holy Sacramēt, but yt ys made against licenciousse and yet dissembling heretiques and schismaticques, who then (as manie haue of late doen) came to the Church among good Chrystiās, ad yet being there wolde neither cōmunicate with them in praier, neither in the receipt of the holie Sacrament. Against soch (I saie) as wolde neither in praier, nor in Sacrament communicate with the good Chrystians, that theie should be excommunicated, was the Canon made.

*The true
mening of
the Apost
les Canon
misunder
standed by
the Procla
mer.*

And, Reader, I doe not feign this vnderstanding of my own head, I haue authoritie right good for me, that ys right auncient, which ys the Councell of Antioche, which Councell hauing the same Canon allmost woord for woord expowndeth yt to the same vnderstanding that I haue. These be the woords

*Concil. An
tioch.*

B of the Councell *Omnes qui ingrediuntur ecclesiā Dei, & scripturas sacras audiunt, nec communicant in oratione cum populo, sed pro quadā intemperantia se à perceptione sancte cōmunionis auertunt, ij de ecclesia remoueantur, donec per confessionē pœnitentiæ fructus ostendant, & precibus indulgentiā consequantur, Cum excommunicatis autē non licet communicare, nec cum ijs, qui per domos conueniunt deuotantes orationes ecclesiæ, simul orandū est.* Al that come to the Church of God, and heare the holie scriptures, and doe not cōmunicate with the people in praier, but for a certain wantonnesse doe auerte thē selues frō the receipt of the holie communion, let these men be remoued frō the church, vntill by confessiō they shewe the fruites of penaunce, and through praier doe obtaine pardon. With excommunicate persons yt ys not lafull to communicate, neither maie we praie with soch as go from house to house shunning the praier of the Church.

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C This ys the Canon of the Councell of Antioche, which ye see to be the verie same, and all one with the Canon of the Apostles, or rather the expositiō of yt. In the whiche yt ys plain to perceauē that yt was spoken against soche as were singular and wanton in their own conceiptes, disdeining to cōmunicate with the people of God, either in praier, or in the receipt of the Sacram. but onelie they wolde come to the church to heare the scriptures redde. To meet with soch as will not praie with the Church, the Canō forbiddeth the catholique person to praie with thē. By this then ye maie perceauē that the Canō ys to be vnderstāded of thē that both refused to cōmunicate with the faithfull people in praier and sacrament, vpon wantō singularitie as contemning the receaued ordre of the Church, and as Scismaticques and heretiques gadded from house to house, and fled the Church: and not of good Chrystiā people that abstain not for anie soch pourpose.

D Secōdarelie to saie, yf the Proclamer wil not admitte or allow this true vnderstāding, grownded (as yowe perceauē) vpō authoritie, but cleaue to hys false vnderstāding of the Canō, grownded vpō his onelie phantasie, what maketh the Canō so vnderstāded, either against the Masse, or against the Church, or against the preist? What one woord findeth he in this Canō that proueth the Masse to be naught, if the people doe not cōmunicate? By what parte of the Canō cā he reprehēd the Church, if the whol cōgregaciō receauē not? which peice of the Canō doeth prohibitt the preist to receauē alone yf none other desire to receauē with him? Weigh wel the Canō ad ye shall perceauē euen after his own vnderstāding, that ther ys a lawe of correctiō for the people, if they wil not receauē with the preist: but ther ys no woord against the preist, if he receauē without the people. The law ys against the slacknesse of the peo

*The Canon
of the Apo
stles forbid
deth not the
preist to re
ceauē alone*

and not against the godlie deuotion of the preist. Thus his greatest argument being so easilie solued, and his craftie in the alleaging of the same detected, as with more easie we maie solue the other: so shall we therein perceauie his more falsheade.

Calixtus (saith he) *Bishoppe of Rome* not long after the *Apostles* time geueth oute the like commaundement, in the same behalf. His woordes be these: *Peracta consecratione omnes communicent, qui noluerint ecclesiasticis carere liminibus. Sic enim Apostoli statuerunt, et sancta Romana tenet ecclesia.* That ys (saith he) when the consecration ys doen, let euerie man receaue the Communion, vlesse he will be put of from the entrie of the Church. For this thing haue the *Apostles* ordeined, and the holie church of *Rome* continueth the same.

The decree
of *Anacle-*
tus abused.
by the Pro-
clamer.

In this alleaged place be mo vntrueths then one vsed by the Proclamer. First he doeth father yt vpon *Calixtus*, wher in dede yt ys the decree of *Anacletus*. But this ys not so great a matter. I wolde easelie pardon that fault, yf ther were no woofse in him. But he comitteth two great faultes here besides that. For he doeth both distort abuse and wrest the place, and also (as he hath doen diuerse other) he doeth mutilate yt, and cutte yt of by the knees (as we saie) and bringeth yt not whollie as yt lieth. I will therfor bring the whol place, that yowe maie both perceauie, how moch he hath of a deuclish pourpose left oute, and also plainlie see howe vnrueilie he wresteth yt to a false sence. This ys the place as yt ys alleaged oute of *Anacletus* by *Bartholemew Caranza* in the summe of the Coucels: *Sacerdotes quando Domino sacrificant non soli hoc agere debent, sed testes secum adhibeant, ut Domino in sacratibus Deo locis perfecte sacrificare probentur, iuxta illud Deuteron. 12. Vide ne offeras holocausta in omni loco, quem videris, sed in loco quem elegit Dominus Deus tuus. Episcopus Deo sacrificans testes secum habeat, et plures quam alius sacerdos, cum quo peracta consecratione, omnes ministri communicent, qui noluerint ecclesiasticis carere liminibus. Sic Apostoli statuerunt, et sancta Romana tenet ecclesia.* The preistes when they doe offre sacrifice vnto our Lord, they shall not doe yt alone, but they shall haue wittnesses with the, that they maie be proued to doe sacrifice to our Lorde perfectlie in places dedicated vnto God, according to the saing of *Deuteron*. the xii. chapter: *Take heed thowe offre not sacrifice in euery place that thou seest, but in the place that thy Lord God hath choosē.* A Bishoppe doing sacrifice to God let him haue mo wittenesses with him then an other preist, with whome, when the cōsecration ys doen, let all the mynisters communicate, they that will not, shall be forbidden to entre into the church.

This same place of *Anacletus* ys also alleaged in the second distinction hauing the same sence, in lēght, that this hath in Summe or in breif. Nowe first iudge of the sinceritie of the Proclamer in alleaging the Fathers, whether he doeth as yt becometh one that taketh vpon him to correct all the worlde, and to preache the trueth, which in his iudgement, was before lacking. Ys this sinceritie to bringe three or foure woordes of the ende of a saing, which maie be wrested to his pourpose, and to leaue oute all that goeth before? Secondlie, for the vnderstanding of the place, he hath voonderfully abused his audience before whom he preached yt, and all soche also as haue or shall hap pen to read the same sermon nowe imprinted and diuulged. For in the epistle of *Anacletus* yt ys decreed thus: *Episcopus Deo sacrificans testes secum habeat, in solemnioribus diebus aut septē, aut quinque, aut tres Diaconos, qui eius oculi dicuntur, et subdiaconos, atq; reliquos ministros secum habeat.* The Bishoppe doing sacrifice vnto God, let him in the solemne daies haue either seuen or fiue, or three deacons which be called his eies, and subdeacons and other mynistrs. And then yt foloweth that the Proclamer alleageth: *Peracta consecratione omnes communicent,* when the consecration ys doen let all communicate. So that thys decree

Anacletus
epla. 1.

can

A can not be vnderſtaded of all the people, but onelie of all thoſe Deacons, and Subdeacons, and miniſtres which ſhoulde attende vpon the Biſhoppe in the time that he offreth ſacrifice to God, which ys as moche to ſaie, as when he ſaied Maſſe. The decree ſaith not: when the conſecracion ys doen let all the people communicate: but let all, that ys, all they aſſiſtent to the Biſhoppe in the miniſtracion, the Deacons the Subdeacons, and the miniſtres let them communicate and if they will not, let them be prohibited to entre the church.

That this ſhoulde be vnderſtanded as ys ſaied yt doeth well appeare by the relacion of this decree to the doctrine of the Apoſtles. So (ſaith the decree) haue the Apoſtles taught. In dede in their canons they haue ſo taught. For this ys one of their Canons. *Si quis Episcopus, aut Presbyter, aut Diaconus, vel quilibet ex ſacerdotali catalogo, ſacta oblatione, non communicauerit, aut cauſam dicat, vt ſi rationabilis fuerit, veniam conſequatur, aut ſi non dixerit, communione priuetur.* Yf anie Biſhoppe or preiſt, or deacon, or anie other of the clergie, when the conſecracion ys doen doe not communicate, either let him ſhewe a cauſe, that if yt be reaſonable he maie be pardoned, or if he ſhewe none, let him be excommunicated. Thus the Apoſtles Canon.

Canon. 9.
Apoſtol.

The cauſe why this Canon was ſo made, was not for the neceſſitie of the thing, that the ſacrifice were not perfect, or the Maſſe not good in yt ſelf, if the cleergie aſſiſtent did not communicate, but that they abſteining might be occaſion of offence to the people of ſuſpicion againſt him that did offere the ſacrifice, that he had not wel doe yt, as the words immediatelie folowing in the ſame Canon doe plainlie declare. *Sinon dixerit communione priuetur, tanquam qui populo cauſa leſionis extiterit, dans ſuſpicionem de eo qui ſacrificauit, quod recte non obtulerit.* Yf he ſhewe no reaſonable cauſe why he abſteineth let him be excommunicated, as one that ys cauſe of offence to the people, geuing ſuſpicion of him that did ſacrifice, that he had not well offred yt.

Thus nowe ye ſee howe this man hath abuſed this decree of *Anacletus*, vnderſtanding yt of all that be preſent, where yt ys to be vnderſtanded onelie of them that attend vpon the Biſhoppe in the time of the holie miniſtracion, and that alſo on ſolemne daies. In this point onelie he hath not abuſed this decree, but in this alſo, that by yt he intended to prooue the Maſſe an euell thing, ad to be naught if ther were no communicates beſides the preiſt, and that maſſe ought not to be ſaied withioute communicantes, and finallie that the Church ys wicked ſo abuſing yt, where in dede ther ys no one ſyllabe, in that decree to prooue theſe or anie one of them, or ianie parte of one of them. For as in the anſwer to the tenth Canon of the Apoſtles by them alleaged, yt was ſaied: ſo yt maie be ſaied here, that be yt yt were vnderſtanded that all the people ſhoulde communicate, as he wolde haue yt (but vntuelie) yet in this decree he findeth no prohibition that the preiſt ſhall not offere ſacrifice, nor receaue him ſelf, if the people will not, he findeth not either here or ells wher, that the maſſe ys naught, if ther be no mo communicates in that place but the preiſt. Wherfor we maie conclude that all that he hath in this point alleaged hath but a ſhewe of wordes and no prooſe in dede of that that he alleaged yt for.

As for the ninthe Canon of the Apoſtles yt alſo after the right vnderſtanding proceedeth not of neceſſitie, but of condicion. For if they or anie of them, that attend vpon the Biſhoppe in the time of miniſtracion, haue reaſonable cauſe to ſaie whie they abſtein, they maie abſtein. And poſſible yt might be that when the Biſhoppe had but three attendante vpon him or

soche like small nōbre, they might all haue cause to absteyn. And so yt ys plain that this Canon geuerh vs to vnderstand that wher a nombre ys assembled at the ministracion, if all the nombre haue iust cause to absteyn from the receaving of the Sacrament, that the Bishoppe or preist shall neuer the lesse proceede to receaue alone. For the sacrifice must be receaued. And so by this Canon the preist alone maie receaue, though in that place ther be none to communicate with him. But whether all or no, certen yt ys that some of the attendantes might absteyn, and so yt foloweth ineuitable, that some might be present, and not receaue.

Private Masse used in the time of Chrysost.

And thus ye maie perceaue that wher the Proclamer saith that he wolde make yt plain to yowe by the most auncient writers, that were in and after the Apostles time, and by the order of the first and primitiue church, that then ther could be no priuate Masse, yt was a saing more full of ostentacion and bragge, then of trueth. For though he hath heaped a sorte of places: yet ther ys no one sentence in anie of them, that prooueth that ther could be no priuate Masse. And so farre from trueth ys this his saing (that in the auncient Church was no priuate Masse, I mene a Masse with sole receauing) that in the Masse of Chrysostom ys a plain rule geuen, what was to be doen whē the preist receaued alone, and what whē the people receaued with the preist. But yt ys like, the Proclamer had not learned so farre as to knowe this.

If he ioined with the Proclamer for priuate Masse.

And here to knitte vpe all that he hath saied, or can saie in this matter, whiche he tearmeth priuate Masses: This I saie, that if he can bring furthe anie one scripture, auncient councell, or catholique doctour that saith, that that Masse, that ys saied withoute a nombre of Communicantes in the same place, ys naught, or that yt ought not to be saied, except ther be mo then the preist to receaue, or that ther ys prohibition for the preist to receaue alone: or anie penaltie in anie catholique lawe assigned for the preist that doeth receaue alone: or anie like decree forbidding a sicke man to receaue the Sacrament, except some receaue with him: Let him (I saie) 'prooue these, or some one of them by expresse woordes in maner aboue saied, and I will not onelie subscribe, but I will agnise my self his scholer during our two naturall liues.

TAE ONE AND FOVRTETH CHAP. PROO-

ueth that the Masse maie be saied and the Sacrament receaued withoute a nombre of communicantes at one time in one place.

Psal. 33.



So yt ys not sufficient for a man to decline from euell: but also to doe good, the scripture so ioining them together, and saing: *Declina a malo, & fac bonum.* decline from euell and doe good. So yt ys not sufficient for a man onelie to flie heresie, but he must also professe the trueth. Wher then I haue in this last chapter opened the craftie falsshed of the Proclamer and solued his argumētes which in dede be not woorthie to be called argumētes for that they haue no force to impugn that that they are forged for, and therby geuen occasion, as I my self doe flie that wicked doctrine, that other men maie doe the like: so will I nowe professe the tueth of that matter that other men maie doe the same. Manie in this time of temptation embrace parte of the saing of S. Paule: *Corde creditur ad iusticiam*, but the greater nōbre (the more ys the pitie) stādeth not to the other part: *Ore confessio fit ad salutem*. Thei beleue well in heart: but they

Rom. 10. Soche ther be maie no we in Eng-land.

A they feare with mouth to confesse the same to saluacion. They turne the admonicion of Chryst vppe side downe. Chryst saith: *Nolite timere eos, qui occidunt corpus, animam autem non possunt occidere, sed illum potius timete, qui potest animam & corpus mittere in gehennam.* Feare not them that sleie the bodie, but can not sleie the soule: But rather feare him who can cast both bodie and soule into hell fire. But they saie in their dedes, feare him that killeth the bodie, and regarde not him that hath power to kill both bodie and soule. For lamentable yt ys to saie, socheys the loue of manie to the life of the bodie, and to worldlie honour and wourshippe, and to the transitorie baggage of this worlde, that for the conseruation of these, man ys feared, and God the Lorde of all power and maiestie neglected. God graunt vs to heare the voice of the caller, that calleth and saith: *Venite filii audite me, timorem Domini docebo vos.* Come ye children and heare me: I will teach yowe the feare of our Lorde. Yf we feare him and loue him as to our duetie apperteineth, we shall neither feare nor be ashamed to confesse him and his holie faith before men.

Math. 10.

Psal. 33.

B S. Paule thought all thinges in the worlde, as filth or dunge, so that he might winne Chryst, but we are contented to lese Chryst, so that we maie wine the worldlie mucke, and filth, for sauegarde of the which, wher Chryst in his last supper, instituting the sacrifice of his bodie and bloode to be offered and frequented of his faithfull in the remembrance, and for the high and solempn memoriall of his passion and death, and we haue heretofore so receaued yt, and in heart still receaue yt: yet nowe we ioin with them, that hate yt, we go with them that rail at yt, and abandoning yt with them we doe as they doe. But mans folie shall come to an ende, and the trueth of our Lorde abideth for euer.

Worldlie cares kepe men from God.

To take awaie this truch of Chrystes sacrifice Sathan hath taught his Disciples that the Sacrament was instituted to none other ende and pourpose but onelie to be receaued, and not to be offered. And to make that apparan- te all their and his endeuoures to prouue that yt must be receaued of manie. And that that receipt maie be compassed, and the sacrifice defaced, they exclaime against the Masse. But when they haue all saied and doen, the Masse shall be holie and good. and this shall be a trueth, that a preist saing Masse, or anie other Man godlie disposed sicke or holle, maie receaue the holie Sacrament alone.

C For prooffe of this, first, I vse this reason: All thinges forbidden vs to doe (as the Aduersarie saith) be contened in the scripture: But in the scripture yt ys not contened that anie man ys forbidden to receaue the Sacrament alone. Wherfor by the woorde of God man ys not forbiddé to receaue the Sacrament alone. Then maie we also reason thus: What soeuer ys not forbiddé by Gods woorde as touching matters of faith the Aduersarie saith we maie lawfullie doe yt: To receaue the Sacrament alone ys not forbidden by Gods woorde, Wherfor we maie lawfullie doe yt. But leauing reasons, al though they be of soche force that the Proclamer can not with stand them, and doe also ouerthrowe his false doctrine: I shall vpon and after the reher- fall of his owne wordes, prouue by authoritie, that the Sacrament maie be receaued of one person alone, which ys the contrarie of that that he wold maintein and defende, but all in vain.

Reasons for sole receauing growed upon the Peotestants doctrine.

D He vseth a certain preoccupation and saith thus: *Perhappes their maie be some that will saie, we graunt these thinges be spoken of the communio in the olde doctours: but ther be as manie thinges or mdo spoken by them, of the priuate Masse, and all that yowe dissemble*

dissemble

dissemble and passe by. I knowe soch replies haue ben made by diuerse. Thus moche the Proclamer.

These woordes haue two principall partes: First ys, that the catholiques do graunt, that these thinges which the Proclamer hath alleaged, be spoken of a communion. The seconde, that ther be as manie thinges or mo spoken of the priuate Masse by the holie doctours, which he dissembleth or passeth by. In dede the catholiques graunt both these partes, and saie that they be both true. As for the first, we saie, wher manie of the people in the primitive Church, and for the space of foure or fise hundredth yeares after, were well disposed, deuoute and well and godlie affected to the often receipt of the holie Sacrament. For the continuance wher of, the holie Fathers, the Bishoppes and the preistes did trauaill with lawes and decrees, with exhortacions, yea and somtime as occasion was geuen by exprobacions to trade the people in the same (which thing wolde to God the people wolde again bring in vse, and frequent in these daies) to the great honour of God, and singular comforte of their owne soules health: yet we saie that all this prooueth not, that ther ys anie lawe, decree, commaundement or ordinance, that the preist in time of ministracion, or anie other faithfull at time conuenient, maie not receaue alone. And as we saie that this prooueth not, so we saie that yr neuer can nor shall be prooued by the Proclamer, and all his adherentes, but that the blessed Sacrament maie verie well be receaued of one alone.

Marke he
re a sleight
of the Pro-
clamer.

For the seconde part of his saing, wher he saith that we saie, that ther be as manie thinges spoken by the holie doctours of priuate Masse whiche he dissembleth and passeth by: yr ys also true, that ther be so. And therfor the more shame for him, that, he dissembleth them. And here marke his sleight: He saith that ther be places in the olde doctours for the matter that he calleth priuate Masse, but which of these did he alleage and answere. He craftilie conueigheth him self awaie from them saing: I knowe soche replies haue ben made by diuerse. And by these woordes he bleereth the eies of his simple Readers, and filleth the eares of his audience, as though he had made sufficient answer to them all, wher in dede he toucheth no one sillable of them.

The catho-
lique doctri-
ne and pra-
ctise ys that
the Sacra-
ment hath
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or of one ma-
nie at once.

But Reader, thowe shalt perceaue that we will vse no soche dissimulacion nor sleight with thee, but as we haue solued his argumentes without anie great labour, for in dede ther was no weight in them: So shall we now open the trueth vnto thee simplie without all coolour of sleight or craft, and that by good and sufficient authoritie, as thowe shalt well perceaue. First to certifie thee of the trueth: The trueth ys that the people did often and moche communicate together in the primitive and auncient church. And yet neuerthelesse, trueth yt ys, that bothe the preist and other also vpon occasion did often and moche receaue alone. Of the which two practises this trueth maie be gathered, that the blessed Sacrament maie laifullie be receaued of manie together, and maie also laifullie be receaued of one alone, the first ys prooued by that, that the Proclamer hath alleaged: The seconde shall be prooued by that that I will alleage.

And first I will vse the testimonie of *Iustinus* whome both Cranmer and this Proclamer doe pitifullie abuse, and truncatelie alleage. But alleaging no more then this ma alleageth euén in this matter, ye shall perceaue howe he goeth aboute to deceaue them, that ther did heare him preache, or shall happen to reade his sermon. Thus he alleageth *Iustinus* in his saied sermon.

Diaconi

A *Diaconi distribuunt ad participandū unicuique presentū ex consecrato pane, vino & aqua. Illis verò, qui non adsunt deferunt domum.* The Deacons deliuer of the consecrated bread and wine and water, to euerie one that ys present. And if ther be anie awaie, they carie yt home to them. Vpon this peice of this authour thus alleaged, the Proclamer bringeth in these his woordes: *Here also we finde a Communion, but no priuate Masse.* Note well (good Reader) what this man findeth in this authour, and then shalt thoue perceauē whether he be clere or corrupted in seight, or not rather altogether blinded.

In these woordes that Iustine saith, *that the Deacon deliuereth to euerie one that ys present of the consecrated bread wine and water,* I graunt that he findeth a Communion: But in the other parte, when the same authour saith: *And if anie be awaie, they carie yt home to them:* What findeth he ther? Ys he so blinde that he can not see the Sacrament caried home to them that be absent? Can he not see that to euerie one of these that were absent, and had the Sacrament brought home to them, that yt was brought that they shoulde receaue yt? And when euerie of these to whome the Sacrament was brought, did seuerallie receaue yt in their houses, what was yt then? howe will he terme yt, was yt priuate, or a common receipt? What findeth he here? What seeth he here? Can he not finde that the people that were at home did seuerallie receaue it in their houses, as the people assembled did receaue yt at the time of the ministracion? Yt ys most like that this man looked onely vpon this matter with his left eie, as manie a fletcher doeth vpon a crooked bolt, and not with his right eie. And so likewise when he did write yt, he forgatt the counsell of Chryste, and by like made his left hand of counsell what the right hand did. But whoso will with the right eie looke vpon this place of this holie Martir Iustine, shall finde that trueth that before I testified, that in the primitiue and auncient church the people did receaue both in nombre and alone.

B Perhaps the Proclamer being by this place of Iustine driuen to his shifts, will saie that yt was (notwithstanding that some of the people did receaue at home) a right communion, for that both they and the people being at the ministracion, did all receaue of one consecrate bread. Will youe see what a bare shift this ys? And to ioin with him in his owne termes, I will aske him, whether by this one consecrate bread he mean one loaf of bread, or one Sacramentall breade. He can not speake of one loaf of bread. For in the primitiue Church when the nombre of people did receaue, one loaf coulde not suffice. Yf he speake of one sacramentall bread, or one consecrated bread, as Iustine doth teavin yt, ys not the bread consecrated to daie, and the bread consecrated to morowe all one consecrated bread? all one sacramentall breade, ys yt not allwaie one Sacrament? Ys not the sacrament of Baptisme ministred to daie, and ministred to morowe all one Baptisme? forasmoch as S. Paule saith: *Vnus Dominus, una fides, unum Baptisma.* Thier ys one lorde, one faith, and one Baptisme. Likewise ys not the bread consecrate in the morning, and at noone all one consecrate bread? And to saie more at large, ys not the bread consecrated in the Supper of Chryst by Chryst him self, and the bread consecrated now by his minister, and that shall be consecrated in the last daie of the worlde all one bread? yf yt be not so, why saith S. Paule, that we are all partakers of one breade? The reason why yt ys one breade, Chry

C sosome sheweth, speaking of the table of Chryst consecrated by the minister, saing: *Hec enim illa non alia mensa est. Hec nulla re minor quam illa est. Non enim illam Christus, hanc homo quispiam facit, sed utramque ipse.* This ys euen the same,

The Sacrament was seuerallie and solie receaued of the to whom yt was caried home, and therefore priuatelie, as the proclamer useth the tearmi.

Homi 83 in 26. Math.

not

Private Co-
munion be-
we and
wher yt ys.

not an other table: This in no point ys lesser then that. For Chryst did not sanctifie that, and this an other man, but Chryst did sanctifie both: So that the reason whie yt ys one bread, ys by Chrysostom, bicause yt ys sanctified and consecrated by one Chryst. Yf then yt be a communion bicause they receaue all of one consecrated bread, and S. Paule saith *that we all doe eate of one bread*, in somoch that by yt we are made one bread and one bodie: ys yt not one Communion that the Apostles, and the faithfull that nowe be, and shall be in the last daie of the worlde, haue made, doe and shall make? Yf yt be so, then among true Chrystians receauing as becometh them the holie Sacrament, ther ys no priuate communion. Priuate communion ys among priuate men, soche as cutte them selues of frome the vniuersall church, and eate of one peice of bread to daie, and of and other to morowe, as heretiques doe, and doe not all eate of one breade, as the faithfull doe.

This Proclamer alleageth *Leo* Bishoppe of Rome, that vpon consideration that the church being litle, and not able to receaue the people, ther might be three communions in one daie, in one church. I wolde nowe knowe whether they that receaued at the first, Second, and thirde communion, whether they did all communicate together or no. Yf they did not, then were they not all of one communiō, whiche ys not to be saied: Yf they did, and did not receaue of one cōsecrated bread, nor at one time, yt shoulde folowe, that cōmunion dependeth vpon some other thing, then one bread, time, or ministracion. And in dede so yt doeth: For yt depēdeth of one thing made common to vs all, and which all we being faithfull doe receaue, in the whiche we are made one, and knitte together as membres of one bodie, which thing ys the bodie and blood of Chryst, which ys that one bread, that S. Paule speaketh of and saith *that all we partake of*, whiche ys in dede the bread of life nowrishing vs to euerlasting life.

I haue taried to long vpon this place, in opening the vanitie of this mans doctrine, and the longer, that yt might be perceaued, that he alleaging this holie man was so blinded, that he wolde not aswell see the one trueth as the other, but brought yt as an argumēt to reprove the church, wher yt reprooueth him self, and to confute the trueth wher yt confuteth his heresie. But let vs heare other testimonies, and first of *Tertullian*, who liued in the time of *Seuerus* the Emperour, in whose time the chrystian religion not yet being receaued of the Princes of the worlde, the chrystians liued vnder great and fearfull persecucion, by reason wherof, though the people were right godlie affected, and well disposed to the seruice of God, and the receipt of the blessed Sacrament: yet they coulde not freely make their assemblies when they wolde. Wherfor at soch time as they came together the Bishoppes and pastours wold to soch as were right godlie and holie chrystians, deliuer the blessed Sacrament to carie home with them, to receaue yt at home, at soche time as they might, bicause they coulde not otherwise when they wolde.

For the which pourpose, as by S. Cyprian, S. Basill, and S. Hierom yt maie be gathered, the godlie brought with them, either a faire cleā linnen cloath, or a prettie boxe to carie yt home in. The like yt appeareth that *Tertullians* wief did. For he diswading her from the Marriage of anie gentile or heathen man after his decesse, and knowing that she did secretlie receaue the Sacramēt at home, ad wolde also doe the like though she married an infidel vsed this for one part of his diswalion. *Non sciet maritus, quid secretò*

A ante omnem cibum gustes & c. si scierit, panem non illum credet esse qui dicitur. Shall not thy husbände knowe, what thow doe'st secretlie eate before all meat? And if he knowe yt he will not beleue yt to be that bread, that yt ys called. As who might saie: As I being yowr housbänd doe know that yowe doe receaue the Sacrament secretlie: So yt can not be but an heathē man being yowr husband shall perceaue also that yowe doe receaue yt secretlie. Wherby yt shall come to passe that either he will restraign yowe from that libertie, that nowe ye vse in yowr secrete receipt, or ells taking, and beleuing yt not to be that bread that yt ys, he will with irreuerencie abuse yt. In this saing of *Tertullian* yt ys easie to be perceaued, that his wief did secretlie receaue the Sacrament at home, yf secretlie then with no nombre, So these woordes of *Tertullian* fauer of the receipt of the Sacrament by one alone.

Tertullian's
wief recea-
ued the B.
Sacr alone
or solie, or
prinatelie

B S. Basill also, as before ys mencioned, geueth a notable testimonie in this, matter, who writing to a notable godlie matrone, who for the great reuerence she bare to the blessed Sacrament, feared and thought yt vnseemlie to receaue yt at her owne hand in her owne house, withoute the deliuerie of the same by the preist, or the Deacon, saith thus: *Communicare per singulos dies, & participare de sacro corpore & sanguine Christi pulchrum & valde utile est, ipso manifeste dicente: Qui manducat meam carnem, & bibit meum sanguinem habet vitam eternam.*

Basile pist.
ad *Casaria*
patrici.

Quis enim ambigit, quin frequens vite participatio nihil aliud sit quam pluribus modis viuere? Nos ideo quater in singulis hebdomadis communicamus: in die Dominico, in quarto die hebdomadae in Parasceue, & in Sabbato, ac in aliis diebus, si qua memoria fuerit sancti alicuius. Illud autem in persecutionis temporibus necessitate cogi quempiam non praesente sacerdote, aut ministro, communionem propria manu sumere nequaquam esse graue, superuacaneū est demonstrare, propterea quod longa consuetudine hoc ipso verū vsu confirmatum est. Omnes enim in eremis solitariam vitam agentes, ubi non est sacerdos, Communionem domi seruantes, a seipsis communicant. In Alexandria verò & in Aegypto, unusquisque eorum qui sunt de populo, plurimum habet communionem in domo sua. Semel enim sacrificium sacerdote consecrante, & distribuyente, merito participare & suscipere credere oportet. Etenim & in ecclesia sacerdos dat partem, & accipit eam is qui suscipit cum omni libertate, & ipsam admolet ori propria manu. Idem igitur est virtute, siue unam partem accipiat quisquam a sacerdote, siue plures partes simul.

C To communicate euerie daie, and to be partaker of the sacred bodie and bloode of Chryste, yt ys a goodlie thing and verie profitable. For he himself manifestlie saith: He that eateth my flesh, and drinketh my blood hath euerlasting life. For who doubteth but that the often receipt of life ys nothing ells but manie waies to liue? We therfore doe communicate foure times in the weke: on the Sondaie, the Vednisdäie, the Fridaie, and the Satterdaie, and on other daies yf ther be the memorie of anie Saincte. That yt ys no greuouse thing anie man in the time of persecucion to be enforced when ther ys no preist nor Deacon present, to take the communion with hys owne hande, yt ys more then needeth me to declare, forasmoeche as yt, by the verie practise of the thing yt self, ys established and confirmed by a long custome. For all they that liue solitarie liues in the wildernesse, wher ther ys no preist, hauing the Sacrament at home, they communicate by themselues. In Alexandria, and in Egypte every one of the people for the most part hath the Sacrament in his owne house. We must beleue that after the the preist hath once consecrated and distributed the sacrifice, we maie well be partakers of yt, and take yt. For in the Church also the preist geueth part, and he that doeth receaue yt, doeth freelie and boldlie take yt,

Ermets a l
holie men
liuing in
wildernesse
receaued
the Sacr.
by themsel-
ues.

and putt yt to his owne mouth, with his owne hand. Yt ys all one in vertue or power, whether anie man take one part of the preist, or manie partes together. E

Thus moch at lenght haue I written oute of saint Basill, that manie thinges maie be perceiued in one saing. In this yowe maie perceaue his faith as touching the presence of Chrystes bodie and blood in the Sacrament, which ys so farre wide that he beleueth yt to be a onelie figure that he called yt the sacred bodie and blood of Chryste. In this ye maie also perceaue that he vnderstandeth the sixt of S. Iohn of the blessed Sacrament. In this ye maie perceaue that he beleued not the Sacrament to be a dead peice of bread, forasmuch as he tearmeth and calleth the same life. In this ye maie perceaue the godly disposition and deuotion of the people, that did communicate foure times euerie weke, and oftener if anie feast of anie Martyr happened. In this also ye maie euidentlic perceaue, that in the time of persecucion (as before ys saied vpon *Tertullian*) yt was of long custome vsed, euerie man in his owne house to receaue the Sacrament. For farder proof of this ye perceaue here also, that they which liued solitarie liues in the wildernesse, though they had no preist nor Deacon with them, did communicate by themselves. F

Now to lead a solitarie life, What ys yt els but to liue sole, to liue in a caue or denne, as *Paule* and *Antonie* did, alone, and so whollie geuing themselves to praier and godlie contemplacion, for their exercise therein did often receaue the Sacrament, which they had readie by them. In this also ye maie perceaue howe vntuelic the Proclamer hath heretofore set furth his matter, when he saith, that all the catholique Church of Chryst vsed the communion as he vnderstandeth yt, that ys, that none receaued yt alone. And to amplifie hys matter he saith the *Indians* the *Arabians*, the *Armenians*, the *Grecians*, and as manie as bare the name of Chryst, haue kept and continued the same amongst themselves, from the first time they receaued the Gospell, vnto this daie, ad neuer receaued, nor vsed priuate Masse. For yowe here see yt testified by S. Basill, whose creditte farre surmounteth the creditte of the Proclamer, that in *Alexandria* and *Egypt*, euerie one of the people had the Sacrament in his house. And whie had they so, but that every one by himself might ad did receaue yt in his own house? Thus ye maie perceaue that ratling oute his amplificacion he ratled beiond the trueth, and ended his matter with an vntrueth, and ther he resteth. But the trueth ys, as S. Basill doeth testifie, that the people in the primitiue Church did often receaue the B. Sacrament alone. But to ende with saint Basill, wher the Aduersarie saith, that the Sacrament was onelie instituted to be receaued, and not to be offred, and therfor doth allwaies call yt the Sacrament or Communion, or the Lordes supper, but neuer sacrifice, for that name he abhorreth as the name of *Beelzebub*, in S. Basill yt maie be perceaued, that yt ys called a sacrifice. And here I wish that, as saint Basill doth call yt both Sacrament, and sacrifice, so the Aduersarie wolde also, and as he testifieth yt to be receaued both of manie together, and of some alone: so he wolde also beleue bothe and knowe as well the one to be true as the other, and not maliciouslie to dissemble the one, and confesse the other. G

Yt ys not vnlike to this that saint Hierom testifieth to haue ben vsed in Rome in his time, in the time of persecucion. Thus he saith: *Scio Roma haue esse consuetudinem, vt fideles semper Christi corpus accipiant, quod nec reprehendo, nec probō. Vnusquisque enim in suo sensu abundat. Sed ipsorum conscientiam conuenio, qui eodem die post eorum communicant, et iuxta Persium, noctem flumine purgant. Quare ad Martyres ire non audent? Quare non ingrediuntur ecclesias? An alius in publico, alius in domo Christus* H

*Hierom.
Apol.
aduersus
Iuni.*

A *Christus est? quod in ecclesia non licet, nec domi licet. Nihil Deo clausum est, & tenebræ quoque lucent apud Deum. Probat se unusquisque & sic ad corpus Christi accedat.* I know at Rome this to be the custome, that the faithfull doe alwaies receaue the bodie of Chryste, which thing I neither reprehended nor alowe. Euerie man doeth abunde in his owne sence. But I call their conscience to iudgement which after the ductie of matrimonie doe euen the same daie communicate, and according to the sainge of *Persius*, they clense the night with the flood, Why dare they not go to the Martyrs? Why doe thei not entre the churchs? Ys ther one Chryst in the open place, and an other Chryste at home? That, that ys not lauffull in the Church, ys neither lauffull at home. Ther ys nothing shett from God, yea the verie darkenesse ys bright before him. *Let euerie man examin himself, and so let him come to the bodie of Chryst.* Hitherto Sainct Hierom.

As S. Basill reproveth the Proclamer of vntrueth, so doeth S. Hierom of craft. The Proclamer saied that S. Hierom wittnesseth that vntill that time, commonlie euerie where but speciallie at Rome, the people vsed, to communicate euerie daie: but craftelie he suppresseth the maner howe and where, wher
B vpon resteth all the cōtrouersie. The people of Rome in dede did alwaies communicate, but howe in the Church allwaies? Naie, but often in their houses, and S. Hierome saith that some of them, when they had doen the office of matrimonie, and durst not go to the Church to the commune receipt of the Sacrament, nor to the memorialls of Martyrs, they wolde yet receaue at home in their owne houses, wher they had allwaies the Sacrament readie, for their which doing S. Hierom rebuketh them, asking whether ther be one Chryst in the Church and an other at home.

The Proclamer's sleight in all leaung S. Hierom.

In this saing then of S. Hierome we maie perceaue that the Chrystia people of Rome did both receaue the Sacrament, sometime priuatelie at home, and sometime also openlie in the Church, wherbie the assertion of the Proclamer ys reprooued. In this saing also are we taught, what ys in the Sacrament, not bread, but Chryst. For saith S. Hierom, ther ys not one Chryst receaued at home, and an other in the Church, but euery where one Chryst.

C And here I with the Sacramentaries to dispute with S. Hierom howe the bodie of Chryst maie be in diuerse places. For here yt ys euident by S. Hieroms owne woordes, that yt ys one Chryst that ys receaued in the Church and at home. And if he maie be in two places, he maie be in two thousand, and so furthe. In this saing also we maie learn to vnderstande sainct Paule calling the Sacrament (in the eleuenth chap. of the first epistle to the Corinthians) bread, as wher he saith: *Let a man examine himself, and so lett him eate of that bread, and drinke of that cuppe,* that by that bread he meneth the bodie of Chryst. For S. Hierom vsing the same text, and vttering the right vnderstanding of the same, speaketh yt thus: *Let euery man examine himself, and so let him come to the bodie of Chryst.* So that sainct Paule by bread ment not material bread, as the Sacramentaries wolde haue yt, but the verie bodie of Chryst, the bread of euerlasting life.

The act of matrimonie for praier and receipt of the B. Sacram. so be for born.

In this saing also ys geuen an admonicion to married persons, that although matrimonie be honorable, and the office of the same duellie doennot displeasent to God: yet as S. Paule willeth a man to abstain frōyt, when he will geue himself to praier. And as Dauid ad his men might not eate of the shew bread except they had a certain time before abstained from ther wiewes Euen so
D

ſainct Hierom rebuketh them that after ſuch acte with their wiewes, did preſume to receaue the holie and bleſſed Sacrament. Yf they which did uſe their owne lafull wiewes, were fownde woorthie of reprehension, bicauſe they did not diſpoſe themſelues to abſtein when they entended to receaue: howe great rebuke ys to belaid on our preiſtes, who by their office being appoynted allwaies to myniſtre or receaue, when they be called on, doe come fro their filthie doings not with their lafull wiewes, but with their cloaked euell wemen, to myniſter or receaue? What, trowe ye, wolde S. Hierom haue ſaid of them? Let the pretended married preiſtes well warke ſainct Hierom his ſaing vpon the epiſtle of ſainct Paule to *Titus*. And thus leauing vnto them the matter farder to be conſidered, I will in my pourpoſe proceade, and after ſainct Hierom who hath teſtified the maner, howe the people of Rome did communicate by themſelues in their houſes, we will heare howe the preiſtes in Grece did the like in their churches.

Chryſ. in
cap. 1 ad
Eph. ho. 3.
The people
did not dai-
lie receaue
though
Chryſoſt.
did dailie
ſaie Maſ-
ſe, Wherefo-
re in that
reſpect he
ſaid he did
in vain of-
fer ſacrifice
at the aul-
tar.

Chryſoſtome for that he perceaued the godlie deuotion of the people, as touching the receipt of the Sacrament, to waxe colde, he earneſtly rebuked his people, as I wiſh that our Biſhoppes, and Paſtours ſhoulde doe theirs, and to their reproache ſaid thus: *Fruſtra habetur quotidiana oblatio, fruſtra ſtamus ad altare. Nemo eſt qui ſimul participet.* The dailie oblacion or ſacrifice ys doen in vain, we ſtand at the aultar in vain. Ther ys no man that will partake with vs. In this ſaing of Chryſoſtome theſe two thinges maie be perceaued that by Chryſoſtom and his preiſtes the dailie ſacrifice was offered in the Church of Conſtantinople, that ys, that Maſſe, was dailie ſaid ther. For he ſaieth. *Quotidiana habetur oblatio.* The dailie ſacrifice ys doen, which ys to ſaie, that euerie daie the ſacrifice ys offered. The other that although Maſſe were dailie ſaid, yet manie times none did communicate with him that did offre the ſacrifice. And therfor he ſaid: *Nemo eſt qui ſimul participet.* Ther ys none that will take parte of the ſacrifice. Wherebie yt ys euident that in the greke Church Maſſe was ſaid though ther were no communicantes with the preiſt.

Obiection,
with anſw.
The bodie
and bloode
of Chryſte
conſecrated
to two ends

Neither let the Aduerſarie grownde his ſandie argument vpon this woorde (*Fruſtra*) for nothing ys abſolutelie doen in vain that atteigneth anie end that yt was ordeined for. Nowe wher the holie conſecracion of Chryſtes bodie and blood ys cheiſie and principallie doen for two ends: The one that yt ſhould by an vnbloodie maner in the name of the wholl Church be offered vnto God our heauenly Father in ſacrifice reſpectatiue, ad cōmemoratiue of that his bloody ſacrifice offered vpo the croſſe, The other that yt ſhould be receaued when yt ys offered. Yf yt haue theſe two ends, as alwaies yt hath for after yt ys cōſecrated, yt ys allwaies receaued, The hauing the ends that yt was ordeined for, yt can not be ſaid abſolutelie to be doen in vain. In ſome reſpect yet yt maie be ſaid to be doen in vain: as in the godlie entent of Chryſoſtom, who of godlie zeale to prouoke his people, to receaue the bleſſed Sacrament, did by himſelf and his preiſtes, dailie offre the ſolemne ſacrifice, which forasmoch as he did yt to the pourpoſe that they ſhould cōmunicate, and yet did not, he might verie well ſaie that his pourpoſe was fruſtrated, and that, ſithen they came not, hys doing in that reſpect was vain. And that this was hys mening his woordes doe well declare. For when he had ſaid that the dailie ſacrifice was doen in vain, and that he ſtoode at the aultar in vain: he addeth the cauſe: For (ſaieth he) ther ys none that will partake with vs. As who might ſaie: In this reſpect that we looke that the people ſhoulde communicate and yet none will come, we ſtand in vain at the aultar.

That he ment not that the holie oblacion was abſolutelie vain yf the

A the people did not communicate, yt ys more plain then that yt neadeth anie probacion. For first yf yt were so, wolde so great a learned man, so holie a mā, either haue offred the sacrifice himself, or cause yt to be offred dailie, whē he knewe yt to be doen in vain? Secondlie, howe can he saie that holie mynistracion to be doen in vain, wher himself confesseth in the consecracion so great a miracle to be doen? so great beneuolence of God to be shewed to mankinde, that in the same time of consecracion Chryst that sitteth aboue with the Father, ys now in the handes of men? Again, doeth he mean yt to be doen in vain, that saith that the mynistracion ys so high, so excellent, and so honourable, that Angels in that time doe accompanie the preist, and that the heauenlie powers be assembled together in the honoure of him that ys ther offred?

li. 3. de sacerdot.

7bid. li. 7.

Farder, doeth he thinke this sacrifice to be doen in vain, that saith we of fre the same sacrifice that Chryst offred? Moreouer, ys yt like that he taketh yt to be doen in vain wher praier ys made for princes, for rulers, and for all that doe acknowledge Christ? wher also praier ys made for peace, for health, for wealth, for prosperitie, and for the helpe and releif of all that be sicke, in pain in captiuitie, and in pryson? wher all the heauenly powers doe praie for vs with the preist?

Hom. 17. ad Hebr.

Idem. in Liturgia. Sermon in. Encenis. Serm. 3. ad Philip.

Finallie, yt can not be saied that he thinketh yt to be in vain, that saith that the Apostles did know that moche releif and moche profite cometh to the soules departed by the oblacion of this holie sacrifice. Wherfor I conclude that he spake yt to be vain, not absolutelie but in respect of his pourpouse and desire, which was frustrated bicause the people did not communicate.

That the Sacrament maie be receaued alone without a nōbre of communicantes, the historie ecclesiasticall also proueth inuincible. For ther we read

Euseb. li. 6. ca. 34.

C that one Serapion being sicke, sent his seruant to the preist, desiering that he wolde mynistr the Sacrament to him, that he might depart. The preist being sicke and not able to go himself, and yet loath but that the man shoulde receaue the Sacrament or that he died, in this necessitie sent of the Sacrament by the messenger, which when yt was brought, the sicke man receaued yt withoute anie to communicate with him, which maie well be saied, both for that the historie maketh no mencion of anie communicantes, and also that, as the historie testifieth, the quantitie of the Sacramēt that was sent was verie litle not able to suffice anie nombre. By this then yt maie be perceaued, that in the auncient Church yt was not reputed or taken as an heynouse crime to receaue the Sacrament alone, as now the Proclamer wold make yt, but yt was thought good and commendable when occasion serued.

Serapion being sick receaued the Sacramēt alone.

D A moch like testimonie for this matter haue we of S. Augustine, wherof mencion ys made before, which ys, that a certein man hauing hys house infested with euell spirittes, came to sainct Augustin house S. Augustin being absent, and desiered of hys preistes that they wolde ease him of that molestacion. One of them went, and saied Masse ther, and praied earnestlie and the euell spirittes ceased anie more to trooble the house. Here we perceaued the Sacrifice to be offred, Masse to be saied, but we heare no woorde of a comuniō. As by this that ys hitherto saied yt maie be perceaued, that the preist mynistring, or anie other person maie receaue the blessed Sacrament, with oute anie other communicantes, according to the practise of the primitiue and auncient Church: so shall yt now be declared by auncient lawes and decrees that the people were by lawe, bownd but to heare Masse, and not allwaies to receaue.

Soter unde
cimus Rō.
Epif. Epist.
secund. ad
Episcop. Ita
lia.

Soter that was the eleuenth Bishoppe of Rome after S. Peter, and liued aboute the yeare of our Lorde lxxiii. made this decree. *Nullus presbyterorum Missarum sollemnia celebrare presumat, nisi duobus presentibus sibi que respondentibus, & ipse tertius habeatur, quia cum pluraliter ab eo dicitur, Dominus vobiscum, & illud in secretis: Orate pro me: apertissime conuenit, ut ipsius respondeatur salutationi.* Let none of the preistes presume to celebrate the solemne office of the Masse, except ther be two present and answering him, so that he maie be the thirde, for when yt ys plurallie saied of him: Owre Lorde be with yowe, and in the secretes: Praie for me, yt ys most manifestlie conuenient, that his salutation be answered. Here ye see yt commaunded that some be present at the Masse, but not alwaies to communicate, but answere the salutation of the preist.

Concil. A.
gathen. &
habetur de
consecr.
Dist. 1.

In a Councell also thus we finde yt decreed: *Missas die Dominico secularibus totas audire, speciali ordine precipimus, ita ut ante benedictionem sacerdotis, egredi populus non presumat, quod si fecerint ab Episcopo publice confundantur.* We commaunde the secular people by speciall order, vpon the sondaie to heare the wholl Masse. So that the people presume not to go furth before the benediction of the preist. And if they doe, let them be openlie rebuked of the Bishoppe. Here we finde soch order commaunded as the catholique church, for all the west part of yt, obserued, namelie that the people shoulde heare Masse euerie sondaie, but of communion here ys no tittle, A like decree we finde in an other councell in these woordes. *Cum ad celebrandas missas in Dei nomine conuenitur, populus non ante discedat, quam Missæ sollemnitas cōpleatur, & ubi Episcopus non fuerit, benedictionem à sacerdote percipiat.* When they be come together in the name of God to celebrate Masse, the people maie not departe before the solemnitie of the Masse be fulfilled. And wher ther ys no Bishoppe present let them receaue the benediction of the preist. This decree commaundeth no more but that the people shall not departe vntill Masse be doen, of the communion therys no woorde.

Concil. Au
relian.

Aug. de
consecr. Dist.
1. cap. Et
hoc.

S. Augustin also made this ordeinaunce, as yt ys to be seen in the first distinction of consecracion in these woordes. *Et hoc attendendum, ut missæ peculiares, quæ per dies sollemnes à sacerdotibus fiunt, non ita in publico fiant, ut propter eas populus à publicis missarum sollemnibus, quæ hora tertia canonicè fiunt, abstrahatur, sed sacerdotes qui in circuitu vrbis, aut in eadem vrbe sunt, & populus in vnum ad missarum publicam celebrationem conueniant.* And this ys to be obserued, that the peculiar Masses that be saied of the preistes vpon the solempn daies be not so openly doen, that for them the people be not drawn awaie from the publique solemnitie of Masses, whiche be canonicallie doen the thirde howre. But the preistes that dwell aboute the cytie, or within the same citie, and the people also shall come together to the publique celebracion of Masses. Thus he.

In this ordeinaunceye first perceaue that peculiar Masses were saied in one citie, beside the high or comon Masse, to the which the people might so resort, as that they might not be letted or withdrawen frō the high Masse. Ye see again, that both the preistes that had saied Masse, and the people that had heard the, were appoynted neuer the lesse to come to the high Masse. Now if none maie be present (as the Aduersarie teacheth) but soch as will communicate, and these preistes hauing saied their peculiar Masses, and ther communicated must yet be present at the high Masse by S. Augustines ordeinaunce, yt foloweth that the doctrine of the Aduersarie ys contrarie to the ordeinaunce of S. Augustin. And although the name of Masse be so odious to the Proclamer: yet ye maie perceaue yt was not so to saint Augustine, bus he aloweth both peculiar Masses and high or publique Masses, at bothe the

A the whiche although the people might and aught to be: yet ther ys no commaundement for them al to communicate as in his ordeinaunce yt ys to be perceaued.

What shall I nede anie more to saie in this matter, sith yt ys manifest by manie praïses of the primitiue and auncient church, that both priests at the ministracion and other persons as well wholl as sicke did and therfor maie nowe receaue the blessed Sacrament alone, withoute a nombre of communicantes? And therfor to returne part of the Proclammers woordes home to him and his complices, again I saie, O mercifull God, who wolde thinke ther could be so moche wilfullnesse in the heart of man, so maliciousslie, so slaunderouslie to caluminate the Church, for that she like a good mother doeth suffer her children to take their blessed and holie foode of Chrystes bodie and blood either by nombre or by one alone, as deuocion and occasion shall serue, sith that both maners haue ben allwaies praïsed as before ys prooued?

B Wherefor we maie trulie saie: *O Iustine, o Tertullian, o Basill, o Hierom, o Chrysostom, o Austen, o Leo, o auncient councells, if we be deceaued, ye are they that haue deceaued vs.* But sure we are, that we are not deceaued, but we rest in the trueth that ye haue taught vs. But alas whose heart wolde yt not greiue to see the blasphemie of the Proclamer against Chryst and S. Paule, and his detestable slaunder of the holie doctours, whom he chargeth to haue taught him his Scismes, diuisions, and heresies? Ys Chryst who ys the trueth, the ministre of heresie? Ys Paule the doctour and Apostle of the gentiles, the teacher of Scismes? Be the holie doctours and Fathers of Chrystes Church, who haue ben pastours and feeders of Chrystes flocke, and keepers of the same with in his folde, in vnitie and peace, the authours of diuisions, and dispersions of the shepe of Chryst? Naie, yt ys Sathan the first lie maker, the father of lies and vntrueth, the authour of diuision betwixt God and man, that hath taught him heresie, Scisme and diuision, whose wicked inspiracion (the more ys the pitie) he foloweth. For neither Chryst, nor Paule, nor *Iustine* nor *Basill* &c. hath taught that the celebracion or ministracion of Chrystes Sacrament ys not godlie or good, if ther be not manie communicantes at yt, But they haue taught, that manie maie receaue yt, and that manie did receaue yt, and that one alone maie receaue yt, and that diuerse alone did receaue yt, and both to be true.

C And nowe to ende this matter, as the Proclamer hath doen all that he can, and yet, by no autoritie (as ys saied) hath prooued that a preist or anie other maie not receaue alone: so I saie, that neither he, nor all his complices, though they be ioined all together, shall euer bring furth anie expresse place of scripture, Councells, or doctours, that doeth by commaundement forbidde a well disposed chrystian to receaue the Sacrament alone. And thus the three principall partes of the Masse being auouched by scriptures Councells, and doctours: I shall confirme the same by miracle, wrought by God, in the blessed Sacrament in the Masse time.

THE TWO AND FOVRTETH CHAP. DROO-

with the trueth of these matters of the Sacrament by that
yt hath pleased God to confirme the same
with miracles.

E



Although the coming of Chryst into the flesh was most certainly taught by promisses, figures, and prophecies (as before in the first booke ys saied) yet the same his coming his conception, his birth and abode with vs, was commended vnto vs, by manie portentes, miracles, and woonders, which the Gospell doeth declare: Euen so yt hath pleased the goodnesse of God well knowing owre infirmitie and weaknesse, to deale with vs in the matter of the Sacrament of the bodie and bloode of the same his Sonne Iesus Chryst. The certain trueth wherof although by figures, prophecies, and by the liuelie worde of Chryst himself yt be certenlie commended vnto vs: yet to the confirmation of the same trueth to vs warde, which otherwise in yt self ys most certain, yt hath, I saie, pleased him to confirme the same trueth to vs by diuerse miracles, that we maie be assured, though reason, though senses, though hell gates wolde arise against yt, this ys and shall be a trueth, and euer endure a trueth.

F

3 Reg. 18.

In the time of *Elias* the Prophett when God and his holie faith and religion (as nowe yt ys with vs) was so farre forsaken that none were fownde, that openlie for the feare of the king and wicked *Iesabell* wolde professe the same, although some laie in caues and dennes, as nowe I trust ther doe some, faith fullie seruing God, *Elias* moued by the spirit of God to haue the religiō and faith of God discerned frō the religion of *Baall* wolde the triall of the same shoulde be made by somme miracle from heauen. Wher vnto the Kinge and the people agreed, that if anie miracle were doen on *Baalls* side he shoulde be taken for God, and his religion receaued: yf on *Elyas* side: his God and his religion shoulde be embraced. The preistes of *Baall* laied on their sacrifice, they called on their God in their maner, no fire came from heauen, no miracle was doen. After that they had doen, *Elyas* prepared the sacrifice, he called on his God, fire came from heauen, and burnt the sacrifice. Wherupō the people seing the miracle, cried: *Dominus ipse est Deus, Dominus ipse est Deus*. Owre Lorde ys God, owre Lorde ys God. Euen so nowe the ministers of *Baall* haue peruerted Chrystes faith and religion. The people in outward countenance for feare of lawes haue forsaken the same: They are nowe taught that Chryst ys not reallie in the Sacrament duellie ministred: They are taught that his bodie ther ys not to be honoured, They are taught, that the blessed Sacrifice of Chrystes bodie and bloode ys nothing available either to the quicke or to the deade, with soche other.

G

Chryst ys
not in the
sacramen-
tall bread
of the newe
ministers,
but he ys in
the B. Sacr.
duellie mini-
stred by a
preist.

Nowe let them search all histories of antiquitie, and shewe anie one miracle that God hath wrought either in the time of *Berengarius*: of *Wicleff*, and *Husse*, of *Zwinglius* *Oecolampadius*, or of this Proclamer for the confirmation and declaraciō of that their faith, and if they doe, we shall saie that their faith ys good: Yf theie doe not, and we doe: let them yelde and saie that owre waie ys good. For like yt ys the trueth ther to be, wher yt pleaseth God to confirme the same by miracle: And like yt ys no trueth to be on the contrarie side wher God doth not vouchsafte at anie time to commende yt by some miracle?

H

Nowe the catholique Church teacheth the presence of Chrystes bodie
in

A in the Sacrament : The Aduerfarie teacheth no bodie, but the figure of the bodie. The catholique Church teacheth Chrystes bodie in the Sacrament to be honoured : Luther and the Sacramentaries teache that yt ys not to be honoured. The catholique Church teacheth that Masse ys to be vsed : Luther and the Sacramentaries teache that yt ys to be abhorred . Nowe as *Elyas* willed the preistes of *Baall* , first to confirme their waie with miracles : So lett the Lutherans and the Sacramentaries , bring furth first some Miracle.

As for miracles for the confirmation of their doctrine as touching this matter of the Sacrament, I neuer did nor coulde heare or reade of anie, but onelie of one, which ys a miracle meet for the doctrine. Of whiche miracle Luther himself ys the reporter, *Ionas* his discipule being interpretour in his booke of priuate Masse, wher he saith thus: *Ego coram vobis reuerendis patribus & sanctis, confessionem faciam, date mihi absolutionem bonam, quæ vobis (opto) quamminimū noceat. Contigit me semel sub mediam noctem subito expergeseri. Ibi Sathan mecum capit eiusmodi disputationem. Audi (inquit) Luthere, doctor perdocte. Nocti te quindecim annis celebrasse Missas priuatas penè quotidie. Quid si tales Missæ horrenda essent Idololatriæ? Quid si ibi non adfuisse corpus & sanguis Christi, Sed tantum panem & vinum adorasses, & aliis adorandum proposuisses?* I will before yowe reuerend and holie Fathers. make a confession, geue me a good absolucion, which I wish maie nothing hurte yowe. Yt happened me once at midnight sodenlie to be wakened. Ther Sathan beganne this maner of disputacion with me . Hearken (saith he) thowe well learned doctour Luther. Thowe knowest that by the space of these fiftene years, thowe hauest saied priuate Masse all most euerie daie. What if soche priuate Masses were abhominable Idolatrie? What if ther hath not ben present the bodie and blood of Chryst, but that thowe haddest honoured onely bread and wine and haddest sett yt furth to other to be honoured? Thus moche Sathan to Luther.

Luther.

Sathan appeared to Luther and disputed with him of priuate Masse.

In which talke Sathan goeth aboute to confirme three pointes of their doctrine, that ys, that Chrystes bodie and bloode be not in the Sacrament, but onelie bread and wine : That Chryst in the Sacrament ys not to be adored: And that priuate Masses are not to be vsed. See ye not nowe what a miracle here ys, that Sathan wolde vouchesaf to speake with Luther at middennight? ys not this doctrine moche confirmed nowe, that Sathan hath perswaded yt ? who knoweth not that Sathan perswadeth to heresie, not to the right faith? to euell, not to good? to falshood, not to trueth ? Wherfor chrystian reader, if thowe wise be, flee that he perswadeth thee vnto , and embrace that he diswadeth thee from.

And thus to a good chrystian this doing of Sathan maie be occasion of confirmation in faith. For wher Sathan diswadeth Luther from the Masse, from the beleif of the presence of Chryst in the Sacrament, from the honouring of Chryst ther, we maie be certen and sure that the Masse ys good, that the presence of Chryste in the Sacrament, and the honouring of him ther be holsom and good doctrines . For he being (as Chryst saith) a liar , and a manisseer from the beginning : seketh not to teache vs the trueth, nor to helpe to saue ys, but rather (as S. Paule saith) he being our aduerfarie goeth aboute like a roaring lion seeking whome he maie deuoure, whom God graunt vs stronglie to withstande in faith. Thus I saie, occasion ys geuen vs to be confirmed in that faith from the whiche Sathan wolde diswade vs.

Iohn. 8.

1. Pe. 5.

D But as touching the matters which Sathan wolde perswade by his deuellish apparition to Luther, if ther were no more saied, a wise reader wolde

by

by these fewe woordes easelie perceauē, howe good and true the doctrine of the Proclamer ys, which ys soche as Sathan perswaded, and euen the verie same. This being all the miracles that I can finde of the confirmation of the Proclamers doctrine, I maie thus conclude, that forasmoch as this doctrine ys setfurth by the apparition and perswasion of Sathan, and not by God, that yt ys Sathans doctrine and not gods.

Nowe for the catholique doctrine let vs see if God hath besides his figures, prophecies, plain speeches of his onelic begotten Sonne Iesus Chryst, and the great nombre of assertions, declaracions, and expositions of most holie famous, auncient and learned Fathers, shewed anie miracles for the confirmation of the trueth of the blessed Sacrament. And First let vs see for the presence of Chryst in the Sacramēt. Sathan perswaded Luther that ther ys not present the bodie and bloode of Chryst, but bread and wine let vs trie the trueth therof by Gods worke.

*In vita Ba.
The blessed
Sacr. deliue-
red to a Je-
we was ve-
rie flesh and
verie blood
in feight*

Amphilochius an holie Bishoppe, who liued within the compasse of foure hondreth yeares after Chryst and therfor a good nombre of yeares, more then eleuen hondred agone, writing the life of S. Basill, testifieth that a certain Iewe desierouse to see the misteries of the chrystians, came among an infinite multitude to the churche wher S. Basill saied Masse. And feigning himself to be a Chrystian, and being among them at S. Basills Masse, sawe in the handes of S. Basill a childe diuided. Neuer the lesse when the time of the communion came, he stooode among other to doe as they did and when the Sacrament was deliuered vnto him, yt was yerie flesh: And when the cuppe was brought to him, yt was verie bloode: of whiche both as he might keeping some parte, when he came home he shewed them to his weif, and tolde her what he had seen with his eies. Whervpon beleuing that the misteries of the christians were woonderfull, the next daie he went to S. Basill, and tolde him all the wholl matter, and desiered him that he might withoute delaie be christened and so he was, and all his housholde.

Yt ys redd also in the liues of the Fathers, that ther was a certain olde mā, who although he were a great man: yet he was simple and did erre in the matter of the Sacrament, and saied that the consecrated bread which we doe receauē ys not the naturall bodie of Chryst, but a figure of yt. This his error when two auncient men did vnderstand and knowe that his life and cōuersacion other wise was good, they thought that he did yt innocētly, and simplie. And therfor they went to him and reherfed his error to him. He graunted that he did so saie. They perswaded him that he should not so beleue, but as the catholike Church doeth. We (*saie they*) beleue that that bread

*The blessed
Sacr. deli-
uered to a
doubting
chrystian
appeared
flesh.*

ys the bodie of Chryst, and that cuppe his bloode in verie dede, and not in figure. But as in the beginning God taking a litle earth, made man to his owne image, and no man can saie but that man, although he be made of the earth he ys the image of God: Euen so the bread, by cause he saied, *This ys my bodie*: we beleue that yt ys verilie his bodie. The olde man saied: except I maie know yt so to be in verie dede, yowr reasons can not satisfie me: Then they saied: Let vs geue our selues to praier this weke, that God maie vouchasse to reueill this myserie vnto vs. After their praier they three came to the church. And when the time came that they shoulde receauē, the one lie porcion of the Sacrament deliuered to that olde man, was verie bloodie flesh, whiche when he sawe he was asfearde and cried, saing: I beleue that the bread that ys on the aultar ys thie bodie, and the cuppe ys thy bloode. And furthwith the flesh in his hand was made breade, and so he receaued yt, and gaue thanks to God.

Let

A Let not the Aduersarie by skorning trauaill to reiecte this miracle or auoi de the force of yt by slaunder, saing that some papist hath inuented yt. For as yt ys testified, this was doen, as the last reherfed miracle was, with in the compasse of foure hundreth yeares after Chryst, at whiche time yt were to moch wickednesse for the Aduersarie to think anie vain inuencions to haue ben deuised for the maintenance of the treuth of the Sacrament.

I omitte to alleadge here soche miracles, as S. Cyprian and S. Ambrose reporte aboute the blessed Sacrament, for that I haue made some mencion of them allreadie, and again by occasion shall. Manie goodlie miracles also be reported by S. Gregorie, and manie were doen in his time, aboute this blessed Sacrament, whiche were to long to reherse. These two therfor shall suffice to helpe vs to perceauie and vnderstand Gods pleasure and his holie trueth as concerning the preface of Chrystes bodie in the blessed Sacrament.

B Sathan perswaded Luther not to honour the bodie of Chryst in the Sacrament, but what the Church hath doen frō the Apostles time, and what the holie Martirs and learned Fathers teach in this matter yt ys declared in the secōd booke: Besides whiche knowledge so left vnto vs of God, we shall perceauie gods pleasure by miracle, that the blessed Sacrament shoulde be honoured. In the which matter yt ys verie notable that *Optatus* reporteth of the Donatistes, who being cruell heretiques, so farre misliked what was doen by the catholiques, that violentlie inuading their Churches, they commaunded the Sacrament to be geuen to the dogges. But the iudgement of God not suffring so heinous an offence to be vnpunished, so great contumelie to the dishonour of the blessed Sacrament, to be vnreuenged: The dogges vnto their owne masters whom before they loued and defended, nowe being enemies, fell on them as on straungers or theues, and with all violence as though they had neuer knowen them, waxed seirce on them and worowed them, God herby (as I take yt) signifieng vnto vs that as rabbish men forgatte their duetie and honour to their Lorde God: so the vnreasonable creatures forgatt their loue to their masters.

*Optatus li.
2. cont Donatist.*

Dogges after their eating of the Sacrament worowed their Masters that cast yt vnto them.

C Whether they haue offended and displeased God, that in this our time haue as wickedlie abused the Sacrament, as did these Donatistes, they maie by this miracle easilie perceauie. And this maie we perceauie also, that as the dishonouring of the Sacrament offendeth and displeaseth God, and therfor he punisheth yt, So in the honouring of the Sacrament, neuer anie Idolatrie was committed, for we neuer readd yt punished. Let anie of the Aduersaries, if they can bring furth anie one sufficient example, that euer anie one was punished of God, for honouring Chryst in the Sacrament, and then they haue doen somewhat, but they neuer coulde yet, nor neuer shall, so weake ys their cause.

Against the Masse also Sathan perswaded Luther, and good cause whie. For by the Masse his power as well in extern or worldly thinges as in intern or spirituall thinges, ys ouerthrowen. For worldlie thinges we haue the testimonie of S. Augustine, who as be fore ys mencioned, testifieth that by the offering of the sacrifice of the bodie and blood of Chryste (whiche ys the Masse) the wicked power of the Deuell molesting the house of a certain mā, and moche disquieting his familie and seruants, was clean driuen awaie, and the house after wel quieted.

Sathan his power abated by the vertue of the Masse.

D Howe moche then so euer they crie oute against Masse, howe great ab hominacion soeuer they make yt to saie that the sacrifice of Chrystes bodie ys offered

*Aug li. 22.
De ciuit.
Dei. ca. 8*

offred by the preist : howe moche soeuer Sathan and his disciples wolde extenuate the vertue and power of yt : yet in spite of their teeth they must heare S. Austen saie, that the preist offred the sacrifice of Chrystes bodie. And what ys yt to offre the sacrifice of Chrystes bodie, but to saie Masse? And to saie Masse ys to offre this sacrifice. And wher Sathans Angells trobled the house of this man to the great hurt bothe of his seruantes and of his cattail, when Masse was saied in the house, the power of Sathan was put to flight. Yowe maie perceaue then, that yt ys not without cause, that Sathā stirred vppe his ministres so cruellie and fiercelie to crie oute, to rāill, and to rage against the blessed and holie Masse. For being deuoutlie and godlie doen, yt weakeneth his power, yt withstandeth his malice, yt abateth his tyrannie, and diminisheth his kingdom. And by this ye maie consider howe acceptable a thing the Masse ys that at once saing the Deuel and his Angells were driue awaie. Yf the Masse were so detestable before God as they wolde make yt, God wolde at the doing of yt haue caused mo Deuells to come to the house, rather than by the doing of yt to putte them to flight. Thus maie yowe perceaue that God commendeth to vs the goodnesse of the Masse by miracle.

Sermon. de
Baptif.

In spirituall thinges yt also abateth the power of the Deuell, for yt diminisheth the force of temptacion (as saith S. Bernard) *Duo enim illud sacramentū operatur in nobis, vt videlicet & sensum minuat in minimis, & in grauioribus peccatis tollat omnino consensum. Si quis vestrum non tam sepe modo, non tam acerbos sentit iracundia motus, luxuria, aut ceterorum huiusmodi, gratias agat corpori, & sanguini Domini quoniā partis sacramenti operatur in eo.* Two thinges that Sacrament woorketh in vs, that in lesser sinnes yt diminisheth the feeling, and in greater sinnes yt taketh awaie consent. Yfanie of yowe doe not so often nowe feele so bitter mocions of wrathe, of enuie, of lecherie, or soche other, let him geue thanks to the bodie and bloode of ower lorde. For the vertue of the Sacrament woorketh in him. Thus the bodie and blood of Chryft in the Sacramēt with standeth the furie of Sathan and his Angells both in outwarde thinges and inwarde thinges.

Three thinges
to be at
tended in
the bless.
Sacr.

Bernardus
sermon. de
Cana Dom

Nowe let not the Aduerfarie capill that bicaufe S. Bernarde saith here that the vertue of the Sacramēt woorketh, that he vnderstandeth not Chryst him self to be geuen in the Sacrament, but the vertue. For S. Bernarde with all catholiques acknowlegeth three thinges in the Sacrament, the outwarde formes, the bodie and bloode of Chryst, and the spirituall grace which three he professeth in a sermon saing. *Tria in sacramento Altaris attendere debes, speciem panis, veritatem carnis, virtutem gratia spiritualis. vsque ad speciem panis sensus pertingit exterior: ad veritatem carnis fides interior: ad virtutem gratia spiritualis charitas superior.* Three thinges thowe oughtest to attende in the Sacrament of the aultar: The outwarde forme of bread: The veritie of the flesh: the vertue of spirituall grace. Vnto the outwarde forme of breade reacheth the outwarde sense: Vnto the veritie of the flesh, the inwarde faith: Vnto the vertue of the spirituall grace, perfect charitie. So that in the Sacrament ys both the bodie of Chryst, vnto whome we must geue thanks and the vertue of the spirituall grace therin receaued, for the whiche we aught to geue thanks.

The pleasure of God being by his miraculouse workes shewed to be other wise, yea euen contrarie to that that yt pleased Sathan to perswade Luther as touching the prefence of Chryst in the holie Sacrament, and the hououring of him in the same, with or seruice and duetie in the holie sacrifice of the

A the Masse: we will cease to saie any more vpon the woordes of S. Bernard.

But if yowe desire to be aduertised of some notable practise, call to remembrance the historie of the noble matrone of Rome, who by Sathans tentaciō encōbred and in (faith as manie be now a daies) blinded that could not beleue the verie bodie ād blood of Chryste to be in the blessed Sacramēt, but coming to the Masse ād ioining in cōpanie with other to receaue, whē in the deliury of the Sacrament to her, she heard these woordes: The bodie of our Lorde Iesus Chryste, await thee to the remission of sinnes, she smiled, which when S. Gregorie perceaued and by examinaciō vnderstoode her vnbeleue, he and the people praied and after praier going again to the aaltar, and taking the Blessed Sacramēt in his hand, to the helpe of the faith of that womā and the confirmacion of the faith of the people, yt was of the one and of the other seen as a verie bloodie fleshy litle finger. Whereupon S. Gregorie willed her to remembre the saing of Chryst: *The bread which I will geue yowe, ys my flesh.* Which so being seen, and praier made by S. Greg. and the people, that yt might be reduced to the forme that yt might be receaued, yt came furthwith so to passe, and she thus of an vnfaithfull made a faithfull receaued the blessed Sacrament, as other faithfull had doen. Thus she holden captiue in lacke of faith in the forts of Sathan, was by the holie mynistracion of Chryst at the Masse deliuered from the same.

Paul Diacon.

B

And now that we haue made reporte of one miracle, doen in the time of S. Gregorie, we will touche one or two mo reported by hym and so ende this matter of proof. Thus writeth S. Gregorie: *Non longē à nostris fertur temporebus factū, quod quidā ab hostibus captus, longē transductus est. Cumque diu teneretur in vinculis, cum vxor sua, cum ex eadem captiuitate non reciperet, extinctum putauit. Pro quo iam velut mortuo, hostias hebdomadibus singulis curabat offerri. Idem ergo vir longo post tempore reuersus, admirans valde, sua indicauit vxori, quod diebus certis, hebdomadibus singulis, eius vincula soluebantur. Quos videlicet dies eius vxor, atque horas discutens, tunc eum recognouit absolutū, cum pro eo sacrificiū meminerat oblatū.* Yt ys saied to be doen not long before our time, that a certain man takē of his enemies was caried into a farre contrie, and whē he was lōg kept in prison, so that he could not come home to his wief, she thought that he had bē dead. For whō as for one being dead, she caused wekelie sacrifice to be offred. The same mā after a lōg while returning home, greatlie wondring declared vnto his wief that certain daies euerie weke his bandes were loosed: Which daies and howres, whē his wief had well remembred, she perceaued him then to be loosed from his bandes when she caused sacrifice to be offred for him. Thus he.

Greg. hom. 37.

Aprisoners cheines loosed by vertue of the Masse.

C

In this miracle reported by S. Gregorie, this maie we first perceane, that the order of the vniuersall Church was to praie for the dead, and to offre sacrifice for them, which thing moued this woman supposing her husband in captiuitie to haue bē dead, to cause the sacrifice of Masse to be celebrated for him certain daies euerie weke. Again this ys to be obserued, that Chrysts sacrifice being offred for that man as for one that was dead, was not ouerpasse or let fall from the mercifull seight and hearing of God, as a thing doe in vain, but miraculousslie, wheryt was offred to loose the bandes: if a dead mā (he being a liue) yt loosed the bādes of a liuing man. Which thing S. Gregorie verie godlie also doeth note vpo the same miracle, by these woordes: *Hinc ergo, fratres charissimi, hinc tercia consideratione colligite, oblata à nobis hostia sacra, quantū in nobis soluere valeat ligaturā cordis, si oblata ab altero, potuit in altero soluere vincula corporis.* Of this the deareli beloued, of this doe yowe certēlie gather, how moch the holie sacrifice offred of vs, maie loose the bāde of cōscience, if being offred of one, yt might in an other lose the bādes of the bodie.

Masse for the dead before S. Gregories time.

Gregorius. ibidem.

Vertue of the Masse.

Ppp The

*A miracle
doen in the
Masse vpon a dum-
be and lame
man.*

The same S. Gregorie also reporteth an other miracle doen by one Agapetus, a verie holie and a verteuouse man by the report of diuerse writers, and Bishoppe of Rome before the saied Gregorie. Yt happened the saied Agapetus go to Constantinople to the Emperour Instinian. Vnto whome, as he traualled in the waie, was brought one being both lame and dumbe to be cured, who was so fore taken, that he coule neither speake anie woorde, nor was able to rise from the grownde. When the holy man vnderstoode, that they that brought him had faith in God, that God by him wolde cure the diseased man, he prepared himself to Masse, and doing the solemne seruice of the same, he offred vppe the sacrifice in the feight of allmightie God, whiche being doen, he went from the aultar, and tooke the lame man by the hand, and in the feight of all the people, he lifted him vppe, and sette him on his feete. And when he had putte the bodie of oure Lorde in the mouthe of the dumbe man, that tounge that long before had ben bownde, and could not be framed to speake a woorde nowe ys loosed, and the man can speake, and with all his frendes reioice and praise God.

In this miracle I will not encombre the reader with manie notes, but this onelie I wish to be marked, that the Masse ys holie and the power of the blessed Sacrament ys great, for when after the Masse yt touched the dumbe tong yt made yt furthwith to speake. Now reader of manie, I haue produced a few miracles to the entent thow maist perceaue, and be assured, that if the doctrine of the presence of Chryste in the Sacrament were wicked capharnaites doctrine (as the Aduersarie tearmeth yt) or the sacrifice of Chryst on the aultar were the robberie of Gods honour, or the wholl mynistracion of the holie and blessed Masse were filthie stinking abhominacion, as gods enemies abhominable tearmeth yt, God wolde neuer commende yt to vs with so manie miracles. And hereunto if thow adde the lowlie and reuerent seruice doen of the holie Angels vnto the blessed Sacrament, in the time of the Masse, as yt ys testified of Chrysostome, S. Ambrose, and S. Gregorie, thowe shalt not nede (I suppose) to feare to folowe the faith of the holie Church in beleuing, neither to doe the duetie, and shewe thine obedience with them in honouring, nor to leaue thie charitie at the Masse time, but for the quicke and the dead allwaies to be praing. For why shall man feare to confesse Chrystes presence, wher the Angells doe acknowledge yt? Why shall man staie to doe most humble honoure, wher Angels vse most lowlie obeyfaunce? Why shall man forsake and flee from that as from a serpent, wher Angels are desierouse to be present?

*It is ioined
with all
Sacramen-
tes that
the Masse
was neuer
by anie ca-
tholique cal-
led Idolatrie.*

Looke therfore to thy self (o Chrystian man) and ioin with Angell prouoking thee to thy duetie, and consent nor to Sathan though he call the Masse, Idolatrie. For this I will assure thee, that the Masse was neuer so termed but by Sathan. And here I will make this issue with Sathan and the Proclamer, and all the rest of Sathans disciples, that although the Masse hath ben in vse by the Proclamers owne confession, more then eleuen hundred years agoe. For he saith, although falselie, that the name of Masse began but foure hundred years after Chryste, yet they neuer haue nor neuer shall finde anie one approued catholique authour either within the compasse of those foure hundred years or since that saith as they doe, that the Masse ys Idolatrie. Yf none saie yt the he and his coplices speake yt of them selues, *qui ex propriis loquitur, mendacium loquitur*. Finallie to conclude for our faith, that yt ys to gods pleasure, we haue besides the scriptures and Fathers, the testimonie of miracles. Let nowe the Proclamer, if he can, bring furth one miracle for the

confir

A confirmaciō of his religion. Yf he can not, let him learn to know himself, and hys companie, to be the preistes of Baall vnder *Sezabel*. And let him confesse the catholikes the preistes of God with Elyas the Prophet.

Neither, reader, be thowe dissuaded or oute of countenance, if thou see anie of Sathans scholers mocking or skorning at these miracles, whiche ys their maner of folowing of argumentes, when other wise they can not auoide that ys saied. For vnderstand and marke well, that none of these by me alleaged, were yesterdaie doen, but they were all doen before and in time of S. Gregorie. And therfore vpon the point of a thousand yeares and vpperwarde, and are reported and testified by right graue and holie men. I knowe that these miracles will and haue spited the rebellious enemies of God, and his Chryst. For the Phariseis coulde not abide the miracles, that Chryst himself did, but wickedlie saied: that in *Beelzebub* prince of Deuells he casteth oute Deuells. The *Arrians* not bearing miracles confirming the faith of Chryst, which they impugned, either derided them, or saied they were feigned miracles, or flatlie, though the matter were neuer so euident denied them, as in S. Ambrose yt maie be at large fownde testified. So for that these miracles commende and cōfirme the catholique faith, which our heretiques nowe impugn, they will with the Pharisees, with the *Arrians* and with *Melanthon*, and *Vadian* for spite mocke, and skorn at them, call them feigned miracles or denie flatlie anie soch to haue ben doen. But consider thowe the reporters: Theie be sainct *Amphiloch*, S. *Optatus*, S. Ambrose, S. Chrysostom, S. Augustine, and S. Gregorie, whiche all be in time auncient, in life famosely holie, in learninge with moche commendacion excellent, of the Church euer receaued, and therfore of a vain man not to be reiected. Great ys the difference betwixt the creditte of a nombre exalted to glory, and of some yet liuing in sinfull miserie. Ther ys great oddes betwixt them, whose doctrine hath allwaies ben approued, and those whose doctrine ys allwaies reprobued. To be short, yt ys more wisdom to beleue an holie sainct reporting, then a wicked heretique denieng. For that then these miracles be reported of soche as be reputed holie sainctes, yt ys verie meet, and most saiftie for vs to beleue them.

Sermon. 91
de inuent.
corp. Ger-
nas. & Pro-
ba.

THE THREE AND FOVRTETH CHAPT. MA

keith recapitulacion of the conferences of the Masse of the Apostles and Fathers of the primitiue Church, and of the catholique Church that nowe ys, with a breif confutation of the conference made by the Proclamer betwen, the Masse of S. Iames and that ys now vsed.



D Orasmoche as a matter discourfed at large, being drawn into a compendious and breif forme ys sooner atteigned, and better kept in memorie: therfore, and for that also I wold take iust occasion to open and shewe the folies vanities, and shamfull vntueths of the conference that the Proclamer hath made betwē the Masse of S. Iames, and the Masse nowe vsed of the catholique Church: I will, as yt were into a breif Summe collect that ys saied, and make a shorte recapitulacion of that, which of necessitie both for the opening of the matter, and for answering of the Proclamer, I was compelled more at lenght to

setfurth. The Proclamer diuided the Masse into foure parts: into holie doctrine, holie praier, holie consecracion, and holie Communion. Of the first, which ys holie doctrine, I mene the Epistle and Gospell, but that they shoulde be red and vsed in the Masse ther ys no controuersie, therfore haue I entered no disputacion therof. In the other three ther be by the Proclamer and his likes, controuersies moued, which ye haue heard by sufficient good authorities discussed and dissolued.

A breif collection of the consecrations of the Masse now vsed and of the new communion with the Masse of the Apostles and Fathers.

And here breislie to repete the parts as we haue treated of them, we haue first to speake of Consecracion. Consecracion, as yt ys vsed now in the catholique Church, hath ben by me conferred to the consecracion vsed by the Apostles and Fathers, and ys fownd in all substanciall parts to agree. The schismaticall mynistracion in most of them disagreeth. The intencion of the Apostles and Fathers in and vpon consecracion ys shewed, wherein they are perceaued to haue beleued, that by their due consecracion, the verie bodie and blood of Chryste by the almightie power of God and vertue of his woord were made present in that blessed Sacrament. Wherunto the faith and intencion of the catholique Church being conferred, yt ys fownd fullie to agree. The schismaticall Church altogether dissenteth and disagreeth.

Sacrifice vsed of the Apostles. abhorred of the Sacramentaries.

Vpon their consecracion the Apostles and Fathers made in the remembrance of Chrysts pascion, death, resurrection, and ascension, an oblation or sacrifice of the same bodie to God the Father according to the institucion and ordinance of Chryst. The doing of the catholique Church in this point ys conferred and fownd agreeable. The schismaticall church ys so farre wide fro folowing the Apostles and Fathers, that yt can not abide to heare soch sacrifice asmoch as once named or spoken of.

The catholique Church in the Masse maketh humble supplicacion and petition for the mercifull acceptacion of their sacrifice, which maner of supplicacion the Proclamer most fondlie ad vndiscretlie derideth and skorneth. But by conference yt ys fownde that the catholique Church foloweth therein the phrased of scriptures, Apostles and Fathers, and dothe altogether as ys fownd to haue ben doen by them, so neerlie that yt praierth with the same woordes that the Fathers did. The Schismaticall congregacion as yt foloweth not the Apostles and Fathers in making this oblation or sacrifice so contenteth yt their praier for acceptacion.

Praier for the dead vsed of the Apostles and the catholique Church dispised of the Schism.

Thus moch being saied of Consecracion, intencion, oblation, and acceptacion, we descended to the praier in the Masse, wherein be two things which the Schismaticall church impugneth that ys, praier for the dead, and inuocation of Saincts. As for that the catholique Church praierth for the dead, the doing therof ys conferred to the doings of the Apostles and Fathers, and yt ys fownd that they praied for the dead in their Masses, and that they gaue ordre to frequent and vse praier for the dead, wherfore yt ys euident that the catholique Church in so doing foloweth the, and obserueth their ordre appointed. The Schismaticall Church can not wel be conferred herin, for yt vtterlie abandoneth all praier for the dead so that yt hath not one title for that purpose, and wher nothing ys, no comparison can be made.

Inuocation of Sainctes likewise.

Inuocation of Saincts vsed in the Masse, ys also conferred with the doings of the Apostles and Fathers, ad fownd to haue ben doen by the in their Masses. The Schismaticall Church as in this yt flieth the doing of the catholique Church: so doth yt flie the doing of the Apostolique and primitiue Church whose doctrine and example the catholique Church holdeth and foloweth.

Finallie

- A** Finallie we come to holie Communion, wher the catholique Church ys accused and charged in two poinctes heinoullie to offende. The one that the preist tarieth not allwais for some nombre of communicants: The other, that to soche as do communicate at times, but one kinde ys mynistred. For these two poinctes, as for the other before, the auncient presidents of the primitiue and auncient church are sought, and laied furth, and no commaundement fownde forbidding the preist in his Masse, or anie other man sicke or wholl to receaue alone. And the practise also of the same Church sheweth that oftentimes one kinde onelie was receaued, and none offence therin iudged. Whervnto the vse of the catholike Church being cōferred, yt ys fownd to be agreable and to do that that in the primitiue Church was practised. The Schismaticall Church vnder pretence of singular obedience, committing great disobedience, and vnder the countenance of sincere imitation vsing a wicked innouacion, neither communicateth vnder one kinde, nor alone, thinking that of necessitie yt must so be, and cōtemneth the auncient practise of the primitiue Church and most fiercelie accuseth the wholl Church for these thousand years of the transgression of Chrystes institucion and commaundement.

Sole Communion ad vnder one kinde vsed in the primitiue church

- Thus ye maie see that the Masse of the catholique Church for the substantiall parts, and poinctes of yt being conferred to the Masse of the Apostles and Fathers of the primitiue and auncient Church, ys fownd to be fullie agreable, and the Communion of the Schismaticall Church in all poinctes disagreeable. Yf the Masse had disagreed or dissented in anie substantiall point thow maist be well assured (gentle Reader) that the Proclamer wolde not by so slender, so impertinent yea and so vntrue conferences, haue gone aboute to improue and disgrace yt, as he doeth. He conferred yt with the Masse of S. Iames but in soch sorte, that yf he had neuer made pithier oracion in the disputation at the *Parus* in Oxforde, I ween he shoulde neuer haue ben allowed for a generall Sophister. But God be praised that his catholique Church ys so appoincted, that the enemies can not finde anie weightie matter iustlie to repugn or reprove yt. But let vs see his conferences.

- C** S. Iames (saeth he) saied Masse in the common tounge, as the people might vnderstand him: They saie their Masse in a straunge tounge, that the people should not knowe what they mene. This ys the first peice of his conference. The man lackt good stuff to beginne his worke, when he ys fain in the first shewe of all to place soch pelf. Consider, I praie thee, gentle reader, that yf yt shoulde be in question whether *Plato* were a man, and hisemie shoulde come in and saie, he was no man bicause he spake latin, yt were but a fond argument and all together impertinent. For the matter to be tried ys aboute the substance of *Plato*, and not aboute anie accident, and theemie growndeth vpon the accident and leauerth the substance: So the question here ys whether the Masse be good or no, which ys about the substance of the thing, and he cometh in with an argument of an accident, that yt ys saied in latin, and therefore yt ys not good, what ys this to the pourpose? Manie a thing ys good in yt self, though yt be not of all vnderstanded. The seuen liberal Sciēces be good though they be not vnderstanded of all men. The holie scriptures be good in themselues though all men vnderstād them not. Yea, euen now when they be in the vulgar tounge they will not speake so familiarlie no not to the mynisters, that euerie mynister maie vnderstand them: and yet they be

Ppp iii good.

good. So ys the Masse likewise good though all the people vnderstand yt not. This argument therfore proueth nothing against the Masse. Yf he wolde rightlie haue proceeded he shoulde haue proued no Masse to be or that that ys called Masse to be in substance not good, before he shoulde improve yt, for being saied in an vnknownen tounge (as he tearmeth yt) for yt ys meet yt be disputed whether the thing be, before yt be disputed whether yt be of this maner or that. Against his first comparison therfore we maie conclude, that as S. Iames Masse saied in the hebrue tounge, was in yt self godlie and good, though the greke or latin being at the same vnderstand not what was saied: so the Masse now saied in the catholique Church in the latin tounge though the english or frenche man vnderstand yt not, yet yt ys godlie and good in yt self.

*The primitive church
praied manie
prayers
of the Masse
secretlie.*

2 His second comparison ys: *S. Iames spake oute the wordes of consecration: They in their Masse suppress the same wordes, and kepe them close.* Hetherto the Proclamer plaieith small game. He had leuer in a weightie matter speake some trifling woord, then saie nothing. Malice will cast dust or what soeuer cometh to hand at his enemie in want of better weapon. Here semeth a bare Armarie wher so weake a weapon ys bent against that, whiche with all force he wolde ouerthrowe. He hath small fauts to obiekt against the blessed Masse, when lowd speaking or softe speaking ys made a faute. As before ys saied, what ys this to the substance of the Masse? As the Masse saied, ys as good as the Masse songe, so ys the Masse softe lie spokē in substance as good as the Masse lowd lie spoken. Ys not yowr owne Communion as good saied as songe, yf ther were anie goodnesse in yt? or ys yt not as good saied in a great congregation wher some stand so farre of as they can not heare the wordes of consecration whiche in that case are spoken as in softe silence to them, as yt ys being song in a small congregation where all the people maie heare? Were all the Masses in the auncient Church throughlie oute spokē alowde? Let the Proclamer looke the bookes, and he shall finde yt otherwise. Did S. Basill in his Masse pronounce the wholl action of cōsecration with a lowde voice? No, when he began the Canon to entre toward consecration he praied secretlie, and the rule ys prefixed at the beginning of the praier: *Pontifex secretē.* The Bishoppe praieith this secretlie. By imitation wherof I thinke yt receaued throughout the catholique Church to praie the praiers of the Canon secretlie. And when S. Basill came to the consecration, did he speake the wholl proceffe with a lowde voice? No, part he spake with a lowde voice, part with a secret or soft voice, but this moch the Proclamer did not knowe percase whē he obiekted this secrette speaking for a fault: Yf he did, he obiekted yt more of malice then of trueth or wisdom. Howe shender then thys comparison ys, and of what weake force yt ys, yt maie easilie be perceaued.

3 The thirde comparison ys this *S. Iames in his Masse mynistred the Communion to the people: They in their Masse, receaue themselues alone.* This comparison in some vnderstanding ys true, in some yt smelleth of vntrueth. Yf yt be vnderstanded particularlie and not generally that ys, that S. Iames somtimes when he saied Masse mynistred the Communion to the people, yt ys true. And so yt ys true that the catholique Church sometime mynistreth the Sacrament to the people when Masse ys saied. Yf yt be vnderstanded generallie, that sainct Iames at all times when he saied Masse mynistred the Communion to the people, yt smelleth, I saie, of an vntrueth, and so shall stand and be reputed, vntill the Proclamer proue yt. For I see so litle trueth, in him

A in him, that withoute some better authoritie then his owne bare woorde, I can not beleue him in this matter. And that I thus doo, I haue euen in this matter good cause. For as I finde that in the Church of Constantinople Masse was dailie saied, when the people did not communicate: so doe I finde a rule made in the auncient Church, what the preist shoulde doo, when ther were no communicantes. Wherbie being euident that Masse was saied without communicantes, yt smelleth, as I saied, of an vntrueth, that S. Iames ministred the communion to the people allwaies, when he saied Masse. And for somoche as yt so doeth, yt rather declareth the malice of him that wolde somewhat saie against the holie Masse, the that of certen knowlege he can auouche anie thing against yt.

Masse saied without communicantes

In Masse Chryst.

Nowe cometh the fourth comparison. whiche ys of asmoche force as this last was, and yet yf anie force be in all his heape of comparisons, yt ys in the se two. This ys the comparison: *S. Iames in his Masse ministred the communion to the people vnder both kindes: They in their Masse minister the Sacrament vnto the people in one kinde onelie.* A proposition framed in an argument, and not conteyning

4.

B the wholl trueth of the matter disputed, maie well be reiected wherfor in consideracion that the Proclamer trauaileth to improve euerie Masse in the whiche the Sacrament ys not ministred vnder both kindes, alleageth S. Iames Masse, as in which S. Iames did allwaies geue the Sacrament to the people vnder both kindes, this allegacion ys to be reiected as insufficient for yt ys onelie saied but not proued, and so he maketh his conclusion vpon his premisses, before the parts of his argument be graunted. Naie Sir, tarie a while and proue that S. Iames allwaies when he saied Masse ministred the Sacrament to the people vnder both kindes. And if yowe proue yt not, as I knowe yowe can not, yt shall be cast into the bagge of your vntrueths, among your other store. That S. Iames did not allwaies minister the Sacrament vnder both kindes I haue not onelie a vehement presumption, but the practise of the primitiue and auncient church whiche wolde infringe and breake no necessarie order fullie perswadeth me so to beleue, forasmoeche as in the tyme of Tertullian, who was near to the Apostles in the time of S. Cyprian, who was not long after him, in the time of S. Basill and other, the Sacrament was diuerse times ministred vnder one kinde.

It is sendet by diuerse histories that the bless. Sacrament hath ben ministred vnder one kinde in the primitiue Church

C But let vs see an other of his comparisons the fift comparison ys this. *S. Iames in his Masse preached and set furth the death of Chryste: They in their Masse haue onelie a nombre of dumbe gestures and ceremonies whiche they them selues vnderstand not, and make no maner of mencion of Chrysts death.* Hitherto he hath made confere

Amalicion of the Sacrament.

rences impertinent and slender: nowe for lacke of soche pelting store, he ys fain to bodge vppe a fewe moo euen with flatt lies. I tolde yowe before his store of stuff was not great, and that his armarie was not well furnished with weapons and nowe yt doth appeare. Ye haue seen the best stuff and sharpest weapons, nowe ys he driuen to this shifte to sett vppe Skarecrowes in stead of men, I meen, vntrueths in stead of trueths to skare awaie simple men fro the blessed Masse as the Skarecrowes do the simple fowls and birdes from the corne, eche of the making the poore creatures to thinke them to be that in dede they be not. That S. Iames set furth the death of Chryste I well allowe, and willinglie confesse but that the Masse of the catholique Church ys none other then he reporteth, yt ys to manifest an vntrueth. And that my saing maie be iustified in the sight of all men, yt shall be made euident that ther be here in this one place three vntrueths packt together. First he saith that the Masse of the catholique Church hath onelie a nombre of dumbe

Three vntrueths in one comparison of the Proclamers.

gestures and ceremonies. Secondlie, that we our selues vnderstand them not. Thirdlie, that the Masse maketh no mencion of Chrysts death.

As for the first, what face had he so to saie, sith ther be diuerse Fathers some of two or three, some of foure or fīue, some of seuen and eight hundred years ago, whiche haue written in this matter, and haue geuen a reason of euery ceremonie in the Masse, and declared what euery of them do signifie, of whiche I haue named some alreadie, so that they be not dumbe ceremonies, but liuelie signifieng vnto vs godlie things, which here to reherse ys nowe no place. But as to his shame ther hath ben mencion made allreadie of some Fathers writing of these things: so shall ther hereafter, yf I be prouoked, to his more shame and confusion, a greater nombre be produced and the ceremonies also opened and declared. In the mean while this maie be to his shame, and the confusion of his vntrueth that notwithstanding so manie authours haue written and declared these things, that he either ignorantlie or malicioullie saith nowe that they be dumbe ceremonies. And yet to adde to these, this maie I saie, first, that in case we coulde not geue a reason of euery ceremonie, might not the Proclamer, if he were godlie disposed, as well beare yt, as the Fathers of the Primitiue Church who saied that of the gestures and ceremonies then vsed, fewe coulde geue a reason or vnderstanding. Secondlie, that the gestures and ceremonies of the Masse, are an hundredth folde more liuelie then the gestures of their barren cōmunion.

His second vntrueth being more arrogant, then reprochefull ys in this first vntrueth answered: For wher he arrogantlie condemneth the wholl Church for this thousand year, that yt did not vnderstand the ceremonies of the Masse, besides that his saing ys verie false, for that diuerse fathers haue (as I saied) written therof, he wolde be demaunded what proof he hath to maintein this his maliciouse arrogant saing. Howe proueth he that all the Church did not vnderstand the ceremonies of the Masse? Had he commissiō from God to examine al the Church that hath ben since the Masse was receaued? Hath he examined all the holie Martirs, all the holie Confessours the Bishoppes, Doctours, Fathers, and all other holie learned men, that haue ben in all this time? Yf he hath not, howe dare he thus arrogantlie to pronounce and condemne them of ignorance. O vane arrogant man. But let vs examine his third vntrueth.

3.
A breif
explicacion
of the liue-
lie represe-
ntacion of
Chrysts
passion in
the Masse.

In the third vntrueth he ys as impudent and shamelesse as he ys in the second arrogant. He saith that the Masse maketh no maner of mencion of Chrysts death, wher yt doth not onelie containe the memoriall of Chrysts death by the consecraciō, oblaciō, and receauing of his blessed bodie and blood according to his instituciō in his last supper, but also by outward ornaments and gestures expesseth all or most of the circumstances of his passion, as the albe with whiche the preist ys cloathed, signifieth the white garment that Chryste was sent in from Herode: the vestment signifieth the garment that he was mockt in, in the howse of Pilate: the crosse vpon the vestment signifieth the crosse of Chryste which the preist beareth on his back going to the altar, in significaciō that Chryste bare his crosse vpon his backe to the place of execution: And as Chryste was there lifted vpon the crosse: so hys bodie and blood consecrated on the altar are ther to the liuelie remeembrance of the same his eleuaciō, eleuated, speaking (as yt were) to vs this: As ye see this bodie and blood here lifted vppe distinctlie and sunderlie apart, so was this bodie once lifted vppe for yowe vpon the crosse, wher the side of the same bodie being peirced the blood for your redempti-

on

A on ran oute and was diuided apart from the bodie as here ye see yt apart For the like admonicion the preist eleuating the blood of Chryste saith: *As often as ye dooe this, ye shall doo yt in the remembrance of me*. That the Proclamer then saith, that the Masse maketh no maner of mention of Chrysts death, ys soch and impudent vntueth, that a plain man will tearme yt a shamefull false lie. This place suffreth me not to answer euerie of his comparifons full. Wherfor I staie my self here, where moche more might be said, and will breiflie touche the rest of his comparifons.

His sixt comparifon ys this. *S. Iames Masse was full of knowlege: Their Masse ys full of ignorance*. As vainglorious men, hauing not plentie of victuals in their larders, for their glories sake will inuent some toie to supplie a dish and furnish the seruice, so this man ys nowe fain to runne to his Rethorike to make vppe a shewe of comparifons. But remembre, gentle reader, that in the conferences, and comparifons whiche I haue made at large, I haue declared the same knowlege that was in **B** S. Iames Masse, to be in the Masse of the catholique Church that ys nowe, forasmoeche as in substance they be all one. S. Iames Masse hath the knowlege of the consecracion of the bodie and blood of Chryste: so hath the Masse of the Church nowe the consecracion of the bodie and blood of Chryste. In S. Iames Masse, the oblation of them was made in the memoriall of Chrysts death: In the Masse nowe the oblation of them ys made in the remembrance of his death. In S. Iames Masse was knowlege to offre the bodie and blood of Chryste and to make praier for the liuing and dead: in owre Masse ys the like. In S. Iames Masse was the knowlege of the receipt of the same bodie and blood: in our Masse ys the same bodie and bloode receaued. Howe then saith this man that our Masse ys full of ignorance? Let him shewe, if he can what knowlege was in S. Iames Masse that ys not in the Masse of the Church. Be well assured, Reader, that he can not. For as the Masses are in substance one and not diuerse: so be they in knowlege one and not diuerse. But this dishe he deuised for yowe oute of his **C** Rethorike, of the same confectioun ys the next, whiche ys his seuenth comparifon, and saith thus:

S. Iames Masse was full of consolacion: their Masse ys full of superstition. Here ye maie see his giste of amplificacion. For he hath made a large shewe in tearmes, and done nothing in dede. I praie yowe, what consolacion was ther in Sainct Iames Masse that ys not in the Masse nowe? and what superstition ys in this, that was not in that? When yowe haue declared these two, and proued that yowe haue declared, then yowr amplificacion shall be somewhat in dede. In the mean while yt shall stand for a fume of vain woordes to helpe to fill vppe yowr vain sermon.

As for yowr eight comparifon doth yowe small honestie, yt sheweth yowe were nere driuen, when yowe bring that in, for a newe comparifon, that was brought in before. For what difference betwixt yowr third comparifon, wher yowe said that *S. Iames ministred the Communion in his Masse to the people*, and this, which with certein alteracion of woordes yowe make to appeare an other comparifon, when yowe saie. *When S. Iames said Masse the people resorted to receaue the Communion*, wher in effect **D** yt

yt ys all one. But particularlie to saie to this comparifon, what ys this against the goodnesse of the Masse, that the people resorte not to receaue? yowr comparifon ys altogether against the people that come not to receaue, as they did in the time of S. Iames, and not against the Masse, although yowe wolde haue yt sownde against the Masse, so furiose ys the rage of yowre heresie to impugne the same, that yt forceth yowe blindlie to hitte other, when yowe thinke to sticke at yt. Yf yowe had saied, that when S. Iames saied Masse, the people resorted to receaue the bodie and blood of Chryste, but now when the Communion ys saied they come to receaue a bare morsell of bread, and a sippe of wine, yowe had made a newe comparifon and a true.

9. Finallic he concludeth his comparifons thus: *And to conclude S. Iames in his Masse had Chrysts institucion: They in their Masse haue wellneer nothing ells but mans inuencion.* This comparifon semeth couertly to denie the institucion of Chryste to be in the Masse, but plainlie yt doth yt not, fearing that then yt shoulde be reiected as a plain lie. For yt ys allreadie proued that in the Masse ys the institucion of Chryste. Wher he saith, that yt hath wellneer nothing but mans inuencion: yf he tearme all things that the holie Gost hath appointed to be sett furth by men, the inuencions of men, I can not skill of his inuencions. For certen I am that of the Masse, as yt hath ben receaued, no more but consecracion, oblacion, and communion ys of the institucion of Chryste, the rest by the institucion of the holie Gost, was added by the Apostles and holie men. For, as S. Augustine saith, Chryste did not institute or appoint after what maner his supper shoulde be celebrated, but he left that to his Apostles by whom he wold set his Church in order. Wherfor the maner of the Masse being ordeined and appointed at the instruction and mocion of the holie Gost, and the appointment of Chryste. yt becometh not the Proclamer so to abuse yt, and discredit yt with soche tearmes, calling the contents therof the inuencions of men. A man in whom were regarde of God, and his holie Church, wolde not so irreuerentlie, and so contemptuouslie speake of things, that yf they had not ben ordeind by the Apostles and men Apostolique, but had ben onelie made by godlie and vertueouse Bishoppes, and had continued in estimacion and reuerence more then a thousand years, might yt not haue becomed the proclamer reuerentlie also to haue receaued them, and so haue tearmed them accordingly? Yf his Cōmunie had but one hundreth years of reuerend estimacion, he wolde not a litle triumphe of yt. But letting that passe as yt ys, he endeth his comparifons thus: *Soche differēce yowe maie see betwen S. Iames Masse and their Masse.* Soche ys the differēce for anie thing that he in these comparifons hath saied, that as before he was borne they were in substance all one: so be they still, and so will remain when he shall be rotten.

But where I haue made comparifons between S. Iames Masse, and the Communion of the Church of this Proclamer and his complices, yowe maie see manifest and great differences, not by my woordes, not by toies of rethoricall inuencion, not by vntrueths, but in the things them selues, in their substanciall pointes, in matters of weight and trueth. For soche ys the difference between S. Iames Masse (whiche ys the Masse of all the holie Apostles and fathers, and of the catholique Church that hath ben or nowe ys, for in substance all ys one) and the newe Cōmunie of the newe Church, that first wher the Masse setting furth the matter of the Sacrament doth vse bread, wine and water, the newe Communion vseth no water, wherin yt doth

The order
of the
Masse was
left to be
disposed by
the Apostles

Substantiall
differences
of the
Masse and
the newe
Communion

A doth neither folowe the Apostles, nor so well and liuelie set furth the death of Chryste, as the Masse. For as oute of the side of Chryste yssued oute both the blood and water, so the Masse in the latine Church at the putting in of the water into the chalice, saith thus: *of him be this water blessed, oute of whose side ran oute both blood and water.* And the greke Church saith, these woordes of the scripture: *Et vnus militum lancea latus eius aperuit, & continuo exiuit sanguis & aqua.* And one of the Soldiers perced his side with a speer, and furth with ther went oute blood and water: both well minding that blessed wellspring of Chrysts side, oute of the whiche ran that clensing water and blood that washed awaie the filth of our sinnes. Here yowe see one difference in substance.

The Masse of the Apostles, Fathers, and catholique Church (as ys saied) had intencion, and beleued that they folowing Chrysts institucion shoulde consecrate the bodie and blood of Chryste: The newe Communion of the newe Church hath no soche intencion nor beleueth, no nor mindeth nor pourposeth to consecrate the bodie and blood of Chryste according to his institucion. The Masse, as before ys saied, foloweth the institucion and comaundement of Chryste, who commaunded saing: *This do ye in the remem.* and consecrateth as he did, his verie bodie and blood: The newe Communion, neither consecrateth the bodie and blood of Chryste, neither abideth the name of consecracion, so farre ys yt from that Church either to obeie Chryste, or to folowe the church of his Apostles and Fathers. The Masse according to Chrysts institucion and comaundement, as ys proued, offreth his bodie and blood in sacrifice to the Father, in the remembrance of his passion and death. The newe Communion not onelie abhorreth this to do, but also detesteth both the name of sacrifice, and the name of him that hath authoritie to do yt, that ys, A preist. The Masse aswell of the Apostles as other offreth the same sacrifice, as yt ys also proued, for the liuing and the dead. The newe Communion of the newe Church, deriding both, offreth neither for the one nor for the other. The Masse of the catholique Church desiereth the aide and intercession of blessed Sainets to commend their seruice and prayers to God: The newe Church skorneth yt, and vseth yt not in their Communion. The Apostles and fathers with great reuerence and lowlie humblenesse came to an altar semelie, as meit yt was, adorned to do this blessed oblacion and memoriall of Chrysts death. The minister of the newe Communion commeth Tapster like to a pelting table onelie to eate and drinke and to deliuer to a fewe mo a bare peice of bread and a cuppe of wine: so that the Apostles, and catholique Church in their Masse fedde them selues and the people with the blessed bodie and blood of Chryste the fatt and the fine flower of the heauenlie wheat, and these feed them selues and the people with chaf and bran in respect, euen a bare peice of bread, and a cuppe of wine. Soche differēce ys ther, and soche maie yowe see betwixt the Apostles Masse, and the newe communion. And the se differences be in weightie matters and substanciall poinets, soche as the doing or refusing of them, bringeth life or death, heauen or hel, saluacion or damnacion.

D Wherfor, Reader, looke well to thie doings, ther ys no dallieng in Gods matters. For the Masse ther haue ben brought furth without all hauling or colouring, withoute all dissembling and lieng the auncient presidents of the Apostles, of their Disciples and of the Fathers of the Apostolique and primitive Church, as plainlie, as truelie, and as simplie, as they be commended

to vs by the books of our elders. As for the comparifons of the Proclamer, besides, that they be but voluntarie deskant, they are toies, colours of Rethorik, cloaked vntueths, setfurth withoute all authoritie. Nowe therfor, which ys to be embraced, whether the Masse commended to vs by so good authoritie, great antiquitie, long and reuerend continuance: or the newe Communion set furth without good authoritie and of no antiquitie, and neuer yet reuerentlie continued, yt ys of him that hath either grace or wisdom easie to be perceaued. Wherefor trusting that I haue sufficientlie instructed and warned the reader aboute the Masse, I ende and go forwarde in my matter.

THE FOVRE AND FOVRTETH CHAPT. RETVR-

ning to the exposition of S. Paule, expowndeth this text. As often as ye shall eate of this bread &c. by S Hye rom and Theophilact.



Doo here omittle the institucion of the Sacrament declared by S. Paule to the Corinthians, as he had receaued the same of our Lorde, for that in the seconde booke those woordes of Chryste, and that his instrucion ys largelie spoken of and expounded by a great nombre of holie learned Fathers. Wherfor I thought yt wolde be to tediousse to the reader, and superfluousse for me to expownde the same woordes here a gain.

I come therfor to the woordes immediatelie folowing in S. Paule. *As often as ye shall eate of this bread, and drinke of the cuppe, ye shall shewe furth the death, of oure Lorde untill he come.* For that this text hath ben woonderfullie abused and by soche abuse manie of the simplie haue ben deceaued, and caused otherwise to thinke and beleue of the blessed Sacrament, than the truch ys, I haue thought yt good to open the true vnderstanding of the same scripture to the reader, that he being instructed maie withdrawe his foote from the snares of Sathan, and well espie his falschoode, and so eschewe soch erreure, as he wolde entrappe him into.

Two arguments of the Sacramentaries grownded vpon S. Paule.

Vpon this text the ministres of Sathan haue grownded two argumentes against Chrystes reall presence in the blessed Sacrament. The one ys (*as theie saie*) that by this scripture yt ys manifest, that the Sacrament ys instituted for a memoryall of Chryst: A memoriall ys of a thing that ys absent. Wherfor the Sacrament ys a memoriall of Chryst that ys absent and not present. For (*saie they*) what readeth a thinge present, anie memoriall? yt will cause yt self to be remembred. The Sacrament then being a memoriall of Chryst, argueth Chryst not to be present in the Sacrament, but to be absent. The other argument ys, that S. Paule calleth the Sacrament not the bodie of Chryst but calleth yt bread. For he saith that as often as ye shall eate of this bread, and saith not, as often as ye shall eate the bodie of Chryst in the Sacrament wherfor (*saie they*) the Sacrament ys but breade and not the bodie of Chryst.

Solucions of the same argu.

As touching the first, yt ys not true that Chryst did institute this Sacrament as a memoriall of him self or of his bodie, but of his passion and death suffred in his bodie. which thing S. Paule here by expresse woordes doeth teache saing: *As often as ye shall eate this bread, and drinke this cuppe ye shall declare or setfurth the death of our Lorde.* So that the eating and drinking of this Sacrament ys not for a remembrance or a memoriall of the bodie of Chryste

in

A in yt self, as the Aduersarie falselie pretendeth, but ys (as ys saied) a memorial of the passion and death suffred, as ys saied, in that bodie, which passion and death be once doen actualle, and neuer shall so be again in that gloriouse bodie, but onely in mysterie. Wherefor the passion and death whole memoriall ys celebrated in that solemne instituciō of Chrystes Sacrament ys and euer shall be absent, and neuer present. And so ys the Sacrament the memoriall of a thing absent and not present, which thing ys the passion and death of Chryste.

*Receipt of
the B. Sac.
ys not a me-
moriall of
Chrysts bo-
die but of
his passion
and death.*

As touching their second argument, true yt ys that S. Paule calleth the Sacrament bread, but will the Aduersarie therupon induce that S. Paule me-
neth materiall bread? euen bakers bread? Though he wolde so induce: yet he
neither doth nor can so prooue yt, nor neuer shall. Bread he calleth yt, but
what bread? euen soch as Chryst the institutour of the Sacrament called yt
whē he saied: *Panis quē ego dabo, caro mea est, quam dabo pro mundi vita.* The bread
that I will geue, ys my flesh, which I will geue for the life of the world. Where
for S. Paule did not barelie call yt bread, but with an article, saing: *This bread.*

*Joan 6.
S. Paule cal-
leth the Bl.
Sac. bread
but he ad-
deth withal
the article
this, to sig-
nifie a spe-
ciall bread.*

B As who might saie: As often as ye shall eate of this bread, which ys no com-
mon bread, but the bread of the flesh of Chryst, which as he gaue yt for the
life of the worlde: So he did according to his promisse, geue yt vs to eate in
the Sacrament, that we shoulde alwaies haue that his passion and death in
minde. Therefore so often as ye eate of this bread, be ye mindefull of Chry-
stes passion, and remembre his death suffred for yowr redemption. Wherefor
the wholl Chrystian church aswell the greke church as the latin immediate-
lie after the consecraciō (as before ys declared) doe saie this in effect.
*Were therfor (o Lorde) being mindefull of the passion of thy sonne our Lord Iesus Chryst
doe offre vnto thee, &c.* The wholl catholique Church by open profession of
their ductie in the holie mynistraciō declareth their obedience, and the
fulfilling of Chrystes commaundement, in that they offring and receauing
the blessed sacrifice of Chrystes bodie and bloode, be mindefull of the pas-
sion and death suffred in that same bodie, at the effusiō of that precieuse
blood. Thus ye see howe they abuse this scripture. For both S. Pauls owne
woordes, and also the practise of the wholl Church, doth declare that the ho-
lie Sacrament was instituted as a memoriall of Chrystes death, and that yt ys
not cōmon bread, by S. Pauls owne woordes, but yt ys (as ys saied) a speciall
and singular bread noted with an article.

*Woordes of
the Canōin
the Masse.*

C But that this trueth maie be proued, and therby their falshead the more
confuted, I will also as I haue vpon other textes produce the expositions, and
vnderstanding of holie Fathers and doctours, that yt maie be fullie percea-
ued how this scripture ys to be vnderstanded, not by phantasie, but by their
fownde doctrines. And first we will heare sainct Hierom vpon the same
text, who saierh thus: *Ideo hoc saluator tradidit Sacramentum, vt per hoc semper
commemoremus quia pro nobis est mortuus. Nam & ideo cū accipimus à sacerdotibus com-
mone mur, quia corpus & sanguis est Christi, vt beneficiis eius non existimemur ingrati.*
Therfor our sauour deliuered this Sacrament, that by this we shoulde al-
waies remembre that he died for vs. For therefore also when we receaue yt,
we are warned of the preistes, that yt ys the bodie and blood of Chryst, that
we be not thought to be vnthankfull for his benefittes.

*Hieron.in.
11.1. Cor.*

D If this saing of S. Hierom be well noted, those two thinges, which I before
taught, shall be fownde to be taught of him also. I taught, according to sainct
Paule, that the Sacrament was instituted for the memoriall of Chrystes
passion and death, sainct Hierom saierh that Chryst therfore gaue furth

*What S.
Paule cal-
leth bread,
S. Hieron
calleth yt
the bodie of
Chryste.*

the Sacrament, that we should allwaies remembre that he died for vs, so that yt ys the death of Chryst that ys to be remembred. I saied that though sainct Paule in this text vseth this woord bread: yet he meneth not materiall bread but the heauenly bread the bodie of Chryst: so ys he vnderstanded of sainct Hierom. For he saith, that when we receaue the Sacrament, we are admonished that yt ys the bodie and blood of Chryst. So what sainct Paule in the text calleth bread, that S. Hierom in the exposition calleth the bodie and bloode of Chryste. Nowe who doubteth but the expositions of holie doctors be to explain that that semeth in the text not to be plain, and so plainlie and clerely to open the trueth and the true meaning of the text. Forso-
moch then as sainct Hierom doeth so here: we must nedes saie that by this woorde (bread) in this text of S. Paule, ys vnderstand the blessed bread of Chrystes bodie.

*Theoph. in
11. 1. Cor.*

To S. Hierom, we shall ioine *Theophilact*, to declare howe this scripture was vnderstanded in the greke Church. Thus he writeth: *Hoc facite, quoties biberitis, in meam commemorationem. Per poculum istud (inquit) memoriam facis Dominica passionis. Quid tu igitur solus bibis & inebriaris, tremendo isto calice omnibus ex aquo tradito?* This doe as often as ye shall drinke in the remembrance of me. By this cuppe (saith he) thowe makest a memoriall of our Lordes death, why the doest thou alone drinke, ad arte dronke seeing that this fearfull cuppe ys equallie deliuered to all. Thus *Theophilact*.

*Cuppes of
our Lorde
a fearfull
cuppe.*

Se ye not that the cuppe of our Lordes table ys receaued in the remembrance of his death? But yt shall not be without profit to learn of him whie he calleth our Lordes cuppe, a fearfull cuppe. Yf yt be but a cuppe of wine (as the Aduersarie saith) yt ys not fearfull but pleasaunt. Why, yt ys a fearfull cuppe yt ys declared of the same *Theophilact* expownding the text immediatelie going before, which ys this: *Likewise when he had supped he tooke the cuppe, saying: This cuppe ys the newe testament in my bloode, vpon this text he saith thus: Fuerunt & in veteri Testamento calices siue pocula, quibus sanguinem brutorum post victimam oblatam libarent. Pro sanguine itaque brutorum, qui vetus Testamentum veluti sigillo consignabat, meum ego nunc sanguinem pono, nouum Testamentum eo seu sigillo munens. Ne turberis igitur sanguinem audiens. Nam si irrationabilium sanguinem pecorum accepisti in veteri Testamento: quanto potius nunc diuinum?* Ther were in the olde Testament also cuppes or pottes in the which after the sacrifice they should offre the bloode of brute beastes. Therfor for the blood of brute beastes, whiche did signe the olde Testament as with a seale, I nowe setfurth before yowe my bloode, signing therwith the newe testament as with a seale. For yf thowe hauest receaued the blood of vnreasonable beastes in the olde Testament, howe moch rather maist thowe now receaue the blood of God?

*A plain
place for
the Procla-
mer.*

In this exposition I wish yt to be noted, howe the authour in the person of Chryst speaketh, saing: For the bloode of brute beastes I put before thee my bloode. Seist thowe then whie he calleth the cuppe of our Lorde a fearfull cuppe? Yt ys bicause owre Lorde in that cuppe putteth before thee hys owne bloode. And what blood ys yt? Ys yt the blood of a pure or onelie man? Naie saith *Theophilact*, yt ys the bloode of God. For (saith he) yf in the olde testament the blood of vnreasonable beastes was receaued, moch more nowe receaue thowe the blood of God. Perceaueth that yt ys the blood of God that ys in the cuppe of our Lord. Wilt thowe fullie perceaueth whie yt ys fearfull? Consider ad vnderstand that soch is the coniunctio of the Godhead with the manhead in Chryst, that wher the manhead ys or any part of yt (if now yt maie be parted) there

Ather ys also the Godhead. In the death of Chryst, the soule was parted from the bodie: the soule descended into hell, the bodie laie in the graue: the Godhead was whollie with the Soule descended into hell, yt was also whollie with the bodie lieng in the graue: Euen so wher the blood of Chryst ys, forfomoch as Chryst ys both God *ad mā*, that blood ys the blood of God al so *ad* so ther ys the blood of God *ad mā*, which now being inseparable both from the manhead and the Godhead of Chryst, wher the blood of God ys, ther ys also God himself. Nowe then forasmoch as in the cuppe of our Loord ther ys the blood of God (as *Theophilact* saith) and where the bloode of God ys, ther of consequence ys also God: doth not *Theophilact* well in calling yt a fearfull cuppe? who maie not well feare to approche so near vnto hys Lorde God, and the more that he knoweth his owne filthinesse, and ther by his vnwoorthinesse? As nowe yowe knowe whie the cuppe of oure Lorde ys fearfull: so, what so euer the Aduersarie hableth to the contrarie, ye haue learned that in owre Lordes cuppe ys not bare wine but the blessed blood of God.

B What shall I neede to alleadge anie mo of the sainges of *Theophilact*, seing he hath allreadie opened the trueth that we seke for namelie that the Sacrament ys a memoriall of Chrystes passion and death, and ys also the same bodie and blood of Chryst that suffred. Yf any man will desyre anie other place let the same vnderstande that *Theophilact* expownding this place, as often as ye shall eate this bread, and drinke of this cuppe, ye shall shewe furth the death of our Lorde vntill he come, saith thus: *Et affectu debetis esse imbuti, perinde quasi in illa ipsa essetis Christi cœna, & ab ipso Christo acciperetis sacrum istuc. Illa enim ipsa cœna est, & illam ipsam mortem annunciamus.* Ye should be of the same minde, or so be haue yowr selues, as though ye were in the self same supper of Chryst, and shoulde take of Chryst himself this holie thing. Yt ys euen the same verie supper, and we shewe furth the verie same death. Yf ye will learn of *Theophilact* what Chryst gaue in his last supper, expownding Chrystes woordes reherfed by S. Paule, he saith thus: *Ille verò in cōmune, & generatim omnibus dixit: Accipite, edite, idque corpus suum, quod pro omnibus ex equo fregit, in mortem tradens.* But he in cōmon and generallie saied to all: Take, and eate, yea and that his bodie, which he brake equal-
Theoph.
Ibid.
What we ought to thinke in receauing the Bl. Sacr.

C lie for all deliuering yt to suffer death. Thus *Theophilact*.
 Here ye perceauie by him, that Chryst gaue his bodie in his last supper. And if this doe not satisfie yowe, know that this *Theophilact*, as before ys shewed in the second booke, and tells wher, wher he expowndeth S. Mattheue, Marke, Luke, and Iohn, saith that Chryst gaue in his last supper, his verie bodie, *ad* not an onely a figure of his bodie. By all this then yt ys euident, that *Theophilact* vnderstandeth by the woorde bread in S. Paule, the bodie of Chryst, and not materiall bread, and that that bread and cuppe are to be eaten and dronken of, not in the remembrance of that bodie in yt self, but in the remembrance of the passion and death suffred in the same bodie.

Qqq ii

THE

THE FIVE AND FOVRTETH CHAP. ABIDETH E

in the exposition of the same text by saint Basill and Rupert.

Wolde haue staied my self, ad ceaſſed to haue produced aniemo
 authours for the exposition of this text: but well knowinge that
 manie (as is ſaied) haue abuſed it and deceaued manie, I thought
 yt expedient, and neceſſarie for the helpe of the vnlearned, ſom-
 what more to ſaie vpon yt, by the expoſitions of S. Baſill and Ru-
 pertus. And whether we take a peice of bread in the remembrance of Chryſt,
 or whether we receaue the bodie and blood of Chryſt in the remembrance
 that he ſuffred for vs in that bodie, and ſhedde that precious blood, we will
 firſt heare S. Baſill, who writeth thus: *Oportet accedentem ad corpus & ſanguinem*
Domini, ad rememorationem eius, qui pro nobis eſt mortuus, ac reſurrexit, non ſolum purum
eſſe ab omni inquinamento carnis ac ſpiritus, ne ad iudicium edat, ac bibat, ſed & euidenter
oſtendere & exprimere memoriam eius qui pro nobis mortuus eſt, ac reſurrexit. Yt beho-
 ueth him that cometh to the bodie and blood of our Lorde to the remem-
 brance of him that hath died for vs, and riſen again, not onely to be pure from all
 vnclenneſſe of bodie, and ſoule, leaſt he eate and drinke to his owne condem-
 nation, but he muſt alſo euidentlie ſhewe and declare the memorie of him
 that hath died for vs and riſen again. Thus moch S. Baſil.

*Basilius de
Baptismo.*

*A plain
place for the
Proclamer*

*What S.
Paule cal-
leth bread,
and cuppe
S. Baſil cal-
leth the bo-
die ad blod
of our lord.*

Nowe wher S. Paule ſaith, that as often as we eate of that bread, and drin-
 ke of that cuppe we muſt declare the death of Chryſt: S. Baſill ſaith that he
 that commeth to the bodie and blood of Chryſt muſt remembre him that
 died for vs. So that what S. Paule in termes called, this bread and this cuppe,
 S. Baſill geuing vs to vnderſtand what S. Paule meneth by theſe termes ſpea-
 keth by plain wordes, calling thoſe thinges as they be in dede, the bodie
 and blood of our Lord. Likewise yt maie be perceaued that S. Baſill folow-
 ing S. Paule teacheth that the Sacrament ys a memoriall of Chryſt as ſuf-
 fring for vs, ad not of Chryſt in himſelf or abſolutelie without reſpect of paſ-
 ſion and death ſuffred for vs, which ys almoſt go ſaie as a memoriall doen in
 the remembrance of Chryſtes paſſion and death agreeable to the ſainges of
 other before alleadged.

*Rupert . in
cap. 26.
Matth,*

Rupert alſo, whom we ioin at this preſent with S. Baſill, doeth euen likewi-
 ſe vnderſtand S. Paule. Thus he writeth: *Sacramentum hoc, quo mors eius annuncia-*
tur (quemadmodum Apoſtolus dicit: quotiescunque manducabitis panem hunc, & calicem
bibetis, mortem Domini annuntiabitis donec veniat) quando debuerat condi & dari, niſi ſub
ipſius articulo paſſionis. This Sacrament by the which the death of our Lord ys
 declared (as the Apoſtle ſaith: *As often as ye ſhall eate this bread, and drinke of this*
cuppe ye ſhall ſhewe furth the death of our Lorde vntill he come) when ſhould yt be ma-
 de, and geuen furth, but euen at the verie point of the ſame paſſion? In this
 ſaing of Rupert, the one parte of our ſaing, namely that the Sacrament ys a me-
 moriall of Chryſtes death ys clerely by expreſſed wordes teſtified. The other
 part, that in the Sacrament the verie bodie and blood ys eaten and dronken
 to and for the memoriall of the ſame death ys not here manifeſtly ſpoken.
 Wherfor we ſhall heare him in another place vttering his knowledge in this
 matter. Thus he ſaith: *Quod fecit ipſe, hoc idem in commemorationem ipſius ſcimus, et*
bene ſcimus, nos facere, id eſt carnem ipſius manducare, & ſanguine bibere. That which
 Chryſt himſelf did, we know and we wel know that we doe euen the verie ſa-
 me thing in the remembrance of him that he did, that ys to eate his fleſh and
 drinke his bloode.

*Rupert . in
a . ſoon.
we eate the
fleſh and
drinke the
blood of
Chryſt in
the remem-
brance of
his death.*

Marke now the learning of Chryſtes catholique Church, note nowe well
 what we eate and drinke in the remembrance of Chryſtes paſſion
 and

A and death. Iudge now whether S. Paule ment materiall bread as the Sacramentaries wolde haue yt to be vnderstanded, and not raither the heauenlie bread of Chrystes bodie to be eatē in the remēbrance of his passiō ād death.

I haue now produced but fower, two of the greke Church and two of the latin Church, to geue vs vnderstanding what we ought to remēbre in the receipt of the Sacrament, and what in that Sacrament we doe receaue, wherupon they all conclude that we receaue the bodie and blood of Chryst in the remembrance of his death, and so S. Paule ys to be vnderstāded in this place. Now let all the whol rable of the Aduersaries side bring furth but two, wheras we might (as the Aduersarie himself knoweth) haue brought manie mo, which for the auoiding of more prolixitie, wherin we haue allreadie offended we doe ouerpasse and omitte, that shal by expresse woordes expownde S. Paule in this place, that he ment not the bodie of Chryst, but plain materiall bread: Let them, I saie, bring but two catholique, approued authours, ād they shall haue the victorie. So weake ys their cause besides their owne asse-

All the rable of the Sacramentaries can not bring one coople of catholike authours that saie S. Paule spake here of materiall bread.

B ueracion, that yt ys verie certen they can not bringe one.

Although then this ys a trueth receaued of all the holie Fathers of Chrystes Church, and ys the doctrine of S. Paule, that the bodie and blood of Chryst be receaued according to commaundement in the remembrance of his passion and death, and so yt also cometh to passe, that the bodie of Chryst euen the self same bodie in substance vnder the formes of bread and wine, ys a figure of the self same bodie hanging vpon the crosse, and suffering passiō ād death: yet *Oecolampadius* after his Sicophants maner, he himself either of malice not willing to knowe, or ells plainlie ignorant, doeth accuse the learned men of Chrystes Church of ignorance, that they make the bodie of Chryst both the exemplar and the thing exemplified, the figure, and the thing figured, the sign and the thing signified, for that (saith he) relacion must be betwixt two thinges distincted, and not of one thing to ytself. For euery relatione must haue a correlative.

In expositione verborum cana. Obiectio of Oecolamp.

To answere him for that I write to the vnlearned to instructe them in the faith, I will not vse the quiddities of schooles, neither with schoole tearmes

The answer.

C so darken the matter, that the reader shall not vnderstand me, but I will vse plain examples. And first, wher *Oecolampadius* saith: that relacion must be betwixt two thinges distincted, did he not knowe that in the diuine persons were sundrie relacions grownded vpon the one nature of God. But to come to examples in Chryst of whome we nowe dispute, was not Chryst transfigured in the mount, and shewing himself in a glorionsē maner, was he not an exemplar or figure of himself now in glorie, and of his gloriouse cominge to iudgement? *Theophylact* saith that *Dignitas secundi aduentus in splendore faciei Chrysti ineffabili clareuit*. The dignitie or excellencie of the second cominge of Chryst did appeare in the vnspeakable brightnesse of the face of Chryst. So that Peter Iohn and Iames sawe now in his first coming an image of the glorie of Chryst that he shall come in his second coming. Then maie we see that the self same bodie in substance after one maner, maie be an exemplar or figure of the same bodie after or in an other maner. Chryst shewed his bodie to *Thomas*, and other the Apostles with the signes and tokens of his woundes, was not that bodie now immortall and impasible an exemplar of the same both mortall and pasible?

Matth. 17

Theoph. in 17. Math. Chryst one and the same in substance hath ben, ys and shalbe a figure of himself in diuerse maners.

D The scripture saith, that the wicked shal in iudgement see Chryst, whom they pricked and perced. For (as Chrysostom saith) he shall appeare with his crosse and woundes in the face of the worlde. This ys his saing: *Sed cur cum*

Chrysost. hom. de cruce & latrone

cruce veniat videamus, scilicet ut hi, qui eum crucifixerunt, sua sentiant dementia cecitatem
 & ideo dementiae eorum signum portatur. Ideo Prophetia ait. Tunc lamentabuntur
 tribus terra, videntes accusatorem, & agnoscentes peccatum. Et quid mirum est, si crucem
 portans adueniet, quando & vulnera corporis ipse demonstrat. Tunc enim (inquit) videbunt
 quem compunxerunt. Et sicut post resurrectionem Thomas voluit dissidentiam commutare,
 & illi clauorum loca monstrauit, & laterum vulnera declarauit, & dixit: Mitte manum
 tuam, & vide, quoniam spiritus carnem & ossa non habet: sic & tunc ostendit vulnera,
 crucemque demonstrabit, ut istum ostendat illum esse qui fuerat crucifixus. But whie heco
 meth with a crosse, let vs see, forsooth that they that crucified him maie per
 ceau the blindenesse of their madnesse. And therfor ys the signe of their
 madnesse caried. Therefore the Prophet saith: Then shall all the tribes of the earth
 mourne seing the accuser, and they acknowledging the sinne. And what wonder ys yt yf
 he come bringing a crosse, seing that he himself doeth shewe furth his wound
 es. For then (saith he) shall they see whom they haue pricked. And as after the resur
 rection he wolde amende the lacke of beleif in Thomas, and did shew him the
 places of the nailes, and opened the woundes of his sides, and saied: Put furth
 thy hande and see, that a spirit hath not flesh and bones. So then also shall he shewe
 his woundes, and shall openlie set furth his crosse in seight, that he maie shew
 this man to be him that was crucified. Thus Chrysostome.

Seing then Chryst shall come to the generall iudgement with woundes ad
 crosse representing the state and condicion of himself somtime a pailsible ad
 a mortall man, he yet now being impaisible, and immortall, and being soche
 an examplar of himself, as he shall cause the faithfull vpon the remembrance
 of that seight to reioice that they embraced his faith and receaued the bene
 fett of their redemption wrought and doen vpon the crosse, and by the suf
 fring of the woundes nowe ther shewed: and the wicked contrariwise vpon
 the same seight to waile and mourne that through their madnesse they con
 temned him, by whom they now perceau they might haue ben saued: Why
 maie not the same bodie in the Sacrament cause the faithfull nowe to their
 comforte as well to remembre the passion and death and their redemption
 wrought by yt, and so to be a memoriall to them, as yt shall be both to the
 faithfull and wicked at the daie of iudgement? At the daie of iudgemēt that
 same bodie shall be a memoriall and an examplar of yt self, yt being the same
 verie bodie in substance that yt was, but chaunged in maner, as ys saied? why
 maie not the same bodie be now likewise to vs that be faithful, who by faith
 see yt as certenlie though in a darke maner, as then we shall see yt with open
 faces? Of these kindes of examples ther be manie in the scriptures, but to him
 that will be satisfied these be sufficient. For by these yt ys made euidēt, that
 that Chryst in one maner of being, maie be a figure of himself in an other
 maner of being. Wherefore Chryst in the Sacrament vnder the formes of
 bread and wine, maie right well be and ys a figure of himself hanging vpon
 the crosse, and suffering for our redemption. Thus ye see the true vnderstan
 ding of this scripture laied before yowe, oute of the holie doctours, and the
 cautils of this Aduerfarie solued, which be against the same. Now to the next
 scripture.

THE

Chryst shal
 come to iud
 gemēt with
 the signe of
 the crosse
 ad the prin
 tes of the
 woundes he
 suffred.

A THE SIX AND FOVRTETH CHAP. BEGINNETH

the exposition of this text: *Who soeuer therfor shall eate
of this bread, and drinke of the
cuppe &c.*



As ye haue seen the scripture last handeled recouered from the wresting and wicked abusing of the Aduersarie: so by Gods grace shall yowe see this that foloweth. Thus ymmediatelie saith S. Paule. *Itaque quicumque manducauerit panem hunc & biberit calicem Domini indigne, reus erit corporis & sanguinis Domini.* Whosoever therfor shall eate this bread, and shall drinke of the cuppe of our Lorde vnwoorthilie, shall be giltye of the bodie and bloode of our Lorde.

B After the Apostle had declared the institucion of the honorable Sacrament, and ther vnto had added the cause of the same, namelie that yt shoulde be doen in the remembrance of Chrystes passion and death, that neither the Corinthians to whome he wrote, who abused the same Sacrament, neither other chrystians shoulde thinke them selues to haue doen to God, their high and due seruice if they onelic had receaued the same Sacrament as the memoriall of Chrystes passion and death, other circumstances not regarded, he goeth aboute to open vnto them two maner of receiptes, and the rewardes appertaining vnto them: that ys to saie, an vnwoorthie receipt, and condemnation for the rewarde of yt: and a woorthie receipt, and grace ad glorie for the reward of yt. Forasmoch the as their ys soch difference in receauing, meet yt ys that the difference be knowen, that we maie discern, who ys a woorthie receauer, and who ys an vnwoorthie receauer. As woorthinesse and vnwoorthinesse be contraries, and therfor the one ys knowen by the other: So the woorthie receauer being knowen yt shall be easie to knowe the other.

C TWO things are required to a woorthie receauer, true faith and perfect charitie. For as Ignatius saith: *Fides est principium vite. Caritas est consummatio. Haec dua simul iuncta, & in unitate facta Hominem Dei perficiunt.* Faith ys the beginning of life. Charitie ys the consummacion. These two ioined together and made in one, doe perfect a man of God. As the one of these withoute the other doth not make a perfect man in God: so the one without the other dothe not make a woorthie receauer. But if both be ioined together in the receipt of the Sacrament, then ys that man a woorthie receauer. Faith here spoken of ys not a peiced or patched faith, that beleueth one part of the catholique faith, and refuseth and other, but yt ys a true and an wholl faith. Wherfor heretiques be no woorthie receauers. Charitie here, ys not taken for that loue that a man flattereth him self to haue when he thinketh he loueth his neighbour: but for that charitie that S. Paule spake of, when he saied: *Qui diligit, legem impleuit.* He that loueth hath fulfilled the Lawe. This loue causeth a man to ioine in vnitie with God and man. Yt causeth obedience to an ordinarie power. Yt causeth a man also to flee all corrupt licentious, and voluptuous life. Wher this charitie ys not, be his faith neuer so fownde he ys no woorthie receauer. Wherfor Scismatiques and contemners of ordinarie power, and voluptuous or corrupt liuers be no woorthie receauers.

D Thus moche being saied of woorthie and vnwoorthie receauers, ther remaineth two other thinges in S. Pauls wordes to be spoken of the one ys

Qqq iii what

Ignatius
epla ad E-
phesos.
Faith and
charitie to
gether ma-
ke woorthie
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of the bless.
Sacr.

Two things
to be consi-
dered in S.
Pauls
wordes

what ys receaued, the other the peine inflicted for vnwoorthie receauing. **E**
The thing to be receaued ys signified when he saith: *This bread, and the cuppe of our Lorde.* The peine, that he shall be gilty of the bodie and blood of our Lorde.

For the first, what the bread and the cuppe of our Lorde ys, yt was opened in the exposition of the last scripture, that S. Paule ment therby the bodie and bloode of our Lorde. Whiche exposition shall here again be verified and iustified by a nombre of holie Fathers to the entent the trueth receaued in Chrystes Parliament house maie be well knowen, and the vntrueth of the aduersarie as well perceaued and seen.

The second, whiche ys the peine inflicted to the vnwoorthie receauer forasmoche as yt shall be plainlie opened and declared by soche auncient writers, as I shall alleage, I will to auoide prolixitie omitte to speake of yt my self and referre the Reader, to the expositions of the Fathers, For the whiche consideration also forasmoche as S. Paule repeteth this text again, I haue thought good for the ease of the reader, to ioin them together in exposition onelie letting him vnderstand the difference betwixt them, that in this text, the peine (as ys saied) of the vnwoorthie receauer ys declared, in the other both the peine and the cause also ys opened. Of both whiche full declaracion shall be made by the Fathers. **F**

*The Sacramentaries
abuse S.
Pauls
woordes in
two pointes.*

But before I entre into the exposition of these Fathers I wish the Reader to vnderstand that the Aduersarie hath also abused this scripture in two pointes: The one that bycause S. Paule calleth the Sacrament bread. Therfor yt ys after yt ys consecrated materiall bread: the other, whiche ys more stowrelie then trulie maintained, they saie that euell men doe not receaue the bodie of Chryst in the Sacrament. These their wicked assertions by Gods grace shall be plainlie ouerthrowen. For yt shall be ineuitable proued, that by the bread and cuppe that S. Paule speaketh of ys vnderstanded and meane the bodie and bloode of Chryst, whiche being by S. Paule receaued of euell men, yt must necessarilie folowe that euell men receaue the bodie of Chryst in the Sacra. And here maie we see the miserable strickes, that men teaching an vntreuth be brought vnto, who for the maintenace of that vntreuth are enforced to fall into manie moo. For the damnable heresie inuented against the presence of Chryst in the Sacrament, they are compelled to denie the plain woordes of S. Paule, as ye shall in the processe perceau. But let vs heare the holie Fathers agreeable shewing their learnings and faith in vnderstanding S. Paule, of the whiche the first coople shall be saincte Cyprian and Origen. **G**

*Cypr. li. 3.
epist. 15.*

S. Cyprian writing to certain Martirs and confessours, and lamenting the rash admission of certain that had offended to the recipit of the holie Sacrament, writeth thus of them so had admitted the offendours. *Illic contra euangelii legem, vestram quoque honorificam petitionem, ante actam penitentiam, ante exomologesin grauissimi atque extremi delicti factam ante manum ab Episcopo & clero in penitentiam impositam, offerre pro illis, & Eucharistiam dare, id est, sanctum Domini corpus prophanare audent, cum scriptum sit: Qui ederit panem, aut biberit calicem Domini indignè, reuerit corporis & sanguinis Domini.* They against the lawe of the Gospell, and yowr commendable petition, before they had doen penance, before they had made confession of their most greuous and extreame offence, before anie hand was putt vpon them, of the Bishoppe and the cleargie vnto penance, they were so bolde both to offere for them, and also to geue vnto them the Sacrament, which ys as moch, as to prophane the holie bodie of our **H**

A our Lorde. Forasmoch as yt ys written : *He that eateth the bread and drinketh the cuppe of our Lorde vnwoorthilie, shall be giltye of the bodie and blood of our Lorde.* Of this holie Father and martir, S. Cyprian, if yowe will learn what ys to minister the Sacrament to anie vnwoorthie person, *ys* (saith he) *to prophane to holie bodie and blood of our Lorde.* That yt ys prophaned in so doing he prooueth by this scripture of S. Paule : *He that eateth and drinketh vnwoorthilie shall be giltye of the bodie and bloode of our Lorde.*

A thing ys prophaned, when yt being holie ys occupied aboute vnholie or cōmon vses. As a church dedicated to God to be made a stable. The ornamentes of the same to be applied to the vanitie of mans pride, as to make beddes hanginges or cooshinges. The plate of yt, as king *Balthasar* did with the plate of the temple to make them vessells for the bankettes of men. So the bodie of our Lorde, saith S. Cyprian, ys prophaned forasmoch as yt being holie, ys cast into an vnholie thing, whiche ys the vnwoorthie receauer. Now if by the bread spokē of in S. Paules sentēce were not vnderstāded the bodie of our Lorde, to what pourpose should S. Cypriā alleadge that text, as therby to prooue the bodie of Chryst prophaned. That thing ys prophaned that ys deliuered and so abused. Yf the not the bodie of our Lorde be deliuered in the Sacramēt, but mere materiall bread, than ys the bread prophaned and not the bodie. But Cypriā saith the bodie ys prophaned, wherefore the bodie ys deliuered

*The practi
se of prophe
naciō ys la
mentable
to be seē in
England.*

B And here I wish the ministers of Chrystes Church to take hede, and to be verie circūspect, that they looke well to whō they ministre this holie Sacramēt, lest they be dot onelie giltye of the prophanaciō of the holie bodie of our Lorde: but also be in verie dede, not feeders, but deceauers, not deliuerers frō sinnes, but heapers and increacers therof, as S. Cypriā saith in the same

epistle. *Ea enim cōcedere que in pernitie vertāt, decipere est. Nec erigitur sic lapsus, sed per Dei offensam, magis impellitur ad ruinam.* To geue or graunt those thinges that turne to a mans destructiō ys to deceaue. Neither ys the offēder so sett in good staie, but by the offēce of God, he ys more impelled to ruine. Which offēces, I meē as well of the ministre deliuering, as of the vnwoorthie receauer receauing, being well weighed of Chrysostome howe weightie, ad burdenouse thei be, he saith thus of the deliuerie of the Sacramēt. *Non permittā ista fieri animam prius tradam meam quam Dominicū alicui corpus indigne. Sanguinemq; meū effundi potius patiar, quam sacrificissimum illum sanguinē praterqā digno cōcedā.* I will not suffer these thinges to be doē, I will first deliuer vppē mi life, rhē I will deliuer the bodie of our Lorde to anie bodie vnwoorthilie: And I shall suffer my bloode rather to be shedde, than I will geue that most holie bloode to anie other then to a worthe receauer.

*li. 3. epla.
15.*

C Howe moche maiē the sentences of these two graue auncient Fathers moue soche as be in the place of ministracion. Let them take heed that ministre to heretiques. Let them take heed that ministre to scismaticques. Let the take heed that ministre to soche as they knowe to be in sinne or in the pourpose of sinnes: They were better with Chrysostom to deliuer vppē their liues, and shed their bloode, then to soche to deliuer the blessed bodie and most holie bloode of our Lorde.

*Chrysost.
hom 83. in.
26. Math.*

Here with all, good Reader, note, that Chrysostome alluding to this our text of S. Paule, and opening what S. Paule spake of ther, and what he ment bi the bread and the cuppe, calleth yt neither bread nor figure nor signe, but by plain and expresse woordes calleth yt with tearmes of honoure, that ys, *oure Lordes bodie ad his most holie blood.* Again note if the bodie of our Lorde were

receaued

receaued onelie bi faith (as the Sacramentaries doe saie) so that yt stood vpon the will of the receauer, according as he will measure his faith, not vpon the power of God, and his woorde vfed in the consecration: then wolde not Chrysostom saie that he wolde not deliuer the bodie and blood of our Lorde, for yt shoulde not lie in his power to deliuer yt, yf he haue yt not in the Sacrament to deliuer. But let these Sacramentaries saie their phantasies and let vs that loue Chrystes true faith folowe yt in the holie fathers, and let vs with Chrysostom beleue, that the ministers of Chrystes Church maie deliuer vnto vs the bodie and blood of Chryst. Whiche then must nedes be in the Sacrament.

Orig bo. 6
in diuers.

But yt ys time to heare *Origen* S. Cyprians yockfellowe in this place, what light he geueth vs to vnderstand S. Paule. Thus he writeth: *Quando sanctum cibum, illudque incorruptum accipis epulum, quando vita panem & poculo fueris, manducas & bibis corpus & sanguinem Domini, tunc Dominus sub tectum tuum ingreditur. Et tu ergo humilians te ipsum, imitare hunc Centurionem & dicito: Domine non sum dignus ut intres sub tectum meum Vbi enim indignè ingreditur, ibi ad iudicium ingreditur accipienti.* When thou takest the holie meate, and that vncorrupte bankett whē thou receauest the bread and cuppe of life, then our Lorde entereth vnder thie roofe, and thou humbling thie self, folowe this *Centurio* ad saie: Lord I am not woorthie, that thou shouldest enter vnder my rofe wher he entreth vnwoorthilie, ther he entreth to the condemnation of the receauer. Thus *Origen*.

Who willing the chrystian man to be a woorthie receauer of the holie Sacrament, he doeth first declare the greatnesse, the holinesse and excellencie of the Sacrament, and what he receaueth. Which doen as a meā to make a man to humble him self he moueth him, to the intent that he maie be a woorthie receauer, to folowe the humblenesse or humilitie of *Centurio* in acknowleaging, and confesseinge his vnwoorthinesse, and the raither to cōpasse this he feareth him from vnwoorthie receauing with the terrour of S. Pauls sainge, whiche now we haue in hand, saing: where he vnwoorthilie entreth he entreth to the condemnation of the receauer. In the whiche his godlie admonicion and exhortacion ye maie first perceauē with what woordes he doeth extoll the blessed Sacrament, with soche woordes trulie that if the bodie of Chryst were not ther, they coulde not so be applied. But he was certen of that blessed presence, and therfor he saied: when thou takest this holie meate, when thou receauest this vncorrupt bankett, when thou enioiest this bread, and cuppe, thou eatest and drinkest the bodie and bloode of our Lorde. Secondlie, ye maie perceauē that receauing the sacrament ye receauē not a bare peice of bread, but the bodie of Chryst. For then (saith *Origen*) owre lorde entreth in vnder thy roofe, mening that he entreth the house of thie bodie. Thirdlie, ye maie perceauē that the same our Lorde as he maie entre into our house of our bodie woorthilie, as he did into the house of *Centurio*: so maie he (saith *Origen*) entre into owre house of our bodie vnwoorthilie. And if he so dooe, yt ys to the damnacion of the receauer.

What S.
Paule calleth the
bread *Origen*
calleth
it the bodie
of our Lorde.

Nowe conferre S. Pauls saing and *Origen* together. S. Paule saith, he that eateth this bread and drinketh this cuppe vnwoorthilie &c: *Origen* saith wher our Lorde entreth vnwoorthilie &c: So that, what S. Paule calleth bread, and the cuppe of our Lorde, *Origen* openinge and declaring the minde of S. Paule, calleth yt as yt ys in dede, our Lorde. Thus for the vnderstanding of this text of S. Paule whiche the Aduersarie hath wickedlie abused, wrested, and distorted taking the Apostle to haue spoken of verie materiall bread

H
a

A breade : ye see these two pillars of the Church, and auncient Fathers of Chrystes Parliament house teach the true vnderstanding receaued in that house in their time, which was verie near the primatiue church, that S. Paule did not ther speake of materiall bread, but of the bodie of owre Lorde, the heauenly bread.

Likwise the Aduersarie hath taught, that euell men receaue not the bodie of Chryst, ye see that these two Fathers do auouche that euell men doe receaue the bodie of our Lorde. For S. Cyprian saith that to geue the Sacrament to an vnwoorthie man, ys to prophane, not the Sacramentall bread (as the Aduersarie tearmeth yt) *but the holie bodie of our Lorde*. So that yt ys the bodie of our Lorde being a most holie thing that ys prophaned, bicause yt ys geuen to an euell man, which ys an vnwoorthie thing. Origen saith also by expresse woordes, that wher our lorde entreth vnwoorthilie, he entereth to the condemnacion of the receauer teaching plainlie that our lorde entreth into the vnwoorthie man. Chrysostome also, whome by occasion I

*S. Cyprian
and Origen
teache that
euell mē re-
ceauē the
bodie of
Chryst.*

B haue in this chapter alleadged, saing that he will rather yelde his life, and shed his bloode, than he will geue the bodie of our Lorde and his most holie bloode to an vnwoorthie man: signifieth that yt maie be geuen to an vnwoorthie man. Yf nothing were deliuered but bread and wine, what neded Chrysost for small a matter rather to spend his bodie and bloode thē to deliuer yt? Perchaunce some one maie obiekt, that Origen ys otherwise to be vnderstanded in this place, then ys here declared, bicause he in an other place by expresse woordes saith, that an euell man can not eate the bodie of Chryst. To this obiection answere ys made in the xxx chap. of this booke, whether for the auoiding of prolixitie, I remitte the Reader, and proceed to heare moo of the auncient Fathers of Chrystes Parliament house, to the entent, that we maie perfectlie learn the enacted trueth of the vnderstanding of S. Paule in this place.

THE SEVEN AND FOVRTETH CHAPT. PROCEA-

*deth in the vnderstanding of the same by
sainct Basill and sainct Hierom.*

C **E** Or somoche as nothing doth more declare the trueth of anie matter called in controuersie in matters of our faith, then doeth the consonant, and accorde testimonie of maie holie learned Fathers, of sundrie times, places and ages, as well of the greke church, as the latin church: Therfor shall I proceede to bring furth mo of the holie auncientes of Chrystes Parliament house, that their agreement and concord maie be perceaued in the vnderstanding of S. Paule. In the whiche, gentle Reader, trust me, thowe shalt finde so great consent, and so euident matter, that this alone shall suffice, to bring thee or staie thee in the matter of the blessed Sacrament, to beleue Chrystes verie reall presence ther, if Gods grace hath not forsaken thee, that thowe wilt willfullie or obstinatelie refuse to see the clear beames of the Sunne.

D Wherfor to go to our matter note well this sainge of S. Basill who asketh this question, whether yt be withoute daunger, that anie man not beinge clean from all filthinesse of bodie and Soule, maie eate the bodie and drinke the bloode of our Lord: wherunto he maketh this answere: *Quoniam Deus*

*Basil. li. de
Baptis. 2.
ques. 93.*

in legē superman penam constituerit contra eum, qui immundicia audet contingere sancta, scriptum est enim, figuratē quidem illis, ad nostram verō commonefactionem. Et locutus

est.

est Dominus ad Moysen, Dic Aaron & filiis eius, vt attendant à sanctis filiorum Israel, & non contaminabunt nomen meum, quicunque ipsi sanctificant mihi, Ego Dominus. Dic ipsis in familiis ipsorum: Omnis homo, qui accesserit ab omni semine vestro ad sancta quaecunque sanctificauerint filii Israel Domino, & immundicia ipsius in ipso: anima illa exterminabitur à facie mea. Ego Dominus. Tales minè proposita sunt cōtra eos qui simpliciter accedunt ad ea quæ ab hominibus sanctificata sunt, Quid verò quis dixerit contra eum, qui in tantum ac tale mysterium audet? Quanto enim plus templo hic est, iuxta ipsam Domini vocem, tanto grauius & horribilius in inquinamento animæ audere contingere corpus Christi, quàm attingere arietes aut tauros? Sic enim Apostolus dixit: Quare qui ederit panem, & biberit poculum Domini indignè reus erit corporis & sanguinis Domini. Vehementius autem simulque horribilius proponit ac declarat condemnationem per repetitionem dum ait: Probet autem vnusquisque seipsum, & sic ex pane hoc edat, & ex poculo bibat. Qui enim edit & bibit indignè, iudicium sibi ipsi edit ac bibit, non diiudicans corpus Domini. Si verò qui in sola immundicia est (immundicie autem proprietatem figurat ex lege discimus) adeo horrendum habet iudicium, quanto magis qui in peccato est, & contra corpus Christi audet, horrendum attrahet iudicium? Foras moche as God in the lawe hath ordeined so greate a pain against him, that in his vnclannesse ys so bolde to touche the holie thinges. For yt yt written figuratiuelie to them, but for aduertisement to vs. And our Lorde saied vnto Moyses, Saie to Aaron and his sonnes, that they take heed of the holie thinges of the children of Israëll, and what soeuer they shall sanctifie vnto me, they shall not defile my bolie name, I am the Lorde. Saie to them, and to their families: Euerie man that ys of your seed, and cometh to the holie thinges, what soeuer they be that the children of Israëll shall sanctifie to the Lorde, and his vnclennesse be vpon him, what soeuer shall be putte awaie from my face. I am the Lorde. Soche threatinges are sett furth against them that onelie come to those thinges that be sanctified of me. But what will a man saie against him that ys so bolde to come with his vnclennesse to so greate a misterie? Looke howe moche greater this (mening Chryst) ys then the temple, according to the verie saing of our Lorde: So moche more greuousse and horrible ys yt in the filthinesse of his soule to be so bolde to touche the bodie of Chryst, as to touche rāmes or bulls For so the Apostle hath saied: wherfor he that eateth the bread & drinketh the cuppe of our Lorde vnworthilie, shall begiltie of the bodie and blood of owre Lorde. But more vehemēlie, & also more horrible he doeth sett furth and declare the condemnation by repetition, when he saith: Let euerie man examin himself and so let him eate of this bread, and drinke of this cuppe. For he that eateth and drinketh vnworthilie, he eateth and drinketh his condemnacion, making no difference of our Lordes bodie. Yf then he that ys in vnclannesse onelie (the propertie of which figurated vnclēnsse, we haue learned of the Lawe) hath so horrible iudgement, howe moche more he that ys in sinne, and dareth to presume vpon the bodie of Chryst, shall drawe vnto him self horrible iudgement? Thus moche S. Basill.

Whoso doeth but superficialle note this saing of his maie easilie perceau the difference betwixt the lawe and the Gospell: Betwixt the vnclannesse so reputed in the lawe, and sinne reputed for vnclannesse in the Gospell, and figured by the vnclannesse in the lawe. But cheiflie the difference betwixt the sacrifice of the olde lawe, and the partaking of them, and the sacrifice of the newe lawe, and the partaking of yt: the excellencie also of this about that, and therunto agreable, and to the solucion of his question, the greatnesse of iudgement and cōdempnacion to the euell partaker of the holie sacrifice of the Gospell about the pain of the euell partaker of the sacrifice of the lawe.

But leauing the first twoo differences and to speake of the other twoo, for that

A plain place for the proclamer both for the presence and the excellencie of the bl. Sacrament about the Sacraments of the olde lawe.

- A** that they appertain directlie to the matter that we haue to speake of: ye shall note that they be contained breiflie, in this one sentēce wher he saith: *Howe moche greater Chryst ys then the temple, so moche more greuous and horrible pain remaineth for them that being defiled in the soule, dare touche the bodie of Chryst, than doeth them that touche but Rammes, and bulls?* In whiche woordes the sacrifices of both lawes are expressed. The sacrifice of the olde lawe were Rammes, and bulls: The sacrifice of the newe lawe ys the bodie of Chryst. The euell or vnworthie partakers of the sacrifices of the lawe were soche as were vnclean with vncleānesse described in the lawe: The vnwoorthie partakers of the Sacrifice of the Gospell are soche as with deadly Sinne or the pourpose of yt, being defiled in Soule, doe presume to receaue Chrystes bodie in the holie Sacrament. The pain of an vnwoorthie partaker of the Sacrifices of the lawe was death corporall: The pain of an vnwoorthie receauer of the sacrifice of the newe lawe (which ys the bodie of Chryst) ys death eternall. This he prooueth by the scriptures of S. Paule, whiche we nowe haue in hand. For (saith he) S. Paule saith, *Who soeuer shall eat the bread and drinke the cuppe of our Lorde vnwoorthlie, shall be guiltie of the bodie and bloode of our lorde.*

If Chryste be receaued in the bl. Sacre, but spirituallie, howe can the sinner presume vpon the bodie, which he nor will nor can receaue?

- B** Nowe, gentle Reader, weigh with me I paraie thee, that wher S. Basil saied that so greuous and horrible condemnation shall fall vpon them, that with vncleannesse of soule presume to touche the bodie of Chryst, howe doth he prooue the same by this sainge of S. Paule, yf by the bread and cuppe therein spoken of, be not vnderstand the bodie and bloode of Chryst? Yt ys therfor most certē that holie Basil so aleading S. Paule, vnderstood him by the bread and cuppe to haue most assuredlie mēt that blessed bread of Christes bodie, and the cuppe of his holie bloode in the Sacrament. Basill was not so base in learning, nor so simple in iudgement, that he speaking of the vnwoorthie receauers of Chrystes bodie, wolde for the confirmation of his sainge alledge a text that speaketh but of a peice of bread, and nothing to his pourpose. No, he was of an other maner of learning and grauitie of iudgement.

- C** As this text by his iudgement, ys vnderstanded of the bodie and bloode of Christ: So ys the other also, which (saith he) S. Paule speaketh by repetitiō. Vpon the which text he maketh like exposition, as he did of the other before, but in more compendious maner, saing thus: *Si verò qui in sola immundicia est, adeo horrendum habet iudicium, quanto magis qui in peccato est, & contra corpus Christi audet, horrendum attrahet iudicium?* Yf he that ys in the vncleannesse of the lawe onelie hath so horrible iudgement, howe moche more he that ys in sinne, and dare presume vpon the bodie of Chryst shall drawe vnto him horrible iudgement? In the wiche who seeth not that he, as one expounding and declaring S. Pauls wordes, geueth vs to vnderstand that S. Paule by the bread meneth the bodie of Chryste? For wher S. Paule saith, *He that eateth this bread vnwoorthlie eateth his owne damnation*: S. Basill saith: *He that presumeth vpon the bodie of Chryst shall haue horrible Damnacion.*

S. Basill vnderstandeth Saint Pauls to speake of the bread of Chrysts bodie.

- D** A moche like questiō the same S. Basil moueth in the same booke, which also openeth the trueth of our matter. This ys the questiō Whether yt be withoute daunger that he that ys not pure in heart from an euell conscience and vncleannesse of life maie doe the office of a preist. In the aunswere of which questiō he saith thus: *Dominus dicens: plus templo hic est, erudit nos quod tanto magis impius est, qui audet tractare corpus Domini, qui dedis semetipsum pro nobis oblationem, & hostiam in odorem suauitatis, quantum corpus vnigeniti filij Dei excedit, arietes, & tauros, non in comparationis ratione, Incomparabilis est enim excellentia.*

Let schismaticall and irreuerent preists note well this saying of S. Basill.

Oure lorde saing: This man ys greater then the temple (*mening him self*) teacheth vs that he ys so moche the more wicked that ys so bolde to handle the bodie of our Lorde, who gaue him self an oblacion and sacrifice of swete Sauour, as moche as the bodie of the onelie begotten Sone of God doeth exceed Rammes, and Bulls, not by the mean of comparifon. For the excellencie ys incomparable. Thus ther. Of Sainct Basill in this place we learn, that the office of preists ys not (as the Aduersarie saith) to handle a peice of Sacramentall bread: but to handle the bodie of our lorde. euen the same bodie that the same lorde gaue an oblacion and sacrifice to God the Father in the Sauoure of swetenesse. And as that bodie incomparable exceedeth Rammes and Bulls, whiche were figures of that blessed bodie: So doeth yt incōparable exceed a peice of bread, being also but a figure of that bodie.

And here Reader if thoue be desierouse to knowe the trueth, note and marke well, howe great condemnacion commeth to them, that vnwoorthilie handle the Sacrament, aboue them that vnwoorthilie handle the sacrifices of the olde lawe and Testament. They are (*Saith Sainct Basill*) as moche more wicked, as the bodie of the onelie begotten Sonne exceedeth Rammes and bulls. Yf the vnwoorthie receauer of the Sacrament be so moche more wicked aboue the vnwoorthie receauers of the Sacrifices of the olde lawe, as the bodie of the onelie begotten Sonne of God exceedeth Rammes and bulls: yt prooueth well that the receauer of the Sacrament, receaueth the bodie of the onelie begotten Sonne of God, or elles why shoulde he be so incomparable wicked, yf he did not wickedlie, receaue that bodie? Soche incomparable wickednesse, so greuouse, and exceeding condemnacion can not be but vpo the abuse of an incōparable thing, which ys the bodie of Chryst, and not Sacramentall bread. The receipt of Sacramentall bread, ys but a receipt of a figure: The receipt of a figure, though yt be euell ys not incomparable wicked. Wherfor the receipt of the Sacramentall bread though yt be euell receaued ys not incomparable wicked: but the receipt of the Sacrament, yf yt be euell, ys incomparable wicked. Wherfore the receipt of the Sacrament ys not the receipt of Sacramentall bread.

If the bless. Sac. be but a figure as the Sacraments of the old lawe were, whie do the euell receauers offend so incomparable?

And here plainlie to saie yf the Sacrament were but a figure of the bodie of Chryst and did not contein the same, whie shoulde the receauer of yt be more wicked, and suffer more greuouse and horrible damnacion, then they that receaued the figures of Chryst in the olde lawe? And here Reader vnderstanded that by the doctrine of the Aduersarie, the Sacramentes of the newe lawe, are no better, then the Sacramentes of the olde lawe. Which yf yt be true, wheer ther ys equalitie betwixt the thinges themselues: ther ys the abuse, I mean the vnwoorthie receauing equall also. But to an equall abuse iustice inflicteth an equall pain. Wherfor for the abuse of the Sacramentes of both lawes, ther shoulde be equall pain. But the pain for the abuse of both Sacramentes are not equall. For the pain of the abuse of this Sacrament exceedeth the other as farre, as the Sonne of God exceedeth Rammes, and bulls. Wherfor the Sacramentes also are not equall. By that then that the pain of the vnwoorthie receauinge of the blessed Sacrament, so farre exceedeth the pain of the abuse of the Sacramentes of the olde lawe: yt maie well be perceaued that this Sacrament incomparable excelleth the other. And for as moche as S. Basill teacheth them to be as farre different, and as farre to passe the one the other, as the Sonne of God exceedeth Rammes, and bulls, yt ys euident that the thinges them selues be euen the same that he speaketh of, as abused by euell receipt. Wherbie also yt must nedes followe,

A lowe, that the bodie of the Sonne of God ys receaued of euell men in the bleff. Sacrament.

But that ye maie heare him by most plain woordes teache as moche har-
ken what he saierh in an other place: *Si verò is qui fratrem propter cibum offendit à charitate excidit, sine qua & magnorum donorum & iustificationum operationes nihil profunt: Quidnam dixerit quis de eo, qui ociose, & inutiliter edere audet corpus, & bibere sanguinem Domini nostri Iesu Christi?* Yf he that for meate offendeth his brother falleth from charitie, whitoute the whiche both the woorkes of great gistes, and also of iustificacions doe nothing auaill, what shall a man saie of him that idely and vnprofitablie dareth to eate the bodie and drinke the bloode of our lorde Iesus Chryst? What can the Aduersarie saie to this? Be not these woordes plain? Saieth not Basill that a man maie eate the bodie and drinke the blood of Chryst ydelie, and vnprofitablie? And who can eate the bodie of Chryst, and drinke his bloode vnprofitablie, but the euell and sinfull man? For of the good receauer Chryst saierh: *Qui manducat meam carnem, & bibit meum sanguinem, habet vitam eternam.* He that eateth mi flesh and

Basil. de
Bapt. li. 1.
cap. 3.

A plain
place that
euell men
maie eate
the bodie of
Chryste
and drinke
his blood.
But vnpro-
fitablie.
Iean. 6.

B drinketh my blood, hath euerlasting life.

But I haue taried long vpon Sainct Basill: I will therfor be short aboute Sainct Hierom, who ys placed with Sainct Basill to shewe the enacted trueth of the vnderstanding of Sainct Paule in the latin Church, as the other hath doen in the greke Church: Thus writeth Sainct Hierom vpon this verse of the psalme: *Adhuc esca eorum erant in ore ipsorum, & ira Dei descendit super eos.* While the meat was yet in their mouthes the wraethe of God fell vpon them. *Hec de his qui Deum post acceptum Manna dereliquerunt. Nam nunc in Ecclesia si quis carne & sanguine Christi reficitur, & declinat ad vitia, non erit iudicium Dei sibi imminere, sicut Paulus Apostolus ait: Qui acceperit corpus & sanguinem Domini indignè, reus erit corporis & sanguinis Domini.* These woordes be spoken of them, that did forsake God, after they had receaued Manna. For nowe in the Church yfanie man befedde with the bodie and bloode of Chryste and doeth decline to vices, let him knowe that the iudgement of God ys at hand, as the Apostle Paule saierh: *He that taketh the bodie and bloode of our lorde vnworthilie, shall be gilty of the bodie and bloode of our lorde.*

Hieron. in
Psal. 77.

A plain ex-
position of
S. Pauls
woordes for
the Procla-
mer.

C vnworthilie, shall be gilty of the bodie and bloode of our lorde.

Marke here the saing of Sainct Paule reported by Sainct Hierom, and so shalt thoue see the verie minde and true vnderstanding of Sainct Pauls sentence, whose vnderstanding we nowe seke. S. Hierom saierh, that S. Paule saierh thus: *He that taketh the bodie and bloode of our Lorde vnworthilie, shall be gilty of the bodie and bloode our lorde.* In dede, as yt ys allreadie often reher-
sed, the woordes of Sainct Paule be not soche: yet Sainct Hierom saierh he saierh so, bicause in verie dede, the authour saierh that, that Sainct Paule doeth meen. As when Chryst did saie: *Destroie this Temple, and in three daies I will reedifie yt,* The Iewes according to the outward sownde of the woordes, saied: that he spake that saing of their verie Temple. But the Euangelist well knowinge the minde of his master, saied: *Hoc autem dicebat de templo corporis sui.* This he saied, of the temple of his bodie Nowe yf a man shoulde saie, that Chryst saied. *Destroie ie or kill this my bodie and in three daies I will raise*

Iean. 2.

D yt vppe again, he shall with the Euangelist saie the trueth of Chrystes saing, though Chrystes woordes were not the same woordes: yet Chryst did so saie bicause he did so meen: So likewise here doth Sainct Hierom. Sainct Paule speaketh of bread, as Chryst did of the Temple. The Iewes tooke him to haue spoken of the verie materiall temple, as the Sacramentaries doe Sainct Paule of materiall breade But as the Euangelist testifieth that

Rrr ij he

he saied yt of the temple of his bodie: so Sainct Hierom testifieth, that Sainct **E** Paule spake this of the bread, which ys Chrystes bodie. And so sure was S. Hierom by the instruction of the holie Gost, and by the doctrine of the holie catholique Church, that this was the true meening of Sainct Paule, that he boldlie saied, and with all holie Fathers agreeable, that Sainct Paule saied: he that eateth and drinketh the bodie and blood of our Lorde vnwoorthilie, shall be gilty of the bodie and bloode of our Lorde. This then being the saing of Sainct Paule, the Sacramentarie saing that he doeth speake of materiall bread, and not of the bodie and bloode of our Lorde, they lie vpon S. Paule, misreport him, and slaunder him, to maintein therewith their blasphemouse and pestilent doctrine. These two Fathers thus being heard, we will proceed to heare other vpon this scripture.

THE EIGHT AND FOVRTETH CHAP. ABIDETH

in the exposition of the same text by Chrysostom, and

saincte Augustine.

YT liked the holie Euangelist Luke to the great commédacion of the Apostolique Church to reporte of yt thus: *Multitudinis credentium, erat cor vnum, & anima vna.* Of the multitude that beleued ther was one heart, and one fowle. For in dede as God ys one: So hath he appointed one faith, one baptisme to ioin all his faithful together, in one, and so of manie membres to make one bodie. This one bodie he wolde to haue one minde For the whiche Chryste also before his de parture did most earnestly praie to his heauenlie Father sainge: *Pater sancte, serua eos in nomine tuo, quos dedisti mihi, vt sint vnum, sicut & nos.* Holie Father kepe them in thy name, whome thoue hauest geuen me, that they maie be one, as we be one. By this vnitie, soche as the Father hath geuen to Chryst are knowen. For they, as they haue one God, and one baptisme, so haue they one faith, one minde, and one religion. *Deus est, qui habitare facit vnanimes in domo.* Yt ys God that maketh men of one minde to dwell in the house of his Church. **G** Contrariewise soche as be not of Chryst, soche as the Father hath not geuen vnto him, they haue forsaken the house of God, bicause they will not be of one minde with them that be of the house, neither yet within them selues. They haue not one faith, one minde, nor one Religion. Let vs therfor labour and trauaill to staie and settle our selues, wher we finde vnitie. Hitherto seking the vnderstanding of Sainct Paule by Sainct Ciprian, Origen, Basill, and Sainct Hierom, we finde an vnitie in them, all sainge as yt were one thinge, we shall therfor make farder triall, and call in an other coople, whiche shall be Chrysostom, and S. Augustine.

*Chrysost.
hom. 45. in
Ioan.*

*Chrysost.
uttered the
wordes of
S. Paule as
S. Hierom
did.*

Thus writeth Chrysostome: *Qui enim manducat & bibit indigne sanguinem Domini, iudicium sibi manducat & bibit. Nam si qui Regiam purpuram coinquinant, haud secus quam qui scindunt puniuntur: Quid mirum, si qui immunda conscientia Christi corpus accipiunt, idem supplicium subeant, quod qui clavis eum cruci affixerunt.* He that eateth and drinketh the bloode of our Lorde vnwoorthilie, eateth **H** and drinketh his owne condemnacion. For yf they whiche defile the kinges purple robe, are punished as they which cutte the same: what merueill yf they which an vnclen conscience receaue the bodie of Chryst, suffer the same punishment, that they did which crucified him vpon the crosse.

In

A In this sainge of Chrysostome first note that he alleaging Sainct Paule vsrth not the woordes of bread and cuppe, whiche be in Sainct Pauls sentence, but vsrth the woordes ment by them, namelie the bloode of our Lorde, and vsing that, he vnderstandeth also the bodie. For the bloode ys not withoute the bodie. For wher Sainct Paule saith: He that eateth and drinketh the bread and cuppe of our Lorde: Chrysostome expownding what therby ys ment of Sainct Paule, saith: he that eateth and drinketh the blood of our Lorde &c. So by bread and cuppe in Sainct Paule, ys vnderstanded the bodie and blood of Chryst by the exposition of Chrysostome. Wherin he agreth with Sainct Hierom, and others before alleaged, whiche doe likewise so expownde the same.

Note again that Chrysostome proceeding by a similitude, to open and declare the saing of Sainct Paule, saith: *What merueill then ys they which with an vnclean conscience doe receaue the bodie of Chryst be punished as they whiche crucified Chryst?* Wherin be two good lessons geuen vs for the confirmation of our faith, and the true exposition of Sainct Paule, The one ys, that the bodie of

Two notes
out of
Chrysost.
against the
Sacramen-
taries.

B Chryst ys receaued in the Sacrament. Whiche woordes of Chrysostome being vttered, as an exposition of Sainct Paule, declare that Sainct Paule speaking of the bread of our Lorde, vnderstoode therby the bread of Chrystes bodie, the heauenlie bread, and not the Sacramentall bread, whiche ys earthlie breade. His woordes be not obscure, but plainlie he tearnieth yt the bodie of Chryst. The seconde lesson ys, that the bodie of Chryst being reallie and substanciallie in the Sacramēt, ys receaued both of good and euill men. Of the good ther ys no doubte. Of the euill also that yrys receaued, Chrysostom here by the woordes of S. Paule, doeth expresse die teache. For saing: *What merueill ys they which with an vnclean conscience doe receaue the bodie of Chryst:* he doeth bothe open what Sainct Paule meant by vnwoorthie receauing, whiche ys (saith he) to receaue with an vnclean conscience: And what the thing ys, whiche ys vnwoorthielie receaued, that ys (saith he) the bodie of Chryst. By this then yt ys made clere against the Sacramentarie, that euill

Euill men
receaue the
bodie of
Chryste.

C men maie, and doe receaue the bodie of Chryst.

And that the clerenesse of this matter maie be perceaued to the full what Chrysostom beleued in yt, we shall bring furth a place our two of the same Chrysostome, wherin he doeth plainly affirme that Iudas the proditor receaued the bodie of Chryst with the other Apostles in the last Supper. Thus in one place writeth Chrysostom: *Cum manducarent & biberent, accepit panem & fregit, & dixit: Hoc est corpus meum. Agnoscunt quid loquor, qui sunt diuinis consecrati mysterijs. Et iterum, accepit calicem, & dixit: Hic est sanguis meus, & presens erat Iudas ista Christo dicente: Iste est sanguis meus. Dic Iuda quem triginta denarijs vendidisti? Iste est sanguis, de quo ante cum Pharisais pacta fecisti? O Christi misericordia, O Iuda dementia ille cum triginta denarijs pacificebatur ut venderet: & Christus ei sanguinem quem vendidit, offerebat, ut haberet remissionem peccatorum, si tamen impius existere nolisset. Nam affuit Iudas, & illius sacrificij communicationem meruit.* When they did eate and drinke, he tooke bread and brake yt, and saied: *This ys my bodie.* They that be consecrated to the diuine misteries, knowe what I speake. And again he tooke the cuppe, and saied: *This ys my bloode.* And Iudas, was present when Chryst saied these woordes. Saie Iudas, ys this he, whom thoue soldest for thirtie pence? Ys this the bloode for the whiche thoue madest a bargain before with the Pharisees? O the mercie of Chryst. O the madnesse of Iudas. He bargained that he might sell him for thirtie pence: And Chryst offred him the bloode which he had

Chryso.
hom. 30. de
prod. Iu-
da.

Chryste
gaue to Iu-
das the
blood that
he had sol-
de.

D *This ys my bloode.* And Iudas, was present when Chryst saied these woordes. Saie Iudas, ys this he, whom thoue soldest for thirtie pence? Ys this the bloode for the whiche thoue madest a bargain before with the Pharisees? O the mercie of Chryst. O the madnesse of Iudas. He bargained that he might sell him for thirtie pence: And Chryst offred him the bloode which he had

solde,

solde, that he might, haue remission of his finnes, yf he wolde not haue had **E**
ben wicked. For *Iudas* was present, and was partaker of that sacrifice. Thus
farre he.

In these woordes that *Chrisostom* saith that *Chryst* offred *Iudas* the blood
that he solde, ys both taught vs the presence of *Chrystes* bodie and bloode
in the Sacrament, and also that euell persons doe receaue the same. For as
Iudas: so all like vnto *Iudas*. And let these woordes (*gentle Reader*) be well
noted of thee, that *Chrisostome* saith, that *Chryst* gaue *Iudas* the
blood that he solde. Yf he gaue him that he solde, he gaue him his
verie blood, and not the figure of his bloode. For not the figure, but
he blood yt self was solde. Wher also in the ende of this place nowe
alleaged, *Chrisostom* saith, that *Iudas* was present at the last Supper,
and was partaker of the Sacrifice, these twoo pointes nowe here inquir-
ed, are reuiued, and the trueth of them to vs confirmed. For the sa-
crifice offred in the last Supper by *Chryst*, was the sacrifice of his bodie,
as before in the first, and second, and also in this thirde booke yt ys
euidentiall prooued, and here also by *Chrisostom* signified. Wherbie **F**
we are taught that the bodie of *Chryst* ys present in the Sacrament, and
so *Iudas*, being a partaker of that sacrifice, was (*though he were a traditour and*
a wicked man) a receauer of the bodie of *Chryst*. Which being so, yt maie be
concluded that euell and wicked men maie receaue the bodie of *Chryst* in
the Sacrament.

Iudas was
at Chrystes
supper and
receaued
there &c.

Allthough this that ys produced oute of *Chrisostom* maie fullie sa-
tisfie anie man, for that yt ys euident and plain: yet that yt maie be per-
ceaued by that he speaketh the same in sondrie places, that yt was a trueth
assured and commonlie receaued, I will touche a place or two moo of his.
Of the whiche this ys one. *Nullus igitur fictus accedat, nullus fucato animo tantis*
audet mysterijs proximare ne condemnetur, & sententiam mereatur, & quod Iudas su-
stinuit patiatur. Nam in illum post communicationem mense Diabolus intrauit, non quia
contempsit Dominicum corpus, sed quia impudentia Iude & malignitas mentis, ut aduer-
sarius in eo habitaret, effecit. Let therfore no feigned man come, let none be
so bolde with a counterfeite minde to come neare so great misteries, lest he **G**
be condemned, deserue sentence, and suffre that that *Iudas* suffred. For after
he had partaken of *Chrystes* table, the Deuell entred into him, not that he
contemned the bodie of our Lorde, but bicause the impudencie of *Iudas*,
and the mischeif of his minde had caused that the Deuell shoulde dwell
in him.

Sathan en-
tered into
Iudas not
in contempt
of the bodie
of Chryste
but to pu-
nish the
treason of
Iudas.

Wher *Chrisostome* saith that after *Iudas* had receaued, the Deuell not
contemning the bodie of *Chryst*, entred into him: what ells therby doeth
he teach, but that *Iudas* receaued the bodie of our Lorde. For yf he did not
receaue yt, *Chrisostom* neded not to declare that the Deuell entred
not vpon contempt of the bodie of *Chryst*, For what contempt shoul-
de he seme to make to the bodie of *Chryst*, by entring into *Iudas* yf
the bodie of *Chryst* entred not into that person before. Yf anie contempt
shoulde appeare to be in that entrie, yt shoulde be that that wicked Ad-
uerfarie, and miserable damned creature shoulde presume to entre to **H**
that place wher his Lorde and master had so latelie entred. But (*saith Chri-*
stostome) he did not so entre, as contemning the bodie of our lorde, but rai-
ther to the punishment of his detestable treason, doen and committed
against his master. And for his presumption then vsed, that he being defil-
led

A led with soche trecherie, wolde with dissimuled holinesse and loue receaue into his filthie and sinfull bodie, that pure and innocent bodie. And so the Deuell entred as a subiect whom God suffred for the torment of Iudas his mischeif, and not as a Lorde by power to contemne the Lorde of all Lordes ther entred.

Chrysostom.
83. in 26.
Math.

Alike sentence hath he in an other place whiche ys this: *Cenantibus autem eis, accepit Iesus panem & benedixit, atque fregit, & dedit Discipulis suis. O cecitatem proditoris, qui cum ineffabilibus mysterijs communicasset, idem permansit, & diuina mensa susceptus in melius commutari noluit, quod Lucas significauit dicens: Quia post hoc introiuit in eum Satanas, non quia dominicum corpus despiceret, sed quia proditoris stoliditatem irridebat.* When they were at Supper Iesus tooke bread, and blessed yt, and brake yt, and gaue yt to his disciples. O the blindness of the traditour, who when he had taken of the vnspeakeable mysteries, he remained the same man, and being allowed at Gods table, he wolde not be chaunged into better, whiche thing Luke signified sainge: that after that Sathan entred into him not bicause he despised the bodie of our Lorde, but bicause he skorned the leudnesse of the traditour.

Here again yefee, as before, that the Deuell despised not the bodie of our Lorde receaued of Iudas, though he entred into him after yt. That he had receaued yt, these woordes of Chrysostom goinge a litle before, doe well declare, when he saith: *When Iudas had taken of the vnspeakeable mysteries, he remained all one man.* Whiche be the vnspeakeable mysteries? not a peice of bread, and a cuppe of wine, receaued as signes and tokens of the bodie and bloode, For so these Sacramentes be not vnspeakeable mysteries, but the matter ys well able to be spoken of, as other figures of the olde lawe were, whiche by the doctrine of the Aduersarie be as good as this, and this no better then they. Yf then the figures of the olde lawe were not vnspeakeable mysteries (as in dede they were not) then be these figures of bread and wine no vnspeakeable mysteries. Yf bread and wine as

Sacramentall bread and wine be not vnspeakeable mysteries.

C onelie figures be no vnspeakeable mysteries, and Iudas in Chrystes Supper receaued vnspeakeable mysteries then he receaued not bare bread and wine. Yt remaneth then that he receaued the bodie and blood of Chryst vnder the formes of bread and wine, whiche in dede be vnspeakeable mysteries. For neither can reason atteign the knowledge of the worke of the holie Gost herein, nor tounge speake and expresse the same, but onelie faith, as Damascen saith: *Deus spiritus sancti operatione hac super naturam operatur, que non potest capere, nisi sola fides.* God by the operacion of the holie Gost woorketh these thinges aboue nature, wich thinges onelie faith can vnderstand. Wherfor thus speaking of the holie mysteries, we manie well call them vnspeakeable mysteries, whiche vnspeakeable mysteries, Chrysostom saith that Iudas did receaue.

Damasc.
li. 4. ca. 14.

The like are we taught of Sainct Augustine, but we will first heare him geue vs his vnderstanding of the saing of Sainct Paule which he doeth without all circumstance euen by plain woordes, as other haue doen before him. Thus he writeth against the Donatists. *Quisquis autem in hac Ecclesia bene vixerit, nihil ei preiudicant aliena peccata, quia unusquisque in ea proprium onus portabit, sicut Apostolus dicit. Et quicumque corpus Christi manducauerit in digne, iudicium sibi manducat, & bibit. Nam & ipse Apostolus hoc scripsit.* Whosoever shal liue wel in this Church, other mens finnes shall nothing hinder him. For in her

August.
epistola
cont. Donatist.
post collation.
S. August
reporteth
the woordes of
S. Paule as S.
Hier. and
Chryso. did
before.

euerie man shall beare his owne burden, as the Apostle saith. And in her who-
foeuer shall eate the bodie of Chryst vnwoorthilie, eateth and drinketh his owne condénacion.
For the Apostle himself hath written this.

Note in this sainge howe Sainct Augustine vttereth the sainge of Sainct
Paule, he saith not whofoeuer eateth the bread, but as an expositor, whose
office ys to geue light to the text, yf anie part of yt be darke, and to geue the
true sence of woordes that maie be diuerselie vnderstanded he expowndeth
the text and openeth yt, and plainlie teacheth vs that by breadys vnder-
standed the bodie of Chryst. Wherefore by plain woordes he speaketh
Sainct Pauls sentence, sainge: *Whofoeuer shall eate the bodie of Chryste vnwoor-
thilie &c.*

Thus maie ye see the true vnderstandinge of this scripture and by yt maie
ye learn that Sainct Augustine vnderstoode that in the Sacrament ys the
verie bodie of Chryste, and that euell men though to their condemnation
receaue the same. of whiche bothe, Sainct Augustine saith again. *Sicut enim
Iudas cui buccellam tradidit Dominus, non malum accipiendo, locum in se Diabolo præbuit:
sic indignè quisque sumens Dominicum Sacramentum, non efficit, ut quia ipse malus est,
malum sit, aut quia non ad salutem accipit, nihil accipiat. Corpus enim Domini, &
sanguis Domini nihilominus erat etiam illis, quibus dicebat Apostolus: Qui manducat
& bibit indignè iudicium sibi manducat & bibit.* As Iudas to whome our lorde gaue
a morsell, not taking an euell thing, but euell takinge the thinge, gaue pla-
ce to the deuell in himself: So anie man receauinge vnwoorthily our Lor-
des Sacrament, causeth not, bicause himself ys euell, that yt shoulde be euell:
or bicause he receaueth yt not to saluacion, that he receaueth nothinge.
For yt was neuer thelesse the bodie of our Lorde, and the bloode of our Lorde also vnto
then to whom the Apostle saied: *he that eateth and drinketh vnwoorthily eateth and drin-
keth his owne condemnation.* Thus moche Sainct Augustine.

Yt ys nowe to be remembred that the Aduersarie denieng the reall and
substanciall præsence of Chrystes bodie in the Sacrament, ys compelled for
the mainteinaunce of that his wicked heresie, to saie that Chrystes bodie ys
receaued spirituallie, that ys, that the grace, the vertue, and the meritte of
Chrystes passion suffred in the same his bodie, ys receaued. And for that the-
se benefittes be not receaued of an euell man, as beinge an euell man, therfor,
he mainteineth an other wicked heresie against the scripture, and the holie
Doctours, that euell men receaue not the bodie of Chryst. For the confuta-
cion of whiche euell doctrine, as the liuelie and plain sentences of holie Fa-
thers haue ben produced: So nowe speaketh S. Augustine as plainlie against
yt. For he contented not himself onelie to saie that euell men receaue the Sa-
crament of our Lorde, *Whiche woordes the Aduersarie wolde haue wrested to his
purpose, but by expresse woordes he saith that ys was the bodie of our Lorde,
and the bloode of our Lorde vnto them: also, of whom the Apostle saied: he that eateth,
and drinketh vnwoorthilie &c.* Nowe what they be that receaue vnwoorthilie,
yt headeth no declaracion, being manifest that they be euell men. And thus
by S. Augustine yt ys taught, that the verie bodie of Chryst beinge in the
Sacrament, ys receaued of euell men: And although this place of S. Augu-
stine ys so euidentlie gainst them: yet in an other place he presseth them so
stricthly, that they haue no refuge, and yt ys this. *Quantum autem pertinet ad illam
mortem, de qua terret Dominus, quia mortui sunt patres eorum. Manducauit Manna &
Moyses, manducauit Manna & Aaron: manducauit Manna & Phinees, mandu-
cauerunt & multi, qui Domino placuerunt, & mortui non sunt. Quare? quia visibi-
lem cibum spiritualiter intellexerunt, spiritualiter esurierunt, spiritualiter gustauerunt, ut
spiritualiter*

Cont. dona-
tist. lib. 5
cap. 8.

Hell gates
cā not pre-
vail against
these pla-
ces, let the
Proclamer
well consi-
der them.

As vnto
Iudas yt
was the
verie bodie
and blood
of Chryste
that he re-
ceaued So
yt ys to all
other yll re-
ceauers.
Augu. in
Ioan. tra. 7.
26.

A *Spiritualiter satiauerunt. Nam & nos hodie accepimus visibilem cibum. Sed aliud est Sacramentum, aliud virtus Sacramenti, quam multi de altari accipiunt, & moriuntur, & accipiendo moriuntur. Vnde dicit Apostolus: Iudicium sibi manducat & bibit. As touching that deathe, of the whiche our Lorde saith: that their Fathers be dead: Moyses also did eate Manna, and Aaron did eate Manna, and Phinees did eate Manna, and manie did eate, whiche pleased our Lorde, and they died not. Whie? Bicause they vnderstoode a visible meate spirituallie: They did spirituallie hungar yt, they did spirituallie eate yt, that they might be spirituallie satisfied. And we also this daie haue taken a visible meate. But the Sacrament ys one thinge, and the vertue of the Sacrament an other thing, whiche vertue manie doe receaue at the Altar and doe die, and in receaueing yt doe die. Wherfor saith the Apostle. *He eateth and drinketh his damnation.* Thus farre he.*

Note here the distinction that S. Augustine maketh betwixt the Sacrament, and the vertue of the Sacrament sainge, that the Sacrament ys one thinge, and the vertue of the Sacrament an other. Then of the vertue of the Sacrament he saith, that manie receaue yt at the Altar, and doe die. meaning according to the saing of the Apostle, that receaueing yt vnwoorthilie they die in the Soule, eating and drinking their owne damnacion. Nowe wolde yt be learned of the Aduersarie, howe he will vnderstand S. Augustine in this woorde (*Vertue*). First certen yt ys, that yt ys not taken for the Sacramentall bread. For that ys the other membre of the distinction. Then must yt either be taken for the vertue of the passion of Chryst, or for the bodie of Chryst yt self. For in the Sacrament be no more but these three to be receaued: The Sacrament, the bodie of Chryst, and the vertue of his passion. Yt can not be taken for the vertue of Chrystes passion, for that ys not nor can not be death and damnacion to the receauer in the receauing, but life and saluacion. This vertue that S. Augustine speaketh of ys foche, that manie doe die in the receauing of yt. Yt remaineth then that by this vertue of the Sacrament, ys vnderstanded the bodie of Chryst, whiche manie by vnwoorthie receauing doe wickedlie abuse, and so receauing kill their soules, and die the deathe that Iudas did.

*Vertue of
the blessed
Sacr. what
yt ys, and
that euell
men recea-
ue yt.*

C What shall I tarie in the reherfall of Sainct Augustines sainges that touche this matter? They were enough to make a iust volume. Wherfor omitting manie, I will ende with one, whiche also expowndeth this our text: Thus he saith: *Recordamini vnde scriptum: Quicumque manducauerit panem, aut biberit calicem Domini indigne, reus erit corporis & sanguinis Domini. Et de ijs erat sermo, cum Apostolus hoc diceret, qui Domini corpus velut quemlibet alium cibum indiscretè, negligenterque sumebant.* Remembre from whence yt ys written: Whosoeuer shall eate the bread, and drinke the cuppe of our Lorde vnwoorthieli, shall be gilty of the bodie and bloode of our Lorde. For when the Apostle saied this, he spake yt of them, *Whiche receaued the bodie of our Lorde vndiscretlie and negligentlie*, as they wolde doe anie other meat.

*August. in
1. cor. c. 6*

D Marke this well that Sainct Augustine saith plainlie that Sainct Paul spake this of them that negligentlie and vndiscretlie receaued, not a peice of Sacramentall bread, but the bodie of our Lorde. Then yt ys manifest that the bodie of our Lorde ys receaued in the Sacrament, and that yt ys also receaued by the testimonie of Sainct Augustine of negligent and vndiscret persons, whiche make no differēce of the bodie of our Lorde. To make no differēce, saith S. Augustine. *ys, non discernere à ceteris cibis diuinū corpus.* to make no differēce of the bodie of our Lorde from other meates, but euen

as we

as we wolde with polluted consciences eate prophane meates, and with purpose of sinne, without repentance or purpose of amendment of life, receaue our bodilie foode, so receaue the bodie of our Lorde. In whiche fewe wordes againe S. Augustine teacheth the bodie of Chryst to be receaued of euell persons. Thus ye haue the mindes of Chrysostome and Saint Augustine in the vnderstanding of S. Paule, which bothe vnderstand him to haue spoken of the bodie of Chryste, as the catholique Church teacheth, and not of Sacramental bread, as the malignaunt Church feigneth. Thus moche being doen we shall with like speede heare other that remain, that the trueth of Chrystes faith maie be seen to the confusion of the enemye.

THE NINE AND FOVRTETH CHAP. CONTINUETH the same exposition by Ischius and.

Sedulius.

Saint Augustine writing against the Manicheis (in which sect he was by the space of nine years pietifullie deteined, and deluded) perceived after his conuersion one great cause of the continuance of manie in that heresie, to be, that they wolde not heare the holie learned doctours and Fathers of the Church. Wherefor to remoue them from that euell minde, he thus wrote to them: *Audite doctores catholicae Ecclesiae viros tanta pace animi, et eo voto, quo ego vos audiri, nihil opus erit nouem annis, quibus me ludificastis. Longè omnino, longè beniuore tempore, quid intersit inter veritatem vanitatemque, cernetis.* Heare ye the learned men of the catholique Church, with so moche quietnesse of minde, and with that desire, that I heard yowe. Ther shall not nede the nine yeares, in the whiche ye mocked me. In a shorter time, yea in a moche shorter time shall ye see, what difference ys betwixt veritie and vanitie. Euen thus doe I wish that they that haue ben deluded with vain perswasions, and haue ben therbie insnared and entrapped in the heresie of the Sacramentaries, wolde with as good will heare the learned Fathers of Chrystes Church, as they haue hitherto hearde them, that haue deceaued them. And I nothing doubte but yf they will so doe, and with deuoute praier to God for grace assistant, and with humblenesse of minde, enkindled with feruent desire (all affection sett aparte) Learn and knowe the verie trueth, but that they shall sooen discern betwixt veritie and vanitie.

Aug. de morib. Eccl. cap. 25.

The Proclamer required one plain sentence, he hath had none these sixe and manie mo before, and herefter yet mo shal haue.

Sixe nowe haue ben alleadged of the auncient and right famous Fathers, which all with great and goodlie consent, haue expounded the wordes of Saint Paule, to be vnderstanded of the bodie of Chryst. Whiche expositions be not sett furth with obscurities in doubtfull maner, as they maie seme to be vnderstanded diuerse waies (whiche maner of sentences the Aduersarie doth produce to maintein his heresie) But they are clere plain, and easie to be vnderstanded in their right sense, so, that they can not be drawen to anie other sense. And therfor let the Proclamer looke well vpon these expositions of these sixe Fathers past, and he shall perceauie that they by expresse wordes teache that the bodie of Chryst ys in the Sacrament, and ther receaued both of good and euell men, which thinge he shall see also taught of sixe other or mo. And therfor let him for shame recant, and call in again his arrogant sainge, that the catholique Church hath not one scripture, nor one doctour. For I doubte not but by the iudgement of them that shall reade this worke, that his sainge shall be prooued to be as false as vain.

Of

A Of these that yet remain to be alleaged, the first coople shall be *Ischims* and *Sedulius*. *Ischims* hath this sainge: *Propter quod sanctuarium eius paueamus, ut nec corpus nostrum polluamus, nec ad corpus Christi, in quo est omnis sanctificatio (in ipso enim omnis plenitudo inhabitat diuinitatis) sine subtili dijudicatione nostri, temere accedamus, sed potius nosmetipsos probemus, reminiscentes eius qui dixit: Quicumque manducauerit panem aut biberit calicem Domini indigne, reus erit corporis & sanguinis Domini.* Wherefor let vs feare his holie place, that we neither defile our owne bodie, nor rashlie come to the bodie of Chryst, in the whiche ys all sanctificacion (For in him abideth the fullnesse of the Godhead) withoute diligent examination of our selues. But rather let vs trie our selues remembring him that saied: *Who soeuer shall eat the bread, & drink the cuppe of our Lorde vnwoorthielie, shall be giltye of the bodie and bloode of our Lorde.*

*Isch. in
Leuit ca.
26.*

*Isch. vn-
derstãdeth
S. Paule to
haue spoken
of the bodie
of Chryste,*

Howe this Authour vnderstandeth S. Paule, yt ys withoute great studie to be perceaued. For he exhorting vs to come with great examination of our selues, with puritie and cleanness of bodie and soule to the receipt of Chrystes bodie, vseth for the place of his authoritie the sainge of S. Paule now in hand: *Whosoever eateth the bread, and drinketh the cuppe of our Lorde vnwoorthielie, shall be giltye of the bodie, and bloode of our Lorde.* Where in (as the other Fathers haue doen before) what Sainct Paule calleth the bread of our Lorde,

B that doeth he by explaining woordes, call the bodie of Chryste. And that we shoulde not take yt for a figuratiue bodie, but for the verie true and self same bodie of Chryst, and therewith to stirre vs to haue the more regarde to our duetie, as with all honour and reuerence to come to yt, he saith that in that bodie dwelleth the fullnesse of the Godhead, that ys, as *Theophilact* saith, *Si quid est Deus Verbum in ipso inhabitat*, That that ys the Sonne of God dwelleth in him. And farder expoundinge the same, saith: *Ne autem cum audis, habitauit, existimes quod ageretur, aut impelleretur sicut Propheta (commorabatur enim & in illis Deus, iuxta illud, inhabitabo in ipsis, & inambulabo) adiecit: corporaliter, hoc est, non energia vel operatio quadam, verum substantia, ac veluti corporatus, & una hypostasis existens cum assumpto.* Least thowe (when thowe hearest this woorde

*Theoph. in
2. cap. ad
Coloss.*

*Exod. 29.
2. Cor. 6.*

C (dwelleth) shouldest thinke that he shoulde be moued or led, as the Prophetes were (for God dwelled in them also accordinge to that saing I will dwell in them, and I will walke among them) he added, *Corporally*, that ys, not a certain force or operacion, but a substance, and as corporated and being one persõ with the nature assumed. *Cyrill* also by the testimonie of *Theophilact*, expoundinge these woordes, geueth great light to the vnderstanding of them by an example and saith this: *Vel hunc ad modum intelligere iuxta Diui Cyrilli sententiam poteris: Perinde ac in corpore immoratur anima (immoratur autem ipsi corpori essentialiter, & indiuisibiliter, ac citra mixturam) ceterum ipsa quidem anima per mortem à corpore separatur, Deus autem Verbum, nunquam ab assumpta carne separatus est, verum etiam in sepulchro aderat, ipsam incorruptibilem seruans, animæque, apud inferos predicans sine donans captiuis remissionem.* Ye maie also accordinge to the minde of S. *Cyrill* thus vnderstand yt, that as in the bodie dwelleth the soule, (but yt dwelleth in the bodie essentiallie, and indiuisiblie, and that withoute the commixtion of the two natures.) But yet the soule ytself ys separated from the bodie by death. But God the Sonne ys neuer separated from the flesh whiche he hath taken, but he was with yt bothe in the graue keeping yt from corruption, And with the Soule declaring or geuinge remission of sinnes vnto them that were in captiuitie. Thus farre he.

Cyrill.

By all this ys ment that the verie Godhead ys substanciallie in Chryst, as the soule ys substanciallie in the bodie, so that we cometo that bodie of Chryst in

in the whiche dwelleth fullie, that ys to saie, substantiallie, the Godhead, **E** which Chryst ys God and man. And for somoche as we come to so woorthie a person, meet yt ys that we compownde our selues accordingle. In this Father then this maie we learne as in the other allreadie alleadged, that S. Paule speaketh of the bodie of Chryst, and ys so to be vnderstanded. For ells when he moueth vs to prepare our selues as to come to the bodie of Chryst, what shoulde yt appertein to the pourpose to alleadged Sainct Paule yf Sainct Paule did not, or doe not speake of the same thinge that he ys alleadged for? What ys yt to the pourpose to alleadged Sainct Paule speaking of a peice of bread, to prooue that we must examine or selues before we receaue Chrystes bodie? Betwixt the bodie of Chryst and a peice of bread ther ys no^r comparison. Likwise are we taught here that euell men maie receaue the bodie of Chryst. For if they coulde not, why shoulde he dehorte them from soche receipt? Vain yt were to moue a man not to doe a thing, whiche ys vnpossible to be doen. Yt were straung to perswade a man not to pull downe heauen with his handes. He were to be skorned that wolde moue men to eate the starres. And whie? Bicause he shoulde moue them to doe that, that ys vnpossible to be doen. Euen so yf euell men can not receaue the bodie of Chryst (as the Aduersarie teacheth) what vanitie ys yt for this holie Father and other his likes, to make so manie and earnest exhortacions, that men shoulde not receaue the bodie of Chryste vnwoorthilie? For somoche then as these graue wise, and learned Fathers gaue vs so manie godlie exhortacions, so manie vertueouse admonicions that we shoulde not receaue the bodie of Chryste vnwoorthilie, yt ys most certen, that we maie so receaue yt. And yfso, then euell men maie receaue the bodie of Chryst.

To *Ischius* ys ioined *Sedulius*, who in euery parte, affirmeth what the other hath taught. For he saith thus vpon these woordes of Chryst recited of S. Paule: *Take ye, This ys my bodie. Qnafi dixisset Paulus: Cauete ne illud corpus indigne comedatis, dum Corpus Christi est. Indigne hoc comedetis: si pauperes confundatis, si que escam aliquam ante spiritualium & Dominicam Cenam comedatis.* As though the Apostle had saied: Beware ye that ye eate not that bodie vnwoorthilie, for somoche as yt ys the bodie of Chryst. Ye shall eate this bodie vnwoorthilie yf ye confownde the poore, yf also ye eate anie other meate before the spiritual meate, the Supper of Lorde. Thus *Sedulius*. Wher Sainct Paule saith: he that eareth this bread vnwoorthilie &c. This man saith that Sainct Paule in that wholl proceasse spake of the bodie of Chryst. And therfor (saith he) when S. Paule had recited the woordes of Chryst: *Take ye, and eate. This ys my bodie*: yt was as moche, as though the Apostle had saied: *Beware that ye eate not that bodie vnwoorthilie, for somoche as yt ys the bodie of Chryst.* In fewe woordes then yt ys cuidet and plain that the Apostle theer spake of the bodie of Chryst, whiche thing that yt sholde be perceaued to be voide of all doubte, this Authour not contented with once speaking of the bodie, saith with an addicion: *For yt ys the bodie of Chryst.* Whiche maner of speache maketh an assurance vnto vs that yt ys so. This also ys to be obserued, that as he saith that S. Paule teacheth vs the presence of Chrystes bodie, that he also geueth vs an admonicion that we be ware that we receaue not that bodie vnwoorthilie. Wherby (as before ys noted) what ells ys geuen vs to vnderstande but that that bodie maie be receaued of vnwoorthie receauers. Whiche ys as moche to saie, as euell men maie receaue the bodie of Chryst.

Nowe let not the good Christian be brought in doubte with the vain argument of the Sacramentaries, who doe reason thus: *The Spirit of Chryst ys all-*

*Euell men
receaue the
bodie of
Chryste.*

*Sedulius
saith that
S. Paule
spake of the
bodie of
Chryst.*

*The bodie
of Chryste
maie be re-
ceaued of
vnwoorthie
persons.*

This argu-
ments was
made to me
in the Bi-
shop of
Elies house
by one yet
liuing.

Ciprian,
serm. de
Cana.

Solucion of
the argu-
ment by S.
Ciprian.

A waies with his bodie or ys not. We maie not, saie that yt ys not for that the spiritte of Chryst ys inseparable from him. If then yt be allwaies with him, then the euell man receauing Chrystes bodie, receaueth also his Spiritte. And so shall the Spiritte of God be in sinners, whiche ys not to be saied. This vain argument shall the substanciall and pithie sainge of the holie Martir Ciprian clean dissolue and wipe awaie, who saith thus. *Sacramenta quidem quantum in se est, sine propria esse virtute non possunt. Nec vlllo modo diuina se absentat maiestas mysterijs. Sed quamuis ab indignis se sumi, vel contingi Sacramenta permittunt, non possunt tamen Spiritus esse participes, quorum infidelitas vel indignitas tantæ sanctitati contradicit. Ideoque alijs sunt hæc munera odor vitæ in vitam, alijs odor mortis in mortem. quia omnino iustum est, vt tanto beneficio priuentur gratiæ contemptores, nec indignis tantæ gratiæ puritas sibi faciat mansionem.* The Sacramentes trulie formoche as in them ys, can not be withthoute their propre vertue. Neither doeth the diuine maiestie, by anie meanes absent yt self from the misteries. But although the Sacramentes suffre them selues to be touched or receaued of the vnwoorthie: they for all that, whose vnbeleif or vnwoorthinesse doeth withstand so great holinesse, can not be partakers of the Spiritt. And therfor are these Sacramentes vnto some the sauoure of life vnto life, and vnto other the sauour of death vnto death. For yt ys allwaies meet, that the contemners of grace shoulde be destituted of so great benefitte, and that so excellent grace shoulde not dwell in vnwoorthie persons, Thus S. Ciprian.

Of whome we learn that although the diuine maiestie absenteth not yt self from the Sacrament: yet the vnwoorthie receauers be not partakers of the grace of the Spiritte, bicause yt ys vnmeet that the cõttempners of grace, shoulde haue grace abiding in them. For the more full vnderstanding of this, note that God and his holie Spiritt be in creatures two sondrie waies: that ys, by presence, and by grace. By presence God ys in manie places and creatures, where he ys not by grace. God by presence ys in hell among the damned soules, but he ys not among them by grace. Chryst was in the house of *Zacheus* by grace: But he was in the house of *Caiphas* and *Pilate* by presence, and not by grace. Chryste was in the midst of the Iewes by presence, but he was in the midst of his Apostles also by grace. The Apostles receaued the presence of Chryst with his grace in his last supper: *Iudas* receaued the presence of Chryst withoute his grace in the same Supper. And so yt cometh to passe that the same Chryste, who was sett to be a fall, and an vprising of manie in *Israell*, ys by the receipt of his bodie in the Sacrament, as Sainct Ciprian saith, to some a sauoure of life, to life: and to other some a sauoure of death to deathe. For the same flesh and blood, whiche ys to some receauers (as Chryst saith) euerlasting life, ys to other some, (as Sainct Paule saith), euerlasting deathe.

God and
his Spirit
in his crea-
tures two
waies.

Luc. 2.

Of the whiche saith Sainct Augustine: *Quid de ipso corpore, & sanguine Domini unico sacrificio pro salute nostra? Quamuis ipse Dominus dicat: Nisi quis manducauerit carnem meam, & biberit sanguinem meum, non habebit in se vitam: Nonne idem Apostolus docet etiam hoc perniciosum male ventibus fieri? At enim: Quicumque manducauerit panem, vel biberit calicem domini indigne, reus erit corporis & sanguinis Domini.*

Aug. cont.
Gesconiū.

D What shall we saie of the verie bodie and bloode of our Lorde, the onely sacrifice for our Saluacion? of the whiche although our Lorde himself doeth Saie: Except a man doe eat my flesh, and drinke my bloode he shall not haue life in himself: Dothe not the Apostle teache that the same also ys hurtfull to them that doe vse yt euell? For he saith: *Who soeuer shall eat the bread, or drinke the cuppe of our Lorde vnwoorthilie shall be gilty of the bodie and blood of our Lorde, By this then I*

So trust

trust yt be made manifest and plain, that Chryst and his Spirit maie of euell receauers be receaued as touching his presence, but of soche by grace he ys not receaued, bicause they be not meet vessells for grace, forso moche as they doe contemptuously reiect yt, and by sinfull life withstande yt. But yet the same receaue the verie presence of Christ. The good receaue Chryst outwardlie in the Sacrament and inwardlie by grace, and so the fruct, which ys life: The euell receaue him outwardlie in the Sacrament, but not inwardlie by grace, and so forgoinge life, they, for their abuse gett death, whiche ys euerslasting damnacion.

THE FIFTETH CHAP. SHEVVETH THE

*vnderstanding of the same text by Effrem,
and Primasius.*



As the mercifull goodnesse of God whiche by the testimonie of the Prophete Dauid, endureth for euer and euer vpon the that feare him, ys declared by innumerable his workes wrought in the creation, redemption, and conseruacion of man: So the trueth of God, Whiche by the testimonie of the same Prophete, abideth for euer, and resteth vpon soche as be humble searchers of the same, ys testified by numbers of witnesses. Wherfor the nombre of witnesses beinge manie, that maie be produced for the true vnderstanding of Sainct Paule in this text, I coulde not containe, but oute of so manie, yet bring some moe. Of the whiche I minde here to bring *Effrem* and *Primasius*, men of great antiquitie. And for that they were of Chrystes Parliament house, and therfor well knowing the enacted trueth of the vnderstanding of S. Paule in their times, they are the better to be beleued.

D. *Effrem*
tract de die
iudic.

This holie Father *Effrem*, writing of the daie of iudgement, and speakinge of the woorthie and vnwoorthie receauinge of the Sacrament, maketh relacion to Sainct Paule, sainge: the vnpure receauer to receaue the same to his confusion in the daie of iudgement, as the pure receauer to his comfort and glorie. Thus he writeth: *Si procul est a nobis Siloe, quo missus est cecus, sed preciosus calix sanguinis tui plenus vita & lumine nobis in proximo est, tanto propinquior, quanto qui accesserit fuerit purior. Hoc igitur nobis restat, misericors Christe, ut pleni gratia & illuminatione scientie tue cum fide, & sanctificatione accedamus ad calicem tuum, ut proficiat nobis ad remissionem peccatorum, non ad confusionem in die iudicii. Quia quicumque mysterijs tuis indignus accesserit, suam animam ipse condemnat, non se castificans ut calestem regem, atque immortalem Sponsam in sui pectoris purissimum suscipiat Thalamum. Nam anima nostra sponsa est, immortalis sponsi. Copula, autem nuptiarum, celestia Sacramenta sunt, quia cum manducamus corpus eius, & sanguinem bibimus, & ipse in nobis est, et nos in eo. Attende ergo tibi ipse frater, festina thalami cordis tui iugiter virtutibus exornare, ut mansionem cum benedicto Patre suo faciat apud te. Et tunc coram Angelis, & Archangelis erit tibi laus, & gloria, & gloriatio, et cum magna exultatione, & gaudio ingredieris in Paradisum.* Yf Siloe whether the blinde man was sent, be farre from vs: Yet the preciousse cuppe of thie bloode being full of life and light, ys neare to vs, yea so moche the nearer, as he that cometh to yt ys the purer. This then, o mercifull Christ, remaineth vnto vs, that we being full of grace, and the illumination of thie knowledge, come vnto thy cuppe with faith and holinesse of life, that yt maie auail vs to the remissio of simes, and not to our confusion in the daie of iudgement. For whosoeuer being vnwoorthie cometh to the misteries, he condemneth his owne soule, not purifieng himself, that he might into the most pure

A. plain
saing of ho-
lie *Effrem*
for the Pro-
clamer.

A pure or clean chambre of his breast receaue the heuenlie kinge and immortal Spouse. For our soule ys the Spouse of the immortal hufbād: The couplinge of the Marriage be the heauenly Sacramentes. *For when we doe eate his bodie, and drinke his bloode, both he ys in vs, and we in him.* Take heede to thy self therfor, Brother, hast thee to adorne the bride chambre of thy heart continuallie with vertues, that with his blessed Father he maie make his mansion with thee. And then ther shall be to thee before Angells and Archangells praise and glorie, and with great ioie and gladnesse shalt thowe entre into Paradise. Thus farre holie *Effrem.*

We eate the bodie and drinke the blood of Chryste.

Ye haue hearde a long testimonie, but as godlie, as long: and as true, as godlie. Ye haue heard that the cuppe of the blood of Chryst, ys neare at hand with vs. Yf yt were not in the Sacrament, (as the Sacramentarie saileth yt ys not) then were *Sylōe* being vpon the earth nearer vnto vs, then the bloode of Chryst, which by their saing ys neuer vpon the earth, but allwaies in heauen. This cuppe of bloode maie not be vnderstanded by a figure, as to saie we haue at hand a cuppe of wine, whiche ys the figure of Chrystes bloode. For
B the woordes of singular praise, whiche this Authour addeth vnto the cuppe of the bloode which he speaketh of, can not be applied, nor verified in the figuratiue cuppe. The cuppe that this Authour speaketh of ys, as he tearmeth yt, a preciouſe cuppe: A cuppe of wine in this respect ys not preciouſe. This cuppe ys full of life and light: the figuratiue cuppe, by the Aduersaries owne saing, hauing no holinesse, hath neither life nor light. This cuppe the Authour by plain tearmes, calleth the cuppe of Chrystes bloode: The other ys not so, but a figure of Chrystes bloode. By all these titles then of singular praise yt ys euident that this Authour iudged the preciouſe cuppe of Chrystes verie bloode to be neare at hand with vs, and so teacheth the verie presence of Chryst in the blessed Sacrament, who in dede ys full of life and light he trulie sainge of him self: *I am the life. I am the light of the worlde.*

Cuppe of blood near to vs.

This Authour also openeth the minde of S. Paule, saing: that whoſo cometh to the misteries of Chryst vnwoorthilie, doeth condempne his owne soule. He getieth the cause why: For (*saith the Authour*) he doeth not receaue that heauenly kinge and immortal bridegrome into the bride chambre of his heart being purified and clenſed, but fowlie araied & defiled. The thing then receaued in the misteries of Chryst, called of S. Paule the bread of our Lorde, ys not materiall bread, but yt ys Chryst the heauenlie bread, the verie heauenlie kinge and immortal bridegrome of our soules, as this Authour declareth. For immediatelie declaring that Chryst ys ioined to our Soules, as the bridegrome to the bride, he saileth that yt ys doen by the Sacramentes. For (*saith he*) *when we eate his bodie, and drinke his bloode then he dwelleth in vs, and we in him.* In dede in the receipt of Chrystes bodie in the Sacrament ys wrought the perfect coniunctiō betwixt Chryst and vs, yf he be therein receaued as he aught to be receaued. For then we are not onelie conioined to him spirituallie by faith and charitie, but also (as Chriſostom, and S. Cyrill saie) naturallie. For both we be in him by that he tooke our nature into him in his incarnation, And he ys in vs by that we take his naturall bodie in the holie ministracion. Wherfor reason wolde, duction wolde, and loue also wolde, that as he ioined our nature to that gloriousse personne the Sonne of God in deitie, that we also shoulde trauaill and labour to ioine again that his blessed bodie to our nature, adorned with vertue ad lifes puritie. Of this coniunction moche ys saied in the beginning of this booke, and more shall be saied, God willing in the ende.

Bread in S. Paule ys not materiall bread.

*Primasius
in Apocal.*

Wherfor nowe ouerpassing yt, I hast to heare what *Primasius* will saie; to H
helpe vs to vnderstand S. Paules sainge nowe in hande. Thus he writeth: *Qui*
edit meā carnem, & bibit meum sanguinem, in me manet, & ego in eo. pro eo ac si diceret: qui
sic edent, ut edenda est, & sic bibent, ut bibendus est sanguis meus. Multi enim cum hoc
videantur accipere, in Deo non manent, nec Deus in ipsis. quia sibi iudicium manducare per-
hibetur. He that eateth my flesh, and drinketh my blood dwelleth in me, and I
in him. As yf he shoul saie: they that so shall eat my flesh as yt ys to be eatē,
and shall so drinke my bloode, as yt ys to be dronken. For manie wen they
are seen to receaue this Sacrament neither dwell they in God, nor God in
them bicause they are wittnessed to eat and drinke their owne damnation.

*The vij. of
S. Iohn ad
S. Paule
speak of one
thing.*

Primasius in this place alleadged expowndeth two scriptures, the one oute
of the vij. of S. Iohn: the other, whiche we nowe haue in hand oute of S.
Paule. Oute of the vij. of S. Iohn, wher Chryste saith. *He that eateth my flesh,*
and drinketh my bloode, dwelleth in me, and I in him: Ys not so to be vnderstanded,
that what soeuer he be, and in what state or condicion soeuer he be, in sinne
or oute of sinne, delighting in sinne or detesting Sinne, penitent or impeni-
tēt viciouse, or vertuouse, yf he ate the flesh of Chryst, and drinke his blood F
that he dwelleth in Chryst and Chryste in him: But yt ys to be vnderstāded,
that he that eateth the flesh of Chryst, and drinketh his blood, as yt ys to be
eaten and dronken, that ys, with sownde faith, with perfect charitie, with pu-
ritie of minde and cleanness of conscience, that then he dwelleth in Chryst,
and Chryst in him. To prooue this he hath recourse to S. Paules sainge, that
manie doe eat the flesh of Chryst, and drinke his bloode, that doe eat and
drinke ther owne damnation. by whiche his allegacion he also expowndeth
howe that Scripture ys to be vnderstanded. Whiche of him that will well
weigh the allegacion shall be easelie perceaued.

First, yt ys to be considered that the vij. S. of Iohn, oute of the whiche
he alleageth this scripture (as yt ys allreadie invinciblie prooued) speaketh of
the verie flesh and verie bloode of Chryste. Secondlie, yt ys to be noted that
he expowndeth this text, and saith that yt ys not to be vnderstanded indif-
ferentlie of all men to dwell in Chryste, and Chryst in them, that do eat his
flesh and drinke his bloode: but of them that eat and drinke them as they G
aught to be eaten and dronken; and alleadgeth for his proof our text of S.
Paule. Whiche so being alleadged, prooueth that he vnderstandeth S. Paule
ther to haue spoken of the same thing that the vi. of S. Iohn spake of. But
the vij. of S. Iohn spake of the flesh and bloode of Chryst in the Sacrament.
Wherfor by this Authour so doeth S. Paule here. And so yt foloweth by S.
Paule and this Authour that euell men maie eat the fleshe of Chryst, and
drinke his blood, in whome yet neither Chryst shall dwell, nor they in Chri-
ste. But they for their presumption presuming with a filthie Soule to receaue
so pure a bodie, shall suffre their iust condemnation. Thus by these two Fa-
thers, as by other before alleadged, yt ys testified that the very presence of
Chrystes bodie ys in the Sacrament, and that the same ys receaued of euell
men, though to their condemnation.

THE ONE AND FIFTETH CHAP. ABIDETH IN H

the exposition of the same text by Cassiodorus, and Damascen.



Ys moche for the probacion and confirmation of the trueth, to
see the goodlie consent and agreement among the holie Fathers of
Chrystes parliament house. Wherfor perceauing *Cassiodorus* to ioin
the

A the vj. of S. Iohan whith S. Paule, as *Primasius* did, as hauing both one vnderstanding. I haue thought good, of this coople, that here shall be brought furth, first and next to *Primasius* to place *Cassiodorus*, that yt maie more liuely be perceived, that of them ys by me reported.

This *Cassiodorus* in his commentaries vpon the psalmes expowndinge this verse spoken as a prophecie of Chryst: *Thou arte a preist for euer, after the ordre of Melchisedech*: writeth thus: *Cui potest veraciter, et euidenter aptari nisi Domino & saluatori, qui corpus & sanguinem suum in panis ac vini erogatione salutariter consecrauit? Sicut ipse in Evangelio dicit: Nisi manducaueritis carnem filij hominis, & biberitis eius sanguinem non habebitis vitam in vobis. Sed in ista carne & sanguine, nil cruentum, nihil corruptibile mens humana concipiat (ne sicut dicit Apostolus: Qui enim corpus Domini indigne manducat, iudicium sibi manducat) sed viuificatricem substantiam, atque salutarem, & ipsius verbi propriam sacram, per quam peccatorum remissio, & eterna vita dona praestantur.* Vnto whome maie this be trulie and euently applied, but vnto our Lorde and Sauour? Who in the geuing furth of bread and wine to our health,

*Cassiodor.
in versu:
Tues sacer-
dos &c.*

B the Sonne of man, and drinke his bloode, ye shall not haue euerlasting life. But in this flesh and bloode let not the minde of man conceaue anie thinge grosse, anie thing corruptible, least, as the Apostle doerh saie, he that eateth the bodie of our Lorde vnwoorthilie eateth his owne condemnation: but let man conceaue yt to be a substance geuing life and saluacio, and soche a substance as ys made the verie owne substance of the Sonne of God himself, by the whiche remission of sinnes and the giftes of euerlasting life be geuen.

*Chryste co-
secrated his
bodie and
blood.*

Ye haue nowe heard the weightie and pithie sainge of the holie Senatour *Cassiodorus*. Who as for his wisdom was woorthilie called to be a Senatour to geue counsell in worldly affaires: So for his godlinesse and learninge he ys a Senatour of Chrystes house in heauenlie thinges. In these fewe woordes he hath vttered manie trueths and geuen vs manie instructions. First, he vttereth this trueth, that Chryst in his last Supper did consecrate his bodie and his bloode. Whiche his sainge, as yt declareth and setteth furth the trueth of the catholique faith: So yt openeth and declareth, and therewith impugneth the vntrueth of the heresie of the Sacramentaries. Secondly, wher he saied that Chryst had to our health consecrated the same his bodie and blood, he proueth yt by Chrystes saing in the vj. of S. Iohn, wher he saith: *Except ye eate the flesh of the Sonne of man, and drinke his blood ye shall not haue life in yowe*: Wherby yt ys manifest, that as by the forbearinge to eate the flesh of Chryst we leefe the benefett of euerlasting life: So by eatinge the same, as yt ys to be eaten, we obtien life euerlasting. Whiche being so, his sainge ys affirmed and prooued wher he saied, that Chryst to our health and saluacion consecrated his bodie and blood in his last Supper. For, hauinge euerlasting life by the eating of that his bodie consecrated in his last Supper, we maie iustlie saie that yt was consecrated to our saluacion. Thirdlie by that, that the vj. of Iohn ys so alleaged, yt proueth well that the same speaketh of the bodie and blood of Chryst, that shoulde be consecrated by him in his last Supper, to ouer health and saluacion, as ys saied. Forthlie, we are instructed and taught what

D we aught to conceaue and thinke of that blessed bodie and flesh of Chryst so consecrated. We maie not thinke yt a phantasticall bodie, as *Marcion* and *Mānichæus* did, or the bodie of a mere man, as did *Ebion* and *Cerynthus*, against whiche heretiques, as S. Hierom saith, S. Iohn first was moued to write his gospel, therby moued to open, declare and sett furth the deitie or godhead of Chryst, whiche heresie afterward notwithstanding S. Iohns Gospel, and Epi-

*What we
shoulde
thinke of
the bodie of
Chryste co-
secrated.*

stles (as *Philaster* wittnesseth) was settfurth by *Theodorus*, who was condemned by *Victor* then Bishoppe of Rome, who was the thirteenth Bishoppe ther after *S. Peter*, as the computation of some doeth testifie:

Two natu-
res in Chri-
ste, but not
two perses.

Neither maie we thinke, that bicause ther be in Chryst two natures, that ther be also in him two distincted persons, as did *Nestorius*, so that the nature of man in Chryst ys so distincted and diuided frō the Godhead, that yt hath no soche coniunctiō with the Godhead, as that yt by the reason of the vnitie of person, shoulde either be called the Sonne of God, or the propre and verie flesh of God, but rhe Sonne of man onelie. For all these thought yt a corruptible flesh, the flesh of a pure man, and not the flesh of the Sonne of God, as yt ys in dede, but we must thinke yt, as this Authour teacheth, that yt ys a substance quickning vs to saluacion and euerlasting life, forasmoeche as yt ys made the verie owne and propre flesh of the Sonne of God, by the whiche we haue remission of sinne, and life euerlasting.

Cyrril. in 8.
Joan. cap. 14.

And this also are we taught of holie *Cyrril*, who geueth also a reason, whie the flesh of God shoulde geue life, sainge thus: *Quoniam saluatoris caro, verbo Dei quod naturaliter vita est, coniuncta, viuifica effecta est, quando eam comedimus, tunc vitam habemus in nobis illi coniuncti, quæ vita effecta est.* Forasmoeche as the flesh of our Sauour being ioined to the Sonne of God, who naturallie ys life, ys made geuing life, when we eate that flesh, the haue we life in our selues, for asmoche as we ar ioined to yt, whiche ys made life.

Thus then maie we perceauē that not onelie corrupt maners, but also corrupt faithē, otherwise conceauing or phantasinge of Chrystes bodie then the catholique Faithē teacheth, diuideth vs from Chryst, and maketh vs vnwoorthie receauers of that blessed bodie. Yf they be accompted amonge euell receauers, that otherwise thinke of the bodie of Chryst, then ys to be thought of yt: What ys to be thought of them, that wher Chryst promised, that the bread, which he wolde geue shoulde be his fleshe, whiche he wolde geue for the life of the worlde, and by expresse woordes, for the perfourmāce of the same promesse, takinge bread, saied plainlie: *This ys my bodie*: And *S. Paul* (as the wholl companie of the Fathers hitherto haue testified, and mo yet shall testifie) saith that in the Sacrament ys the bodie of Chryst, what, I saie, ys to be thought of them, that will not thinke Chrystes bodie to be his bodie, but withe the *Ebionites* and *Cerinthians* will make Chryst no God, with the *Manicheis* will make him but a phantasticall figure, and with the *Nestorians*, will, as they made a distinction betwixt the two naturs, leauing the nature of man deuided and distincted from the Godheade, so make the holie Sacrament distincted from Chryst? wher in verie dede, as God and man ys one Chryst: So the blessed Sacrament as touchinge the Substance, and Chryst ys all one: the Substance of the Sacrament being none other but the verie substance of Chryst. These euell receauers, and abusers of Chrystes holie Sacrament, as they abuse the thinge yt self: So by slaunderouse tearmes doe they abuse them that well vse the same. For the true Christians that honour God, call they Idolaters: Soche as acknowledge Chrystes verie bodie in the Sacrament, call they grosse Capharnaites: And soche as beleue the substance of bread by the omnipotencie of God to be chaunged, and made the substance of Chryste, they call Papistes. But God geue them a better minde, and the catholiques plentie of pacience, patiently to suffre their railinges, so long as God for our correction, will permitte the same to continue.

And

A And nowe to return to our matter, this finallie ys to be noted in our Authour, that alleging our text of Sainct Paule, he vseth not the woordes of Sainct Paule, but the meaning and vnderstandinge. Thus he allegeth Sainct Paule: *Qui enim corpus Domini indigne manducat, iudicium sibi manducat.* For he that eateth the bodie of our Lorde vnwoorthilie, eateth his owne iudgement. Note well that he saith not, he that eateth the bread, but he that eateth the bodie of our Lorde, expownding what bread Sainct Paule spake of in that scripture, the bread, I saie, of Chrystes bodie, as oftentimes yt ys allreadie saied. What can be saied more plainer? wolde the Proclamer haue anie plainer speache then this? Let him note the woordes, and the circumstance also, and weigh yt well, and he shall finde yt so plain, that all his engines and wrestlinges, and all his subtilties, with the aide of all his complices, shall not be able to withstand the plain trueth of yt.

*Cassiodorus
he uttereth
Sainct
Pauls
woordes.*

But Let vs heare *Damascen* speaking as plainlie, as he, and by like woordes openinge to vs the true mening of Sainct Paule. This *Damascen* setting furth the vertue, goodnesse, and power of the Sacrament, saith thus:

*Damascen.
li. 4. ca. 14.*

B *Si aurum offendat adulteratum, per iudicalem correptoriamque ignitionem purgat, ut non in futuro cum mundo damnemur. Curat enim morbos, & omnimoda damna, quemadmodum dicit Apostolus: Si nos vtrique indicaremur, non vtrique indicaremur. Cum indicamur autem a Deo, corripimur, ut non cum mundo condemnemur. Et hoc est quod dicit: Quare qui participat corpus & sanguinem Christi indigne, iudicium sibi ipsi manducat, & bibit. Per illud purgati sumus corpori Domini, & spiritui eius & efficiamur corpus Christi. Nam spiritus viuificans est caro Domini, quia ex viuificante spiritu concepta est. Quod enim natum est ex spiritu, spiritus est. Hoc autem dico non auferens corporis naturam sed viuificationem, & diuinitatem eius ostendens. Yf yt finde golde that ys corrupted, by iudicall and correptorie fieringe yt pourgeth yt, that we be not in time to come condemned with the worlde. For yt cureth diseases, and all maner of hurtes, as the Apostle saith. Yf we wolde iudge our selues, we shoulde not be iudged, but when we are iudged of God, we are chasticed, that we shoulde not be damned with the worlde. And this ys yt that the Apostle saith: *Wherfor he that receaueth the bodie and blood of Chryste vnwoorthilie, he eateth & drinketh his owne damnacion.* We being purged by that, are vnited to the bodie of our Lorde, and to his Spiritt, and are made the bodie of Chryste. For the flesh of our Lorde ys a quickning Spiritt, bicause yt was conceaued by the quickninge Spirite. For that thar ys borne of the Spiritte, ys a Spiritte. This doe I saie not taking awaie the nature of the bodie, but declaring his Godhead and power to geue life. Thus he.*

*Damascen.
uttereth
the woordes
of S.
Paule as
other elders
before.*

Leauing diuerse good and godlie notes in this sainge of *Damascen* to be considered, by the Reader, I haue me to note those thinges that be to the purpose of this present cause. Of the whiche the first and cheifest ys, that he alleaging the sainge of Sainct Paule, shewing vs the exposition of the scripture, and geuing vs the vnderstanding of the same, and the right meninge of Sainct Paule, speaketh yt by these woordes. He that receaueth the bodie and blood of Chryst vnwoorthilie, eateth and drinketh his owne damnacion. In whiche maner of speache, as an expositor aught to doe, by vnwrestable woordes he declareth what Sathan wolde wrest, and soo by plain woordes calleth that, that Sainct Paule calleth the bread, and cuppe of our Lorde,

the bodie and blood of Chryst, he right well knowing that they be so in E) verie dede.

I trust the Proclamer will not here vpon this Authour cast the stinking mist of his figure, considering that yt ys an exposition. And the nature of an exposition ys to be plainer then the thing expownded. And although both the text, and the exposition speake the trueth: yet he knoweth that what the text oftentimes speaketh obscurely or doubtfullie, that must the exposition speake plainlie, clerely, and manifestlie. Wherefor he must nedes confesse, that this Authour shewing the minde of S. Paule, and expownding the bread and the cuppe to be the bodie and bloode of Chryst, that yt ys plainlie so. And wher diuerse of the adherents of this Proclamer beare great Stomacke against this Authour for his plain trueth in manie matters, Lett both him and them knowe, that as in all pointes of this matter the wholl catholique Church hath allowed him: So ys he agreable to all that hitherto haue ben alleaged in the exposition of S. Paule, which all be right auncient, or hereafter shall be alleaged, though they be not so auncient.

Woorthe
receauers
of the bless.
Sacr. What
benefits
they haue.

A Breif note also can I not but make of Damascen, wher he saith, *that we F*
being poured are by the receipt of the bodie of Chryste vnited to the same bodie and to his
Spirit, and are also made his bodie. For as by these fewe wordes the trueth ys opened, and the great commodities that come to vs by the woorthie receipt of the Sacrament declared: So ys the vain argument of the Aduersarie before moued, fullie solued and answered. The trueth ys, that both good and bad receauing the Sacrament, doe receaue the bodie of Chryst. Commodities ther come none, but to the woortlie receuer, whiche commodities be three. The first ys, that we be vnited to the bodie of Chryste, of the whiche moche ys saied in this booke vpon the tēth to the Corinthians. The second benefit ys, that we be also vnited to his holie Spiritte. The thirde ys, that we be made the mysticall bodie of Chryste. These three commodities and benefites doe we enioie by the receipt of the Sacrament, saith this authour. But when? when (saith he) we being poured doe receaue yt. For otherwise we receaue not soche commodities, but we receaue great and notable incommodities. For we receaue (saith S. Paule) our owne damnation. Then wher the Aduersarie G
boyleth vppe his violent argument, that wher Chryst ys, ther his Spiritte ys also, And so yf euell men receaue in the Sacrament the bodie of Chryst, they receaue his Spiritte also: — Yt ys true, that they receaue Chryst and his Spiritte as touching their presence, but not as touching grace. For although they receaue his presence, yet forsomoch as they be not (as this Authour saith) poured, they receaue him not to grace. For neither be they vnited to the bodie of Chryst, neither to his holie Spiritte, neither be they therby made membres of Chrystes mysticall bodie. for (as Primasius hath saied) they eate not that flesh as yt ys to be eaten, nor drinke that blood, as yt aught to be dronke. For in dede yt ys not to be eatē and dronkē, but of soche as be clenfed and poured from sinne by penance, and be clerelie voide of purpose to sinne again, And to soche yt bringeth these three commodities, and manie moe, to the other nothing, but they them selues woorkē their owne damnation.

Woor-
thie recea-
uers what
they rece-
ue.

Thus gentle Reader, thowe maist perceaue, that yf with the minde of the holie Fathers of Chrystes Parliament house, thowe wilt reade the Scriptures, and by them learn to vnderstande the same, thowe shalt not onelie not be deceaued, but also in all matters of controuersie be settled and staied, and clerelie see the toies and phan- H

A phantasies of the Aduersaries to be maliciouslie, and deuellishie forged and inuented.

THE TVVO AND FIFTETH CHAP. ENDETH THE

exposition of this text by Theodoret, and Anselmus.

Hitherto none be produced to shewe vs the minde of S. Paule, but such as by the testimonie of diuerse writers, were a thousand years ago and more, saue this last alleadged *Damascen*, whome some so place, as he had not liued full nine hundreth yeares ago. But he yt that he were so, yet he ys of soche antiquitie, as he maie verie well be called as wittnesse in this matter, for that he was before this controuerisie was raised in the Church, I meen, before the time of *Berengarius*, Before whose time, I am sure the Aduersaries can make no prescription, nor yet since, but by startes as Sathan might gett occasion and ministers now and then to disturbe gods Church. Whiche, I take, ys suffred of God bothe to correct our euell liues: and also to stirre vs to seke the knowledge of gods truth. Whiche although we had, as yt were an vpper face of the knowledge of yt: yet through negligence we did not wade to the deapth of yt.

*Whie God
suffreth Sa-
than nowe-
to vex his
Church
with here-
sies.*

But be yt, that *Damascen* were not nine hundreth yeares ago: yet the promise of Chryst being considered that he wolde be with his, Church to the ende of the the worlde, and that he wolde also sende his holie spirite into the same his Church, that shoule lead yt into all truth: As yt ys to moche shame for the Aduersarie to saie that all this time since *Damascen* taught Chrystes promise hath failed: So yt ys as moche shame to saie that all this time his owne doctrine hath ben suppressed.

In dede I wolde thinke that this Proclamer shoulde doe that, that all his progenitours coulde neuer yet doe, yf he coulde shewe that doctrine of the Sacrament that he professeth to haue ben receaued vniuersallie and quietly but one hundreth yeares: yea one half hundreth yeares: yea one twentie yeares or yf he can not doe that, as I am sure he can not, Let him shewe yt receaued and cōtinued, as ys saied, but one yeare. Yf he can make no soche prescriptiō of his doctrine, he ys to blame to reiect the catholique doctrine, which by manie of their confessions hath stand these thousande yeares, and to obtrude, vnto vs his doctrine, that neuer was yet staied quietlie one yeare. Yf euer his doctrine was vniuersallie receaued yt coulde neuer withoute great and notable trooble to the wholl Church be taken awaie. Let him then shewe, when, by whome, and by what meanes yt was taken awaie, by the authoritie of anie autentique historie or catholique anthur, and thē he shall doe somewhat, but that somewhat will neuer be doen. Seing then the doctrine of the presence of Chryst in the Sacrament hath vniuersallie ben recaved since the time of *Damascen* vntill the time of this heresie: as we shoulde be madde, men to receaue sochenouelties of so small staie or holde: So ys the Proclamer more madde so to moue vs. *Damascen* then teaching that, that all the Christian worlde receaued, and that also long before the controuerlie was moued, can not be iustlie reiected, but ys to be regarded.

*The Pro-
clamer's do-
ctrine hath
no presidēt,
that yt hath
ben quietly
receaued.*

D These being twelue in nombre, are sufficient to be a quest and to geue their verdicte vpon this matter. Whiche all finde that S. Paule here spake of the bodie and blood of Chryst in the Sacrament, no mencion being made of material bread. Whiche so being, yt ys easie by the same verdicte to pronownc, that to saie that Chrystes bodie and bloode be not in the blessed Sacrament, ys wicked heresie.

In

In this question I might also haue placed holy Cyrill, Leo, Theodoret, and other, whiche to auoid prolixitie I haue yet omitted. But forsomuche as the Sacramentaries haue so shamefullie abused Theodoret, as though he shoulde fauour some parte of their heresie, and wolde by his auncient authoritie deceaue the people, as Cramer doeth in his booke, I haue thought good to recal that I intended to haue omitted, and breiflie, as by a glawnce, to let yowe vnderstande, what he thinketh of S. Paule in his eleuenth chap. to the Corinthians, and what S. Paule ther ment, and what Theodoret himself thought of Chrystes presence in the Sacrament, to the intent that soche as reade, be not deceaued with the gaie glosing wordes, finely vttered in the stead of trueth. Thus he writeth vpon our text of S. Paule: *Hic eos quidem punit, qui laborabant ambitione. Punit autem eum quoque, qui fuerat fornicatus, & cum eis illos, qui eorum, que Idolis immolata erant, fuerant absque ullo discrimine participes. Præterea autem & nos, qui cum mala cōscientia audemus diuina Sacramēta percipere. Illud autē: erit reus corporis et sanguinis: hoc significat, quod quædammodum tradidit ipsum Iudas, ipsi autē insularunt, & eū probis ac contumelijs affecerunt Iudei: ita cum ignominia & dedecore afficiunt, qui sanctissimū eius corpus immundis manibus accipiunt, & in pollutum, et incestum os immittunt.* Here he toucheth them that were ambitious. He toucheth him also that had committed fornicacion with his Fathers wief. And with them also he toucheth them that without anie difference were partakers of these thinges that were offred in sacrifice to Idolls. Besides them also he toucheth vs, whiche with an euell consciēce dare receaue the diuine Sacramētes. As for that he saith: that he shall be gilty of the bodie and blood of our Lorde: signifieth this: that as Iudas betraied him, and the Iewes mocked and reuiled him: Euen so doe they dislonour, and diswoorshippe him that with vnclan handes receaue his most holie bodie and put yt into a filthie and defiled mouth.

Theodore-
red in 11.
1. Corh.

Theodore-
te under-
standeth
S. Paule to
speake of
the bodie of
Chryste.

The bodie
of our lord
receaued
with hand
and mouth,
clean or vn-
clean.

Ye see here this scripture by Theodoret expounded: ye perceaue that the vnwoorthie receauers of the Sacrament are gilty of the bodie and bloode of Chryst, as Iudas that solde him, or the Iewes that mocked and scorned him. And whie? not that they ate a peice of bread, but bicause they receaue the most holie bodie of Chryste with vnclan handes, and put yt into a defiled mouthe. Note then that Theodoret doeth not onelie saie that the most holie bodie of Chryste ys receaued, but that yt ys receaued with handes and mouthe. Which argueth inuinciblie the reall ad substanciall presence of Chrystes bodie in the Sacrament. Farder yt ys to be noted, that he saith not onelie that the bodie of Chryst ys receaued with hands and mouthe, but also with vnclan haudes, and defiled mouthe. Whiche vnclan and defiled handes and mouthe are not taken for soche as be vnclan in feight before man, but for soche as be by sinne vnclan before God. Wherby ys plainlie taught that sinners and euell men receaue the bodie of Chryst.

G

Theod. su-
per. Ego
enim ac-
cepi à
Dom.

A plain
sentence of
Theodorete
against the
Proclamer.

Yf yt be not plainlie enough taught here, heare yt taught of the same Theodoret expounding S. Paule a litle before. where speaking of Chrystes Supper he saith thus: *Sacram illam, & ex omni parte beatam noctem in memoriam reuocauit, in qua & typico Paschati finem imposuit, & verum tipi archetypum ostendit, & salutaris Sacramenti portas aperuit. & non solum vndecim Apostolis, sed etiam Iuda proditori preciosum corpus & sanguinem impertit.* He calleth again to memorie that holie and by all meanes blessed night, in the whiche he did geue an ende to the figuratiue passouer, And did shewe furth the true patern of the figure, ad also opened the gates of the holsome Sacrament, And gaue not onelie to the Eleuen Apostles, but also to Iudas the triditour, his precious bodie and bloode.

H

Note that Chryst gaue to Iudas not onelie his bodie, for then wolde the

Sacra-

A Sacramentarie wrest yt to the figure of his bodie : But he gaue him his precious bodie, whiche ys his owne verie reall and substanciall bodie. For other, precious bodie for the vnaptnesse of Iudas he coule not geue him.

These places of *Theodorete*, I haue for that they were verie plain, a litle touched, that the Reader maie see, that howsoeuer yt hath liked the Sacramentaries to abuse him: yet he fauoureth, not their heresie. For here being not in the heate of disputaciō, but a sobre expositour of S. Paule he teacheth not one lie by plain woordes that Chrystes most holie bodie ys in the Sacramēt: but to the confirmation of the same saith, that he gaue the same holie and precious bodie and bloode vnto Iudas. Which can not be yt the same bodie be not reallie, verilie, & substanciallie in the Sacrament. Let not them therfor triumphe vpon him in places that be obscure, which by some meanes maie be wrested: but let them see and beholde his faith and the trueth in places that can not be wrested.

But yt ys time that we heare his yockfelow, whome at this time oute of the latin Church, we haue appointed *Anselmus*, who liuing near the time

*Theophi-
last. in 11.
1. Cor.*

B of *Berengarius*, can well testifie, what the catholique Church taught against his pestiferouse doctrine. This man expounding Sainct Pauls epistle to the Corinthians writeth thus vpon our text nowe in hand. *Quandoquidem auctoritate Domini Iesu probauimus, panem illum esse corpus eius, & vinum sanguinem eius, atque celebrandum vel accipiendum esse mysterium illud in commemorationem mortis ipsius: itaque quicumque homo, siue diues, siue pauper, siue clericus, siue Laicus, manducauerit panem Domini hunc, & biberit calicem Domini indigne, reus erit corporis & sanguinis Domini. Indigne manducat & bibit, qui hoc mysterium aliter celebrat, vel accipit quam à Christo traditum est. Ideo fit reus corporis & sanguinis Domini, id est, dabit penas mortis Domini. Indigne manducat & bibit, qui sine debita reuerentia sacram Eucharistiam percipit. Indigne manducat, & bibit, qui non prius per penitentiam purgatus ad hoc Sacramentum accedit. Hoc est enim indigne accipere, si eo tempore accipiat, quo debet penitentiam agere, fit igitur reus corporis & sanguinis, id est, non purgationem, sed maculam culpæ pro qua pereat, trahit, ex eo quod malè accipit bonum Sacramentum corporis, & sanguinis Domini.*

*Anselm. in.
11. 1. Cor.*

C Forasmuche as we haue by the authoritie of our Lorde Iesus Chryst prooued that bread to be his bodie, and the wine his bloode, and that that misterie ys to be celebrated or receaued in the remembrance of his deathe: Therfor what man soeuer he be, whether he be riche or poour, clerke or laie man, that shall eat this bread of our Lorde, and drinke the cuppe of our Lorde vnwoorthilie, shall be gilty of the bodie and bloode of our Lorde. He doeth vnwoorthilie eat and drinke, that otherwise doeth celebrate or receaue this misterie, then yt ys of Chryst deliuered. Therfor ys he made gilty of the bodie and blood of our Lorde, that ys, he shall be punished as gilty of the death of our Lorde. He eateth and drinketh vnwoorthilie, that withoute due reuerence receaueth the holie eucharist. He eateth and drinketh vnwoorthilie, that cometh to this Sacrament before he be poured by penance. For this ys to take yt vnwoorthily yfanie man receaue yt at that time, in the whiche he ought to doe penance. he ys made therfor gilty of the bodie and blood of Christ, that ys, he getteth

D not purgacion of his offence, but blēmishe, for the whiche he maie be damned by that he doeth euell receaue the good Sacrament of the bodie and blood of our Lorde.

*Who be
vnwoorthy
receauers
of the Blef.
Sacram.*

Manie are the things that here maie be noted in this Authour, But fearing the prolixitie of the worke, and tediousnesse that maie happen to the Reader being continuallie occupied in one kinde of matter

*What
bread S.
Paul spake
of.*

*The bless.
Sacra. ys
proued by-
our Lorde
Iesus, to be
his bodie.*

matter, and not delighted with some varietie whiche of manie ys desired: **E**
I will but note our principall matters, that are of his text of Sainct Paule to
be learned, whiche (as before ys declared) are but two, and so ouerpasse the
rest. The one that Sainct Paule here speaking of the Sacrament, and calling
yt *the bread of our Lorde*, and somtime with an article, *this bread*: mente not
common bread, but a speciall bread that ys, as often before ys saied, the hea-
uently bread of Chrystes bodie, whiche ys the bread of our Lorde in verie
dede. For in him onely consisteth the power to make this bread, and to geue
yt to the people. The other, that God suffreth this heauenlie bread of Chry-
stes bodie, to be receaued of sinners. As touching the First, the presuppo-
fall or cause why a man shoulde be giltye of the bodie and bloode of Chry-
ste, when he doeth vnwoorthilie receaue the Sacrament ys, saith *Anselmus*,
bicause by the *authoritie of our Lorde Iesus* yt ys proued, that *this bread that we speake*
of here, ys his bodie, and that *the wine here also spoken of in the vse of the Sacrament ys*
his bloode.

Note I praie yowe, that this Authur saith, that yt ys proued of Sainct
Paule by the authoritie of our Lorde Iesus, that the bodie of the same our **F**
Lorde Iesus ys in the Sacrament, formoche as the bread and wine ther,
ys no other but the bodie and bloode of Chryst. And doe not onelic as
by transcourse lightlie reade these woordes, but earnestlie note that he
saith, yt ys proued by the authoritie of our Lorde Iesus. Yf yt be proued by
him, who can improoue yt? Yf he saie yt, who can denie yt? Yf he so teache
yt, why shall we otherwise beleue yt?

Let the Proclamer now, let all the Sacramentaries, whiche be his com-
panions, bringfurth one Authour that saith that yt ys proued by the woor-
des of our Lorde Iesus that the bread and wine of the bless. Sacrament be
not the bodie and blood of our Lorde Iesus, but onelic figures of the same
bodie and bloode, and not the thinges themselues, and shewe the place as we
doe, and they shall haue the victorie. But let them painte their matters as well
as they can to bleer the eyes of the simple, yet *Vincit Veritas*, the trueth ouer-
cometh. And so shall yt in the ende faull oute, that they shall be perceaued
to be destitute of trueth. For their vntrueth shall be confounded by the **G**
trueth. Though vntrueth for a time gett the vpperhand, and be maintained
by the princes and mightie of the earth, for that their sensuall libertie ys not
by her restrained, but by her in that respectt, they are moche pleased: yet
as all vanitie faileth, vadith and vanisheth: So yt being of the same kinde shall
fall awaie and consume as the smooke, and the fauourers of the same shall be
as the dust, which the winde bloweth awaie from the face of the erathe.

*Three sor-
tes of euell
receauers.*

But lo, while I am a litle passed the compasse of the ringe, my second mat-
ter knocketh and calleth me again, wherein breislie to touche moche matter:
this Authour maketh three sortes of euell and vnwoorthie receauers. The
first ys of them that doe otherwise celebrate or receaue this holie misterie,
then yt was deliuered of Chryst. In the whiche sorte as he touched the *Be-*
rengarians, whiche were in his time: So doeth he the *Oecolampadians* and the *Ca-*
luinists of this our time, whiche both otherwise celebrating, and otherwise
receauing this holie misterie, then yt was of Chryst instituted, they make the **H**
selues vnwoorthie receauers. Chryst instituted his bodie to be distributed ad
geuen in this holie refection: They geue and receaue a peice of bread, and a
cuppe of wine. Chryst instituted a sacrifice to be celebrated: They celebrate a
beare toké of remembrance. Wherfor by the iudgement of this Authour, they
altering Chrystes institucion, are accompted among the euell receauers.

An

A An other sorte ys of them that receaue the holie Sacrament without due reuerence: Of this sorte be all the *Lutherans* who although they cōfesse the verie presence of Chrystes bodie in the Sacramēt: yet they denie anie honour or woorthippe to be doen vnto yt. Which fond and infatuate doctrine, I cā but woonder at, wel knowing that wherfoeuer Chryst ys either in heauē or in earth, he ys (as Chrysostome saith) woorthie of most high honour, ad if God hath so exalted him and geuen him a name, which ys aboue all names; that in the name of Iesu euery knee shal bowe, both of thinges in heauē, and thinges in earth, and thinges vnder the earthe: by what authoritie cā or will man will or cōmaunde no honour to be doen to him: but of this we haue alreadie spooken, wherfore staing anie more to saie of yt here, I come to the third sorte of receauers, which ys (saith this authour) of them that presume to come to the receipt of the blessed Sacrament before they haue poured the selues, and clenfed their consciences by penance. Of this sorte be all they who well beleuing, yet not well liuing, come with the filthinesse of sinne allreadie cōmitted, yet remaing vpon them, or ells with pourpose of sinne to be committed, by which both they make themselues vnwoorthie receauers.

Philip. 3.

3

B Here nowe ye see a varietie of euell receauers, and yet (saith this authour) that they all receaue the Sacrament. And the Sacrament (saith he) by the authoritie of our Lord Iesus ys proued to be the bodie ad the blood of Chryst. Which thing this authour yet by more expresse woordes teacheth in the exposition of the other text, wher S. Paule as by repeticion saith: *He that eateth and drinketh vnwoorthilie, eateth and drinketh his owne damnacion: saing thus: Ideo prius se discutiāt & purget. Quia qui manducat & bibit indigne, id est sine sui examinatione, iudicium sibi manducat & bibit. Sicut enim Iudas cui buccellam tradidit Dominus non malum accipiendo, sed male accipiendo, locum in se Diabolo prebuit: sic indigne quisque sumens Dominicum Sacramentum, ut quia ipse malus est, malum sit quod accepit, aut quia non ad salutem accipit, nihil acceperit, corpus enim Domini, & sanguis Domini nihilominus est, sed ille accipit hoc non ad vitam, sed ad iudicium, quia non diiudicat corpus Domini, id est, non discernit quā sit dignius omnibus creaturis hoc corpus, quod videtur esse panis. Si enim cogitaret hoc corpus esse Verbo Dei personaliter vnitum, & vitam ac salutem eorum esse, qui hoc indigne accipiunt, non præsumeret indignus accipere, sed dignum se præspareret.* Let him therfore first examine himself, and purge himself. For he that eateth ad drinketh vnwoorthilie, that ys without examination of himself, eateth and drinketh his owne damnacion, making no difference of the bodie of our Lord. For as Iudas to whome our Lorde gaue a morsell, not taking an euell thinge, but taking yt in euell maner, gaue to the Deuell a place in himself: so whosoever receaueth the Sacrament of our Lorde vnwoorthilie, causeth not, bicause heys an euell man, that thing which he hath receaued ys euell, or bicause he receaued yt not to saluacion, that he receaued nothing (For yt ys neuerthelesse the bodie of our Lorde, and the blood of our Lord) but he taketh this not to life, but to condēnacion, bicause he maketh no difference of the bodie of our Lord, that ys, he discerneth not howe moch more woorthie this bodie, which semeth to be bread, ys aboue all creatures. For if he had in mind that this bodie ys personallie vnited to the Sonne of God, and to be the life and saluacion of them that doe receaue yt woorthilie, the vnwoorthie wolde not presume to receaue yt, but he wolde prepare himself to be woorthie.

Anselm. ibid.

The bless. Sac. ys the bodie and blood of Chryst though euell men receaue yt.

D See ye not, that the blessed Sac. ys neuerthelesse the bodie and blood of our Lord vnto the that take yt not to life but to condēnacion? yt ys so plain that I nede to saie no more but to conclude with thys authour, and all the rest hitherto alleaged, that sainct Paule here speaketh of the bodie

of Chryst, and teacheth the same to be verilie receaued of euell and vnwoor-
thie receauers. Yt ys not vnknownen to the Proclamer, but of the lower hou-
se of Chrystes Parliament, I might haue brought manie moe both grecians
and Latines: as *Haymo, Bede, Photius, Oecumenius, Thomas de aquino, Lyra, Dionyse, Hu-
go, and Erasmus*, and as manie as haue within the compasse of these nine hun-
dredth yeares, either written vpon S. Paules Epistles, or alleaged him in the
matter of the Sacrament oute of the eleuenth of the first epistle to the Corin-
thians. For they all vnderstand S. Paule both to haue spoken of Chrystes bo-
die in the Sacrament, and that the same bodie ys oftentimes receaued of
euell men.

But amonge so manie, I can not staie my self, but I must heare one of them,
and the rather for that he ys a grecian, and so being no Papist, he maie be
heard with more indifferent eare. Yt ys *Oecumenius*, who vpon the woordes
of S. Paule saing, that the vnwoorthie receauer shall be gilty of the bodie
and bloode of our Lorde, saith thus: *Quod ait, reus erit corporis & sanguinis: hoc
indicat, quod quemadmodum Iudas eum tradidit. Iudei vero in ipsum, debacchati sunt: Ita
ipsum ignominia afficiunt, qui sanctissimum ipsius corpus manibus impuris suscipiunt (veluti
Iudei tunc eum tenuerunt) & execrando admouent ori. Per hoc quod frequenter ait, corporis
& sanguinis Domini, manifestat, quod non sit nudus homo, qui immolatur, sed ipse Domi-
nus, & factor omnium, ut videlicet per hoc eos terreat* That he saith: he shall be gil-
tye of the bodie and blood of our Lorde: he sheweth this, that, as *Iudas* be-
traied him, and the Iewes raiged against him, euen so doe they dishonour
him, that with vnclen handes (as then the Iewes did holde him) doo recea-
ue his most holie bodie, and put yt to their cursed or detestable mouthe. By
that, that he often saith: the bodie and blood of our Lorde: he manifestlie
declareth, that yt ys not a pure or onelie man that ys offred, but euen our
Lorde himself, the maker of al things, that therby he might make the afraied.

What ys in the Sacrament, which ys deliuered into the handes and mou-
thes of men, by this authour ye maie perceaue. For yt ys (saith he) the most
holie bodie of our Lorde, which most holie bodie ys receaued both with vn-
clen handes, for that the consciences of soch receauers be vnclen, and with
detestable mouthes, for that their mouthes speaking wicked thinges, are dete-
stable before God. Yf yowe will see more of the trueth of this matter: note
that he saith, that S. Paule doeth often call the Sacrament, *the bodie and bloode
of our Lorde*, but will ye knowe why he doeth so? Not to make vs beleue that
yt ys not the bodie of Chryst (as this Proclamer wolde beare vs in hande)
but that he wolde, as this authour testifieth, manifestlie teach vs, that yt ys
a verie bodie, and not the onelie figure of a bodie: a bodie, which ys not the
bodie onelie of a man, but the bodie of our Lord God, who ys the maker of
all thinges. Yf the Proclamer desire to haue one that by expresse woordes,
doeth teach the verie presence of Chrystes bodie in the Sacrament. Let him
beholde a nombre now brought to expownde S. Paule, which al not onelie
of their own faith affirme soch presence, but also teach that sainct Paule affi-
med the same. And therfor if ther beanie treuth in the same Proclamer let
him nowe forsake his wicked heresie, and according to his promesse, let him
subscribe to the veritie. For that being nowe oftentimes doen, that he requi-
red but once to be doen, as in this I maie, so doe I claime the performance of
his promesse. Well reader whatsoeuer he, withholden either with shame or
with malice shall doe in this matter against the trueth, and most like also a-
gainst his conscience: yet thou haling regarde to thie duetie before God,
and to the saluacion of thie soule, beholde thou with indifferent eies these
somanie

*Oecum. in
11. 1. Cor.*

*The bodie
of our Lord
maie be re-
ceaued with
vn pure
hands and
execrable
mouth.*

*S. Paule
doth often
call the
bless. Sacra-
ment the bodie
and blood
of our lord.*

A so manie plain manifest, and expresse places: tarie and abide vpon them: viece them and consider them well, and yelding to trueth, thou shalt by gods grace, if thou humbly craue yt, come to yt, but yet thou shalt see more of S. Paule.

THE THREE AND FIFTETH CHAP. BEGIN-

neth the exposition of the next text of S. Paule, which ys, Let euery man examine himself, and so let him eate, &c.



IN S. Paule yt foloweth. *Probet seipsum homo, & sic de pane illo edat, & de calice bibat.* Let therfore a man examine himself: And so let him eate of that bread, and drinke of that cuppe. The great peril and daunger that shall come to vnwoorthie receauers of that blessed bodie and blood being by S. Paule declared, he imedia-

B telie ioineth therunto, as a salue to a deadlie fore, a godlie admonicion, that to auoide soche daunger as maie ensewe, or to remedie the hurt, if yt be all-readie takē euery mā that will receaue this blessed Sacramēt, shoulde first cōsider what yt ys, and vpo consideration therof examine him self, whether he be a woorthie person to receaue yt or no. But vnto this text we shall geue moche light, if we open what yt ys for man to examine himself, and when he hath so doen, howe he shall knowe when he ys woorthie or vnwoorthie. First, yt ys expedient, that the state of man, wherin he aught to be before God, be knowen, for the state knowen, yt shall be easier for man, to make examinacion of himself, wherher he be in the state nere to yt, or farre from yt. The state that man aught to be in before God in this fraill life cōsisteth in two partes in vpprightnesse of faithe and in puritie or clenesse of life. As touching faith the Apostle saith: *Sine fide impossibile est placere Deo*. withoute faith yt ys vnpossible to please God. For (as he saith again) *Accedentem ad Deum oportet credere*. He that will come to God must beleue. Wherfor Chryst being as touching the birth of his manheade in his owne contrie did not ther manie miracles, for that the vnbeleif of the people, whiche shoulde haue comed to him by beleif, did let him, and staie. For (saith the Euangelist Mathew) *Non fecit ibi virtutes multas, propter incredulitatem illorum* he did not manie miracles ther bicause of their vnbeleif. But wher faith was, ther Chryst wrought his miracles bowntifullie. Wherfor when the Centurio came vnto Chryst, as an humble and faithfull suiter for the health of his seruant that laie sicke of a palsie, and vpon the mercifull answer of Chryst, who saied that he wolde come and cure him: The Centurio strong in faith saied: *Lorde I am not woorthie that thou shouldest entre vnder my roose, but onelie saie the woorde, and my seruant shall be holle*: Chryst was so delighted with his faith that he did not onely praise yt saing: *I fownde not so great faith in Israhell*: But also for the health of the sicke man he saied to the Centurio: *Go thy wayes, as thou hast belened, so be yt vnto thee*. and his seruant was healed in the self same howre.

D The woman also that had the bloodie flixe, was so strong in faith that she saied with in her self: yf I maie touche but the hemme of his yesture onelie I shall be wholl, whervpon immediatelie she bothe receaued the benefett of health at Chrystes hāde and also the praise of her faith, Chryst saing to her be of good comforte daughter: thy faith hath made the safe. Chryst also beholdinge the faith of the womā of Canaan, did not onelie praise the same saing: *O woman great ys thie faithe*. But also for the health of her daughter saied

To examine our selues what yt ys and howe yt maie be doen.

Hebr. 11.

Ibidem. Faith howe we necessarie yt ys.

Math. 13.

Math. 8.

Wher faith ys there God woorketh.

Math. 9.

Math. 15.

Heb. 11.
The force
of faith.

vnto her: Be yt vnto thee as thoue hauest desired, and her daughter was healed, euen at the same time. What shall I stand in this large campe of faith, and in the woorthinesse therof, of the which the wholle bible from Genesis, to the last of the Apocalips doth continuallie make mencion? wherfor I wil with S. Paule conclude in fewe woordes, saing with him: The holie faithfull by faith haue subdued kingdomes, wrought righteousnesse, obtained the promisses, stopped the mouthes of Lions, quenched the violence of fire, escaped the edge of the sworde, oute of weaknesse were made stronge, waxed valiaunt in fight, turned to sleight the armies of the alienes, the women receaued their dead raised to life again.

Math. 17.

Thus maie we see howe necessarie faith ys, withoute the which man can not come to God: Thus maie we see howe bountifullie God woorketh wher faith ys: Thus maie we finallie see the great might, and power of faithe, which ys soche, that yt maketh all thinges possible to the beleuer. For to him that beleueth, nothing ys vnpossible, saith Chryst.

Want of
faith howe
yt kinde-
reth good
effects.

Mat. 9.

Nowe as faith woorketh these wonders: so the lacke of faithe hyndereth all these wonders. The Apostles attempted to deliuer a man, that was possessed of a Deuell, and could not, wherupon the Father of him, brought him to Chryst saing: Master, I brought my Sonne to thie Disciples, and they could not cast the Deuell oute of him. When Chryste had cast the Deuell oute, the Disciples came secretlie to him, saing: Whie could not we cast him oute? Iesus saied vnto them, bicause of your vnbeleif. Vnbeleif then was the hinderance of this great worke that might haue ben doen by the Apostles. Faith made Peter walke vpon the sea: vnbeleif made him sinke, wherupon he heard at Chrystes mouthe. *Modica fidei, quare dubitasti?* O thou of litle faith, wherfor didest thou doubt? Vnbeleif so moche displeaseth Chryste that after the resurrection he rebuked the two Disciples that went from Hierusalem to *Emaus*, and with sharpe woordes saied vnto them: O ye fooles, and slowe of heart to beleue al that the prophetes haue spoken. S. Marke also saith that Chryst appearing to the eleuen as they satte at meate, cast their vnbeleif in their teeth, and rebuked the hardnesse of their heart, bicause they beleued not them, whiche had seen, that he was risen from the dead.

Mat. 14

Mar. 16.

To thus moch, the *Arrian*, the *Nouatian*, the *Pelagian*, the *Berengarian*, the *Wycliffist*, the *Lutheran*, the *Oecolampadian*, the *Caluiniste*, and the *Anabaptist*, will agree, and euerie one of these will saie, that faithe must be had, and eche of them will saie, that he hath that faith that pleaseth God, and yet being all voide of vpright faith, they varie in faithe, as did the *Pharisees*, and *Sadducees*, that ys hauing some peice, but missing the wholl.

The catho-
lique faith
described.

This faith therfor wolde be knowen, as also of whome yt shoulde be learned. Yf ye will knowe this faith, in fewe woordes yt ys the faith that we call Apostolique, and catholique, Apostolique descending by continuall succession from the Apostles, as yt were from to hand hand, euen vnto vs that now liue. Catholique as vniuersallie receiued, professed, and beleued throughout the chrystian orbe, not reigning in one corner, or in one realm, by the priuate inuencion of one priuate brain, and maintained by the priuate affection of one prince, but generallie and vniuersallie of all Chrystian princes, of all Chrystian Realmes, of all Chrystian men, and that not for twentie or fortie years, as the new faith in Germanie, and in Englonde but in all times not nowe receaued, and now disproued, as the Lutherans doctrine, but euer without interruption continued. This faith maie not be deuised, newly inuented or vpon affection appointed, but yt must be learned. *Fides ex auditu*, faith cometh by hearing saith Paule, beinge called

E

F

G

H

A called to be the singular vessel of God, was yet sent by Chrystes commaundement to *Ananias*, to learn of him what he shoulde doe. *Hic dicet tibi, quid te oporteat facere.* He shall tell thee what thou must doe. *Cornelius* a godlie man and fearing God, although he might haue ben taught of the Angell that appeared vnto him, yet he was not, but by the same Angell was willed to sende to *Ioppe* for *S. Peter* to come to him. And he (*saieth the Angell*) shall tell thee what thou oughtest to doe. Marke learned of *S. Peter*, *Luke* of *S. Paule*, of the which a longer discourse ys made in the first book. So that this faith I saie must by Gods ordeinaunce be learned of the elders, not deuised by newe inuentours.

Act. 9.

Cap. 7.

The faith, if yt maie be so tearmed, which *Luther* taught, wher learned he yt? was there anie elder at that daie in all the worlde, that taught him that phantasticall faith? did he not of his owne priuate head newlie skowre some of the heresies of *Wicliff* and *Husse*, and some deuised neuer hearde of before? Who in all the Christian orbe, when *Luther* had griffed (as he saied) a right, a true and a perfect faith, taught *Carlostadius*, *Zuinglius*, and *Oecolampadius* a contrarie faith to *Luther*, as to teache that Chrystes bodie ys not in the Sacrament? Let *Carlostadius* bring furth one Chrystian realme that so taught him: or one Church, or one allowed Father or elder then liuing, that so taught. But forsomuch as he can not, yt maie be concluded, that as well his faith, as the faith of *Luther* ys not learned of the Fathers by succession, but partlie borrowed of some other heretique by priuate election, partlie deuised by a newe inuention, and so a faith not continued, but both inuented, and interrupted, and therfor neither Apostolique, neither catholique. The state of man then in the vpprightnesse of faith, must be in the faith Apostolique, and catholique, and not in hereticall faith, which ys no more a faith in dede, then a painted man ys a man. A man ys vppright in faith whē he discrediteth nothing that ys contained in the holie faith Apostolique and catholique.

Wher learned Luther and his rable their faith.

B The other parte of the state of mans life before God ys puritie and cleanness of life, which parte who so can (*Faith, as ys saied presupposed*) atteign vnto, ys blessed, Chryst saing: *Beatimundo corde, quoniam ipsi Deum videbunt.* Blessed be the clean in heart, for they shall see God.

C This cleanness standeth in two poyntes: in the eschewing the filthinesse of sinne: and in adorning our selues with vertues, in declining from euell and doing of good, as the psalme saierh, *Declina a malo, & fac bonum.* Decline or forsake euell, and doe good. For yt ys not sufficient to a good life to flie sinne onelie, but also to doe good. And therefore the holie Goste hath with a copulacion coupled and linked them together allwaies.

Puritie of life standeth in two poynts. Psalm. 33.

Nowe thus moch of the state of mans life knowen, yt ys the easier to perceauē what *S. Paule* meeneth by the examination of themselves. To examine our selues ys to trie and prooue, to search to call our selues to accompte, first whether we stand sownde in faith, according to the counsell of *S. Paule* in an other place, *Vosmetipsos tentate si estis in fide, ipsi vos probate.* Prooue yowr selues whether ye be in faith or not examine yowr selues. This triall ys made, when we examining our selues, whether we disagree or dissent from anie one article of the catholique faith, finde our selues neither varieng from, nor doubting of anie of them.

D In the secōd part, we must thus examine our selues, first whether anie sinne be by vs allreadie committed, or anie purpose remaining in vs for anie to be committed. Yf anie be comitted, the same must by heartie cōtriciō, humble and plain confession, true and faithfull penauince be wiped awaie.

2. Cor. 13.

Yf anie pourpose be in vs to sinne, that must be cutt of and detested, and by like means (as ys before saied) clean forsaken, knowing that euery sinne to the which consent of wil ys geuen, though yt be not doen in facte, ys reputed before God, and ys in dede a full sinne.

Confess.
August.
Art. de
Confess.

Thus moch not onely the catholique Church hath willed to be doen, as S. Cyprian and S. Augustine are plentifull witnesses. But also the *Lutherans* Conuenticles. For in their confelson of the cheif articles of their faith, thus they saie: *Confessio in ecclesijs apud nos, non est abolita. Non enim solet porrigi corpus Domini nisi antea exploratis, & absolutis.* Confession ys not with vs in our churches abolished. For the bodie of oure Lorde ys not wount to be geuen, but to soche as before be diligently searched and examined and absolued.

When we be thus farre goen we must examine our selues of our deuotion, regarde and reuerence to the thing that ys to be receaued. For ells we shall receaue to our owne condemnation, for that, as S. Paule saith, we make no difference of the bodie of our Lord, from other common meates. Thus moch being saied for our examination and preparacion before we come to the receipt of this high mysterie, we haue therin neither varied from the doctrine of Chryst neither from the doctrine of S. Paule, nor of the holie Fathers of the Church. The doctrine of Chryst shall furth with be shewed. The doctrine of S. Paule and the Fathers shall be opened in all the proceffe folowinge,

Joan. 6.
Chryste in
structed his
Apostles
in the faith
of the bless.
Sacrament
before he
instituted it

Chryste setting furth this high mysterie of his bodie and blood, declared that yt was necessarie to haue both faith and puritie of life. First, as touching faith, that his Apostles shoulde be therin prepared and made readie, he did not onely instructe them fullie long before he ministred the thing to them that they shoulde knowe what yt was that they should receaue, but also induced them to the same faith by a miracle wrought also in bread, that as thei knewe by the power of his godhead the fise loaves to be multiplied to the satisfieng of fise thousand people, and to the leauing yet of twelue baskettes full of fragmentes of the same loaves, so they shoulde (this being doë in their feight) with the more ease be brought to beleue, that he by the same power coulde make of bread his bodie. Whereupon though manie of the Disciples not beleuing Chryst did forsake him and came no more at him (as manie haue doen in these daies) yet the Apostles by the miracle being prepared, and by Chrystes owne doctrine instructed in the faith of this mysterie, abode with him and saied - *Domine ad quem ibimus? Verba vite eterne habes.* Lorde vnto whom shall we go? Thowe hauest the woordes of euerlasting life.

Thus being by Chrystes instruction made perfect in the faith of this mysterie, thei came (as *Chrysostom* saith) quietlie to the receipt of yt, being nothing troobled with the woordes of Chryst when he saied: *Take eate this ys my bodie. Take, and drinke this ys my blood,* for that (saith he) they had before hearde manie and great thinges of this mysterie. By this then yt ys manifest that to the receipt of this Sacrament, faith ys necessarelie required..

Chryste gaue instructi
on of the pu
ritie of life
required in
the recea
uers of the
bless. Sacr.

Likewise are we by him admonished of the puritie of life. For when he wolde geue furth this blessed Sacrament, he rose from the supper of the Paschall lambe, and laied aside his vpper garmentes, and being girded with a towel washed his Disciples feete signifieng therby, that all that come to receaue this Sacrament must before be clenfed and purified from all sinfull affections.

And here to saie by the waie, yf this Sacrament contain no more, the did Paschall

A the Paschall lambe, but that both this and that be onely figures of Chryst: and so the Lambe as good a Sacrament as this: why did Chryst leaue this solempn Ceremonie of washing his Disciples feet vndoed before the eating of the Paschall lambe, and differred yt vnto the receipt of this Sacrament? Ythath also consideracion why he wolde nowe walhe his Disciples feete, who before cōtrarie to the maner of the Iewes, not onelic suffred, but also defended his Apostles for the eatinge of their meate with vnwasshed handes.

The other part of puritie of life, whiche consisteth in the adorning of our selues with vertuouse and godlie actes, was not left vntaught of Chryst, but when he saied: *This doe ye in the remembrance of me*: he bothe willed that godlie acte to be doen, and also that we shoulde be mindefull of his death and passion, and of his great loue towordes vs in suffring of the same, and therby to be moued, not onelic to render vnto him most humble and lowlie thanks, but for his sake for the proporcion of owre possibilitie, to practise the like charitie, and shewe the like loue to our bretheren. Nowe he that

B hath suche charitie what lacketh he to the sufficient furniture of his soule with all godlie vertues necessarie?

But a merueilouse matter, as godlie, a thing as yt ys, for a man to examine himself, as plain as yt ys, bothe by Chrystes doinges, and S. Pauls woordes, that yt shoulde so be: yet Sathan coulde gett a minister to teacheth that no other preparacion needeth for the receipt of the Sacramēt, but onely faith. Ys thier moche hope of trueth to be repofed in him, that so teacheth? ys not the religion to be suspected, or rather detested, that ys settfurth by soche a patrone? yet this ys the doctrine of Luther, who ys the fownder of this newe religion, the inuentour of this faith, the setter vppe of the woorde, the restorer, as they saie, of trueth, and the bringer of light. But Sathan and his minister also knewe well howe to winne the people. They knew that libertie was a goodly bait to catche them withall. Wherfor to deliuer the people from the trooble of contricion, and heauinesse for sinnes, to make them free from the heauie yocke (as yt ys taken) of confesion, to ease them of the labour of praier, to disburden them of the care of godlie life, Sathan by his minister Luther teacheth, that to the receipt of the Sacrament thier needeth no other examination or preparacion, but onelic that they beleue that they shall receaue grace, and that ys sufficient.

*Libertie a
bait of
the Denell,
setfurth by
his mini-
sters luther
and his li-
kes.*

C But that I maie not be thought to misreport him, at my pleasure, I will reherse his owne woordes, whiche be these: *Magnus error est eorum, qui ad sacramentum Eucharistia accedunt, hinc innixi quod sint confessi, quod non sint sibi consciū alius peccati mortalis, quod præmiserint orationes suas, & preparatoria: Omnes illi iudicium sibi manducant, & bibunt. Sed si credant, & confidant se gratiam ibi consecuturos, hæc sola fides facit eos puros & dignos.* Great ys the erreure of them that come to the Sacrament trusting to this, that they be confessed, that they knowe not them selues gilty of anie mortall sinne, that they haue saied their praiers before, that they haue prepared them selues: All they doe eate and drinke, their owne condemnacion. But if they beleue and trust that they shal there obtain grace, this faith alone maketh them pure and woorthie receauers.

*Luth. in
Assere
Acti. 15.*

Haue ye not heard the same serpent nowe speaking to chrystian people, that in paradse spake to owre first parentes? Haue ye not heard him likewise encounteringe with his negatiue, the affirmatiue of Chryst and S. Paule, as he did the affirmitiue of God, who saied: *In what day ye eate of this fruct, ye shall die*: he contrariwise saing: *Ye shall not die*? Haue ye not heard that

D *Ye shall not die*? Haue ye not heard that

Joan. 13.

Chryst vsed that solemne preparacion of washing the feet of his Disciples, before he wolde minister vnto them the Sacrament of his blessed bodie and blood? Saied not Chryst after that washing: *Iam vos mundi estis*: Nowe ye are clean? Did he not also then prepare them to humilitie and lowlinesse, whiche ys moche required in all that receaue the Sacrament? *Xf 1* (saith Chryste) *haue washed your feete being Lorde and Master, then ought youe also to wash one an others feete, I haue geuen youe an example, that as I haue doen, euen so that ye doe.* Ys not lowlinesse a necessarie vertue to a receauer of this Sacrament? yt ys not meet that a man knowe his owne filthinesse before he receaue and therfore go to Chryste to be washed with the water of his grace? Ys yt not commendable that we saie with the Centurion: *Lorde I am not worthe that thoue entre vnder my roose?* Ar we not so moued to doe by the olde Father Origen? Ouer and aboue all this also we are willed by S. Paule to examine our selues, and yf we doe not, we shall eate and drinke our owne condemnacion: And yet this beast, this Serpent shameth not to saie clean cōtrarie, that yf ye confesse yowr sinnes, yf ye finde yowr self clere from all mortall sinne yf before ye receaue, ye geue yowr self to praier, yf ye vse soche preparatiues, then ye eate and drinke yowr owne condemnacion, Who euer heard soche doctrine? What eares can abide yt? And yet this ys the doctrine of him that lightned the worlde with the knowledge of the trueth, as blinde men call yt.

What moued S. Paule to write of the Sacrament to the Corinth

But perchaunce some Lutheran in defence of his Patriarche will saie that S. Paule willing a man to examine himself spake onely as Luther doeth of the examinacion of faith. To trie this let vs haue recourse to the letter of S. Pauls epistle and there see what moued him to write this. That moued him to write this, that moued him to write the wholl processe of the Sacramēt in the same eleuenth chapter. He wrote to the Corinthians in the matter of the Sacrament, for that they coming to the receipt therof admitted diuerse faultes and abuses in maners, but not in faith. For first of all (saith S. Paule) *when ye come together into the congregacion, I heare that ther ys dissention among youe.* Ther ys also an other faulte that euerie man beginneth a fore to eate his owne supper. And besides this in the eating of yowr Supper, ther ys litle charitie. For one ys hungrie, and an other ys dronken, in the whiche their doinge they seemed to despise the congregacion of God and shame the poor that of pouertie had nothing to eate. And for these causes when ye come together, the supper of our Lorde can not be eaten (saith S. Paule) Of faith here ys no one title. For S. Paule fownde no fault in the Corinthians as touching the matters of faith aboute the Sacrament, but aboute their maners in receauing of yt. And therfor as touching maners he saied: *Let euery man examine him self, and so let him eate of that bread and drinke of that cuppe.*

S. Paule corrected the maners of the Corinth and not their faith.

Ye see then that S. Paule moued by the euell maners of the Corinthians, and not by their euell faith was moued to entre the treatise of the Sacrament, wherfor therein he correcteth their maners, and not their faith. S. Paule then traouailing to remoue dissension, and to plant conorde, to remoue glottonie and to plant temperance: to remoue pride whiche the riche had in the shewe of their great suppers, and to plant humilitie: to remoue lacke of mercie whiche was in the riche, they being dronke, while their poor were right hongrie, and to plant pitie: to remoue disdain and contempt, and to plant seemly regarde, saing also that these vices being in place, the supper of our Lorde coulde not well, and as yt ought, be eaten, did he not pre-

A prepare the Corinthians and in them all chrystians to the woorthie receipt of the Sacrament, did he not herein folowe the example of his master Chryste, goinge aboute to washe awaie the filthinesse of their feet, that ys of their earthlie and carnall affections.

But what stand I so long in so open a matter? Finallie wher Luther saith that if we haue faith, that we shall receaue grace ther, that grace alone maketh vs pure and woorthie receauers: First, I maie aske him by what rule he speaketh this? wher ys his scripture for yt? Might the *Corinthians* (trowe ye) being in the case that they were in, and hauing, as they had faith, might they I saie, receaue grace? Yf they might then, S. Paule was not true, that saied they shoulde receaue condemnation.

B But to looke somewhat nearer to this saing of Luther, yt wolde haue ben defined, and determined, seing ther be so manie faiths nowe a daies, by whiche faith a man shoulde receaue this grace. Yf he saie by the faith that he him self hath framed, the *Carolstadins*, *Zwinglians*, and *Oecolampadius* will denie that Yf *Oecolampadius* will saie, by his faith that he hath deuised: the *Swenckfeldians*, who denie all Sacramentes, denie that. Yf *Caluine* will chalenge yt to his faith that he hath inuented, the *Anabaptistes* will not abide that. Thus leauing vs in vncertenties, as manie others of his likes doe in other matters, he concludeth nothing.

In the ende, forasmoche as the Apostle speaketh of the vnwoorthie receauer signifieng therby, that ther ys a woorthie receauer yt appertenech to owre pourpose to discusse, yf anie man maie be a woorthie receauer yt ys plain that a sinner ys no woorthie receauer. And S. Iohn saith: *If we saie that we haue no sinne we deceaue oure selues, and ther ys no trueth in vs: yea so manie be our sinnes, that the Prophet Dauid saith: If thoue Lorde will be extreame to marke what ys doen a misse, oh Lorde who maie abide yt?* as who might saie, no man can abide yt. And therfor concluding all liuing men vnder sinne, saith: *In this sight, o Lorde, shall no man liuinge be iustified.* Yf no man liuinge can be iustified, then no man liuing vs woorthie to receaue this blessed misterie.

C What nowe then shall we saie to S. Paule, that appointeth woorthie receauers? Yt ys the minde of S. Paule to pronownc who ys an vnwoorthie receauer: but he describeth not the woorthie receauer. For in dede speaking of woorthinesse in the propre significacion of yt, no man that liueth, be he neuer so iust, no though he were an Angell, yea if he were an Archangell, yf he were of the highest of the Angells as of *Cherubines* and *Seraphines* can be accounted woorthie in that maner, to receaue this high and heauenlie misterie. For proprelie that man ys woorthie of an other thing, when he him self or his desertes be equiualent, and doe fullie aunswere the goodnesse of the thinge, wherto yt ys referred, as in our comō speache we saie that foure pence be woorth a grote. And the workman ys woorthie his wages: in this kinde of woorthinesse no man ys or can be woorthie.

D An other kinde of woorthinesse ys by reputacion, or acceptacion, when one ys accepted as woorthie, whē in very dede he ys not. As a queē to marrie a lowe subiect. A noble womā to marrie her seruāt betwē whō, whē cōparison ys made, ther ys neither birth, nor honour, nor liuing, nor dominiō nor riches in the mā that can cōwnteruail the womā, yet for somoch as yt liketh her so to accept him, by her acceptaciō he ys made nowe woorthie of her, who of himself before was not. Euē so our mercifull Lorde God, in power, wisdomē and goodnesse infinite, betwixt whō and vs sinfull creaturs ther ys no cōparison, makinge through his great mercie of sinners, iust mē, and of

vnwoor-

Woorthie
or vnwor
thie recea
uers of the
bless. Sac.
who be.

1. Iohn. 1.

Psal. 139.

Woorthi
nesse pro
prelie what
yt ys.

vnwoorthie woorthie, when he seith vs in our weake maner endeuour our selues to accomplish his holie will : when he beholdeth howe we prepare and adorne the tabernacle of owre hearte, being holden with moche desire ther in to receaue him, yt liketh him, though we maie still crie, Lorde I am not woorthie that thowe shouldest come vnder my roofo : yet he accepteth vs vpon soche preparacion as woorthie to his mercifull contentacion, and to our health and saluacion. Thus the text in part opened, and the detestable heresie of Luther somewhat touched, I shall for the farder exposition of the one, and the stronger confutation of the other after my accustomed maner repair to the holie Fathers, and vnderstand also therein their mindes.

THE FOVRE AND FOVRTETH CHAP. BEGIN

neth the exposition of the Fathers vpon the same
text with saint Hierom and
Chrysostome.



N the allegacion of the Fathers that nowe shall be produced, to geue vs the vnderstanding of this text, bicause manie be alleaged vpon the last scripture, and this dependeth vpon that, and so the one fullie expownded, the other ys the easier to be perceaued, I shall be the shorter, both in the nombre and also in the abiding vpon them. The first coople that cometh to my hande ys S. Hierom and Chrysostom. S. Hierom expownding the epistles of S. Paule, for the exposition of this text hath thus moche: *Sic lintheum vel vas sordidum non illud mittere audet, quanto magis in corde polluto? quam immundiciam Deus super omnia execratur, & quae sola iniuria est eius corpori. Nam & Ioseph ille iustus propterea sindone munda inuolutum in sepulchro nouo corpus Domini sepeliuit, praefigurans corpus Domini accepturos tam mundam mentem habere, quam nouam.* Yf a man dare not putte that bodie into a filthie vessell or cloath, howe moche more in a defiled heart? which vncleannesse God aboue all thinges detesteth, as which ys the onelie wronge that nowe can be doen vnto his bodie. For therfor did Ioseph also the righteouse, wrappe the bodie of our Lorde in a clean sheet, and so buried yt in a newe Tumb, prefiguring that they that shoulde receaue the bodie of our Lorde, shoulde haue bothe a newe and a clean minde. Thus moch S. Hierom.

Hieron. in.
11. 1. Cor.

S. Hiero ex
poundeth
S. Paule so
speake of
the bodie of
our Lord.

Hieron.
Apolo pr.
lib. aduers.
Iouinianu.

In whome first we haue to obserue, that expowndinge S. Paule, who in this place calleth the Sacrament breade, and not absolutelie bread, but with an article (*that bread*) expowndeth yt to be the bodie of our Lorde, whiche also he doeth in an other place, by so expresse woordes that yt can not be denied. In his apologie against Iouinian he thus vttereth S. Paule saing: *Probet se unusquisque, & sic ad corpus Christi accedat.* Let euerie man examine him self, and so let him come to the bodie of Chryste (saith S. Hierom) yt were not an exposition but a confusion of the trueth, yf he shoulde call that the bodie of Chryst, that ys but breade. But yt ys more then euident in all that place of S. Hierom, as the circumstance also inuincible prooueth, that he vnderstandeth S. Paule ther to haue spoken of the bodie of Chryst, and of no earthlie breade.

In the ende of this exposition, he doeth not onelie cōfirme this trueth of Chrystes verie presence, but also he infirmeth and against saith the wicked assertion of Luther. He saith that Ioseph burieng the bodie Chryst in a clean sheet

A sheet, and a newe Tumbe, prefigured that they that shoulde receaue the bodie of Chryst, shoulde haue both a clean and a newe minde. For the presence, marke that he saith by plain wordes, that we receaue the bodie of Chryst. Against *Luther*, who wolde haue no other preparacion in vs in the receipt of the bodie of Chryst but onelie faith, he saith that they that will receaue the bodie of Chryst, must haue bothe a clean and a newe minde, wherbie what els ys ment, but that we must clense owre consciences from dead workes, whiche putrifie and stinke in our sowles, and so leauinge the olde man, we must be renewed in spiritte of our minde, and be cloathed with the newe man, whiche after God ys shapen in righteoufnesse and true holinesse.

*Let the pro
clamer see
here howe
plainlie S.
Hierom ut
tereth S.
Pauls me
ninge.*

But let *S. Hierome* open him self, who expownding this text of *S. Paule* *Whosoener eateth this bread, and drinketh the cuppe of oure lord vnwoorthilie, shall be gilty of the bodie and bloode of our lorde: saith thus: Sicut scriptum est, Omnis mundus manducabit. Et iterum: Anima que manducauerit immunda, exterminabitur de populo suo*

*Hier. in 11
1. Cor.*

B *Et ipse Dominus ait: Si ante altare recordatus fueris, quia habet frater tuus aliquid aduersum te relinque munus tuum ante altare, & vade reconciliari fratri tuo. Prius ergo perscrutanda est conscientia, si in nullo nos reprehendit, & sic aut offerre, aut communicare debemus. Quidam sane dicunt, quia non indignum, sed indigne accipientem reuocet a sancto. Si ergo dignus indigne accedens retrahatur: Quanto magis indignus, qui non potest accipere digne? Vnde oportet ociosum cessare a vitiis ut sanctum Domini corpus, sancte accipiat. As yt ys written Every clean man shall eat, and again: That soule that shall eat being vnclean, shall be put from amonge his people. And our Lorde him self saith: Yf thou remembre being before the altare, that thie brother hath anie thing against thee, leaue thy gift before the altare, and go to be reconciled to thy brother. Therefore the conscience ys first to be searched, yf yt doe in nothing reprehende vs, and so we aught either to offre or communicate. Ther besome that saie, that he doeth not here forbidde the vnwoorthie man from the holie thinge, but him that receaue the vnwoorthilie. Yf the woorthie cominge vnwoorthilie be for bidden, howe moche more the vnwoorthilie that can not receaue woorthilie? Wherefore the euell doer must cease from vices, that he maie holilie receaue the holie bodie of our Lord. hitherto *S. Hierom*. Who in euery parte improoueth the pestilent doctrine of *Luther*, First, by the olde Testament, whose extern cleanness or vncleanness being commaunded or forbidden in the eating of the holie thinges of the same lawe, be figures of spirituall cleanness or vncleanness of our consciences, required or prohibited in the receipt of the holie mysteries in the newe lawe, So that, as ther was required an outwarde cleanness in the bodie. So here ys required an inwarde cleanness of conscience.*

*Howe men
ought to
prepare
them selues
to receaue
the bleff.
Sacr.*

C Besides this he beateth him downe with the plain and mightie authoritie of Chryst him self, who hathe geuen vs this order, that being at the altare, and remembring that our brother hath anie matter against vs, we must first be reconciled to our brother, or that we can dooe anie thinge at the altare, or offre sacrifice or receaue the holie Sacrament. Ys not this a notable preparacion commaunded by our *M. Chryste*? what can *Luther* and all his Disciples saie to this? Ys ther here nothinge required but faith? ys not here full and perfect reconciliacion commaunded? Ys not here a discussion and examination of our consciences in calling to minde and remembrance yf anie greif be betwixt vs and our brother? Yt ys so certainly. Wherefor *S. Hierom* concludeth sainge: *Therfor first ys the conscience to be searched, yf yt dooe not reprehende vs, then maie we either offre or receaue. yf the conscience be to be searched*

*We ought
to prepare
theselues
for the re-
ceipt of the
bleff. Sacr.
euen by
Chryst rule*

D *examined*

ched for soche matters of offence before we receaue, wher ys Luthers onelie faith that will make vs woorthie receauers? Luther saith we maie not se-arche, whether we finde our self giltye of anie offence or not: S. Hierom not onely saith that our consciences are to be searched, but he also saith that the euell dooer must ceasse from vices that he maie receaue the holie bodie of our Lorde holilie, in which woordes, note (geatle Reader) bothe thy preparacion before thowe receaue, and also what thowe doest receaue. Thy preparacion ys to ceasse from vices wherunto manie things appertein: the thinge that thowe receauest ys the holie bodie of our Lorde.

But S. Hierome hath saied sufficientlie both for the trueth of the presence and also against Luthers licencious doctrine. Wherfore we will nowe heare Chrysostome dooe the like. He also expowndeth this text of S. Paule and saith thus: *Probet seipsum homo, quod & in secunda inquit: Vosmet tentate si estis in fide: ipsi vos probate non quemadmodum nunc facimus, temporis gratia accedentes, magis quam animi studio, neque ut praparati ad vitia nostra expurganda, compunctionis pleni accedimus: sed ut in solemnitatibus simus quando omnes adsunt, consideramus. Sed non ita Paulus precipit. Sed vnum tempus nouit quo accideremus, communicationis & conscientie puritatem.* Let a man examin himself. Whiche thinge also he saith in the seconde epistle: *Proue yowr selues yf ye be in faith. doe ye yowr selues examine yowr selues.* Not as we dooe nowe, comminge raither for the times sake, then for anie earnest affectiō or desire of the minde. Neither doe we come as full of compunction prepared to pouрге oute our vices, but our consideration ys, vpon that that all the people be assembled to gether, that we also maie be in the solemnities. But Paule doeth not so commaunde, but he knewe one time in the whiche we shoulde come, that ys, the puritie or cleanness of comunicacion and conscience.

That we shoulde not come to the receipt of the holie Sacrament, but when we be prepared, and haue pouerged oute oure vices by compunction and repentaunce he declareth by an apt similitude, sainge: *Nam si sensibili nunquam communicamus mensa, si febre laboramus, & malis humoribus abundamus, ne perderemur: longe magis hanc tangere nephas est, absurdus cupiditatibus impediti, que febribus grauiiores sunt. Cum autem absurdas dico cupiditates, etiam corporum dico, & peccatuarum, & ira, & succensionis, & omnes simpliciter absurdas. Quae omnia accedentem exaurire oportet, & ita purum illud attingere sacrificium non pigre disponi, & misere cogi propter solemnitate accedere, neque rursus compunctum, & praparatum impediri, eo quod non sit solemnitas. Solemnitas enim operum est demonstratio, animae puritas, vitae certitudo, quae si habueris, semper celebrare poteris solemnitatem, & semper accedere. Propterea (inquit) probet autem seipsum homo, & sic edat.* For if we be sicke of a feuer, and doe abunde with humours, we wolde neuer be partakers of the comon diett lest we sholde be cast awaie moche more yt ys wicked to touche, this table, beinge entangled with odious lustes, whiche be forer then the feuers. When I speake of naughtie and odious lustes or desires, I speake also of the lustes and desires of owre bodies, and of moneie, and of wraithe, and of anger, and plainlie of all lustes that be naught. All whiche he that cometh to receaue, must ridde awaie, and so receaue that pure sacrifice not to be slouthfullie disposed, nor miserable to be compelled to come for the solemnitie. Neither again beinge penitent and prepared, to be letted, bicause ther ys no solemnitie. Solemnitie ys an enident declaracion of good woorkes, the puritie of soule, the assurednesse of life. Whiche thinges if thowe hauest, tho we maist allwaies celebrate a Solemnitie, and allwaies come to the receipt of the Sacrament, therfor he saith, let a man examine himself and so lett him eate. Thus saie Chrysostome.

This wholl
sentence im-
pugneth Lu-
thers wic-
ked assertiō

A In these woordes the saing of Luther ys also (as by S. Hierom) detected to be deuellish and wicked. Luther will haue no preparacion of a man to come to receaue the Sacrament. But iudge thow, reader, whether we be not earnestlie admonished by Chrysostome to be prepared: whether we be not wil led to cast awaie all the lustes of the bodie, of couetousnesse, and soch other: whether we shoulde not be penitent. For (saith he) all that will receaue must as a man labouring of a feuer, and full of humours not receaue, vntill he hath poured himself. But when he hath poured himself then he maie cate of the meat that before he might not. Manie goodlie occasions trulie be geuen for exhortacion to godlie receauing, farre otherwise then Luther hath geuen, which to auoide prolixitie, I leaue to the consideracion of the reader wishing him yet to vnderstand, what yt ys that Chrysostome moueth vs to receaue. Yt ys (saith he) *purum illud sacrificium*, that pure sacrifice. What ys, or can be, that pure sacrifice but the bodie of Chryste? Wherefor by Chrysostome yt ys the bodie of Chryft, that we receaue.

Chryf Ho.
oportet ha-
refies, &c.

B But thow shalt heare himself speake yt in plain woordes, in an homely wher he saith, thus moch of this matter. *Deinde ubi multum disputauit de his, qui indigni communicant mysteriis, eosque reprehendisset grauiter & demonstrasset quod idem supplicium passuri essent, quod ii qui Christum occiderant, si sanguine eius & corpus absque probacione & temere accipiant, rursum ad propositam materiam sermonem conuertit.* Then when he hath disputed moch of those, which vnwoorthilie receaue the mysteries and had greuoullie rebuked the, and had declared that they should suffre the same punishment, that they did, which had slain Chryft, if thei receaue the bodie and blood of Chryft rashlie withoute anie examinaciō, he turneth again his comunicacion to the matter in hand.

Danger of
the vnwoor
thie recea-
uing of the
bleff. Sacr.

Note this then well, that by expresse and plain woordes, Chrysostome saith, that we shall suffre the same pain, that they which crucified Chryft, if we rashlie without examinacion of our selues receaue the bodie and blood of Chryft. Whereby he teacheth that we receaue the bodie of Chryft in the Sacramēt, ad that which ys more, ad ys the great proof of the reall ad substācial presence of Chrystes bodie ad blood in the blessed Sacr. that euell men receaue yt, which argueth that presence ther to be by the assured power of God, at the due pronounciō of his woord, according to the catholike faith, grownded vpon Gods holie woorde. And not to depende vpon the vncertē vnadured, and sleight faith of the receauer, according to the phantastical doctrine of the Sacramentaries, grownded and fownded vpon no one title of Gods woord, but onelie vpon their own pleasures and phancies. Let this Proclamer if he cā, if he cā not, let him praie aide of his likes, and bring furth one scripture, that teacheth this doctrine that faith onelie maketh Chryft present vnto vs in the Sacr. and that he ys not verilie and reallie present in the Sacr. as ys saied, and he shall haue the victorie. Yf he cā not let him for shame, let him yelde, let the trueth haue the victorie. Better yt ys for him a litle here to be confownded, then to suffre euerlasting confusion, in the worlde to come.

Sacramen-
taries doc-
trine ys
without all
grownd or
authoritie
of scriptura

But to return to our matter, I wolde here ende, but that I thinke yt moche pitie to kepe from the knowledge of the godlie reader, so godlie a lesson as Chrysostome hath in this matter, containing both faithfull instruction, and godlie exhortation. Thus he writeth: *Considera nunc quanta illi veteris sacrificii participes vita frugalitate vivebantur. Quid enim ii non faciebant, omni tempore purificabantur. Et tu ad salutare hanc hostiam accessurus, quam angeli ipsi cum tremore suscipiunt, et tantam circūscribis tēporū ambitū? Qua fronte teipsum sistes ad Christi tribunal presentē, qui impuris manibus ac labiis, sic impudenter ipsius corpus ausus sis attingere. Regem vique non eligas*

Hom. 3. in
Epist. ad
Eph.

exofculari, siquidem os tuum olet grauiter: & regem caelorum impudens exofcularis, anima tua tam vitis olente? atrox sane contumelia est res huiusmodi, dic tu mihi: Num eligas illotis manibus ad tam venerabilem victimam accedere? Non puto, quin, ut conicio, malis prorsus tibi temperare ab aditu, quam sordidis accedere manibus. At interim in paruo tam religiosus cum sis, animam autem habens coeno vitiorum squalentem accedis, & audes impudens contingere? Etiam si ob manuum sordes ad tempus quis contineat, sed ad animam omni elunie vitiorum repurgandam, totus interim redeat. Consider nowe what great godlinesse of life the receauers of the olde sacrifice did vse, what did they not? They were alwaies purified, and doest thou coming to this healthsome sacrifice, which the angells theselues doe with trembling honour, doest thoue measure so great a thing with the compasse of time? with what countenaunce wilt thou stand before the iudgement seat of Chryste, who hauest ben so bolde, with impure and vnclen hands and lippes so impudentlie to touche his bodie? Thowe woldest not, if thoue haddest a stinking mouthe, take vpō thee to kisse the kinge: And doest thoue, thou impudent man, kisse the king of heauens, thy soule so fore stinking with vices and sinnes? This maner of thing ys a cruell reproache. Tell me woldest thou take vpon thee to come to this honorable sacrifice with vnwashed hands? I thinke not. But as a gesse thou haddest leuer altogether forbear to go to yt, then to come to yt, with filthie handes. And whilest thoue arte so religioſe in a small thing darest thou (thowe impudent man) touche this, hauing a soule defiled with the filthinesse of sinnes? Although a man for the vnclennesse of his handes doe withhold himself for a time, but yet to clense his soule frō the pestilent stinking sinke of vices, let him whollie geue himself. Thus he.

Thow hauest heard, reader, a notable godlie saing of Chrysostome. Thow maist therein, as I haue saied, finde faithfull instruction, and godlie exhortaciō. As concerning instruction, thou art instructed here in three poinctes? First, that Chrystes verie bodie ys in the Sacrament. Which thou art taught by expresse woordes, when he saith to the sinful man: darest thou with vnclen hands and lippes impudently touche his bodie? wherein he teacheth that the bodie of Chryst ys so present in the Sacrament, that yt ys touched both with hands and lippes whē yt ys receaued, which maner of receauing argueth the corporall substance of Chryst to be present, which maie be touched according to Chrystes owne sainge: *Palpate, & videre quia spiritus carnem & ossa non habet, sicut me viditis habere.* Feel and see, that a Spiritt hath not flesh and bones as yt see me to haue. Again wher he saith to the like man: *Thowe woldest not take vpon thee, with a stinking mouthe to kisse the kinge. And darest thoue kisse the kinge of heauens, thy soule so stinking with vices?* Marke yt well, So certenlie ys the bodie of Chryst presentlie touched, that he calleth the same the King of heauens. What wise, godlie, or learned man making sermons to the people, wolde euer call the Sacrament (if therein were nothing but a peice of bread) the bodie of Chryst, and the king of heauens, and so leaue yt to them to beleue, if yt were not as he calleth yt? Yt were not to teach but to deceaue: not to edifie, but to destroye. Wherefore vnderstand that by the doctrine and instruction of Chrysostome, the verie bodie of Chryst, the verie kinge of heauens, ys in the Sacrament receaued into our handes and lippes.

The seconde point of instruction confirmeth the first, whiche point ys that men defiled in soule maie yet receaue with their handes and mouthes the bodie of Chryst, the king of heauens. Which point although he doeth open and declare throwoute the wholl processe: yet speciallie when he saith: *darest thoue not kisse the King if thou hauest a stinking mouthe. And darest thoue kisse*

Sacrifice of
the altar
honourable
to Angels.

Three po-
incts of in-
struction in
Chrysost.
woordes

The bodie
of Chryste
maie be tou-
ched and re-
ceaued of
him that
hath a
filthie soule.

E

F

G

H

A *se the king of heauens thy soule stinking with filthie and stinking vices?* By which woordes he fullie teacheth that men defiled, and corrupted in soule, maie yet (though to their condemnacion) receaue the bodie and blood of Chryst. But vpon this bicause moch ys allreadie saied, and this ys so plainlie testified by Chrysostome, I will not tarie.

The thirde point of his instruction, that also confirmeth the presence ys: that he saith that the Sacrament ys a sacrifice, which he doeth in the beginning of his saing, wher alluding to the preparacion of the receauers of the sacrifices of the olde lawe, he saith, they clenfed purified, and ordred theselus. *And wilt thou (saith he) come to this holysome sacrifice, which Angels with trebling doe honoure,* by the measure of time? Meaning that the people should not come to receaue vpo this onelie pourpose, that yt ys a solemne feast, but vpo this that they be pure and clean in conscience, fro all filthinesse of sinne. Wher ye see that Chrysostome doeth not onelie call yt a sacrifice, but also saith yt to be soch a sacrifice as Angels with trembling doe honoure, which Sacrifice ys not our sacrifice of thankesgeuing (as the Sacramentaries doe feign) for that

³
Sacrifice
anounced.

B ys no soch thing, as wherunto the Angels should doe honoure, or in the presence of which thei should treble: No, this sacrifice ys soch, as vnto the which being in yt self honourable: yet we maie come to yt with vnwalhed hands, saith Chrysostome, wherfor yt ys of an other sorte, which ys in dede the Sacrifice of Chrystes bodie and blood, which ys alwaies to the Angels honourable. He geueth also godlie exhortaciō, which whollie consisteth in the preparaciō of our selues, to poure and clense our selues from all filthinesse of euell liuing, or viciouse affectiō. To this he perswadeth bi the exāple of them, that were partakers of the sacrifices of the olde lawe, which purified and clenfed themselues, and kept theselues clean in that time. By the exāple also of a man, that will not presume, for bicause he hath a stinking mouth, to kisse the King, that we moch more hauing stinking soules should not presume to receaue Chryst our King. And thirdly by example of extern reuerence doē to the Sacrament in the time of Chrysostome, at which time the people receauing the Sacramentes into their handes, vsed not so to receaue, but they had walshed their hāds before. By all which exāples he moueth the receauers of this blessed, holie, and diuine Sacrament, to poure theselues, to clense their consciences, to purifie their soules fro the stinking sinke of vices, and so with all cleannesse of bodie and soule to come to the receipt of the mysteries. In all which proccasse, howe moch he varieth and dissēteth fro the wicked doctrine of Luther, yt ys more manifest then I nede to open yt. For Luther reiecteth all cōfession of sinnes which ys our clenfing and poureing: regardeth not our examinaciō as touching life despiceth and contēneth our praier and preparacion, onelie a certain faith he wold haue which he saith sufficeth.

Chrysost.
exhorteth
to prepara-
cion contra-
rie to Lu-
thers doc-
trine.

C But this holie Chrysostome, as a right Chrystiā mā ought to doe speakinge and writing to Chrystiā mē, presuppōseth faith. Wherfor speakinge no woord of yt, whollie laboureth to haue Chrystian receauers to be diligent in preparacion of themselues, to be chaste in bodie, pure in soule, clean in conscience vncorrupted in heart, in pourpose diuerted fro vice, whollie cōuerted to ver tue. This is the doctrin of exhortaciō geuē bi holie fathers of Christs church. Wherfor embrace yt, reader, for yt ys fowded vpo a sure stone. As for the doctrine of Luther a father of Sathās Synagog, yt ys a doctrin meit to be breathed oute of Sathan. For wilt thou see the subtiltie of Sathan? Whē he had corrupted the faith of Luther in no small nombre of articles, by which corruption he was now before God, as hauing no faith, feelinge leest by the doinge

The subtle
craft of the
Deuell a-
bout Lu-
ther and so
in other
like.

of good woorkes, doen with godlie zeale and deuocion, God might be procured to haue mercie vpon him, and reduce him from his heresie, as diuerse haue ben, thought yt good, as he spoiled him of his faith: so to spoill him of his good woorkes also, and to bringe that to passe, he breathed into him, that onely faith sufficeth, wherby good woorkes neglected, and his painted faith being nothing he and his Disciples shoulde be clean destituted and naked both from faith and woorkes, so that nothing should remain in them for God to worke vpon, but that Sathan shoulde be assured of them, and haue the wholl possession of them. Wherefore, reader, shie the snares of the deuell, and hauinge faith, studie to be fructfull in good woorkes also, that thy master and Sauour maie vouchesafe to come with his Father and the holie Spirit to dwell and abide in thee.

THE FIVE AND FIFTETH CHAP. PROCEA-

deeth vpon the same text by Ischius and saint Augustine.

In Auing in consideracion the detestableness of *Luthers* sainge, ad to what licentiousnes, yt maketh a redie open waie, how lightlie yt entrappeth the sensuall person, how directly also yt standeth against *S. Paules* owne woordes, that we haue now in hande, how yt swarueth from the doctrine of all holie Fathers, and writers, I can not contein, but I must somewhat more saie in yt, that where yt ys sufficientlie confuted by two noble Fathers of the Church yt maie be perceaued by a more nombre, more fullie doen. I haue therfor intended to produce an other coople of Chrystes house, which be *Ischius* and *S. Augustine* by whose testimonie, I doubt yt not, the matter shall be made verie clere. *Ischius* writeth thus: *Probet autem seipsum homo, & sic de pane illo edat, & de calice bibat. Qualem probationem dicit id est, ut in corde mundo atque conscientia, & poenitentiam eorum, que deliquit intendenti, participetur sanctis ad ablutionem peccatorum suorum.* Let a man examine himself, and so let him eate of that bread, and drinke of that cuppe. What maner of examinacion doeth he speake of? yt ys this, that in a clean heart and conscience, and to him that mindeth to doe penance for those sinnes, that he hath offended in, the Sacrament shoulde be geuen to holie persons, to the washing awaie of their sinnes.

*Isch in 26
Leuitic.*

*Penance,
clean heart
and consci-
ence necessa-
rie to the
receauers
of the bless.
Sacr.*

In this breif saing of *Ischius*, note I praie yowe, that asking vpon the woordes of *S. Paule*, what examinacion he wolde we shoulde make, He aunswereeth that we shoulde be of clean heart, and conscience, and of minde to doe penance for our sinnes, before we receaue, but of *Luthers* faith he speaketh no one worde so that teaching soch examinacion to be made, he confowndeth clean *Luthers* doctrine. *Luther* saith we must make no preparaciō by confession, which ys a parte of penance, this authour saith that we must doe penance for those offences that we haue committed. *Luther* saith that we maie not search whether we finde ourselues gilty or no: this authour saith that we must be clean in heart and conscience, which can not be knowē but by soch search. What shall I saie more, but that *Luthers* wicked doctrine ys in euery parte contrarie to the wholsome doctrine of the Fathers, euen as a mā wolde of a sette pourpōse take a vieue of their sainges, and maliciouslie saie the contrarie of all that he findeth them to haue saied: Which thinge ye shal more manifestlie perceaue, when ye shal heare the saing of *S. Augustine* also produced for the vnderstanding of *S. Paule*. From whom bicause I wil not long detein yowe, his saing shall be furthwith ascribed.

Thus

A Thus he writeth: *Ab his pietas Domini nostri Iesu Christi nos liberet, & seipsum edendum tribuat, qui dixit: Ego sum panis viuus, qui de cælo descendi. Qui manducat meam carnem, & bibit meum sanguinem habet vitam æternam in seipso. Sed vnusquisque antequam corpus & sanguinem Domini nostri Iesu Christi accipiat, seipsum probet, & secundum Apostoli præceptum, sic de pane illo edat, & de calice bibat. Quia, qui indignè manducat corpus & sanguinem Domini, iudicium sibi manducat, & bibit, non diiudicans corpus Domini. Quando enim accipere debemus, antea ad confessionem, & pœnitentiam recurrere debemus, & omnes actus nostros curiosius discutere, & peccata obnoxia si in nobis senserimus, cito festinemus per confessionem, & veram pœnitentiam ablueri, ne cum Iuda proditore Diabolum intra nos celantes pereamus, protrahentes & celantes peccatum nostrum de die in diem. Etsi quid mali aut nequam cogitauimus, de eo pœnitentiam agamus, & velociter illud de corde nostro eradere festinemus.* The greate mercie of our Lorde Iesus Chryst, deliuer vs from these things, and geue himself to be eaten, who saied: I am the bread of life, which came dowaen from heauen. *He that eateth my flesh, and drinketh my blood, hath euerlasting life in himself.* But let euery man before he receaue the bodie and blood of our Lord Iesus Chryst, examine himself, and so according to the commaundement of the *Apostle, let him eate of that bread, and drinke of that cuppe. For he that vnworthilie eateth the bodie and blood of our Lorde, eateth and drinketh his own condēnaciō making no differēce of the bodie of our lord.* Therfor when we shall receaue, we aught before to haue recourse to confession and penaunce, and most diligentlie search all our actes and doings. And if we finde anie finnes in vs woorthie of punishment, let vs spedelie haft by confession and true penaunce to washe them awaie, leest we with Iudas hidinge the deuell within vs, doe perish by that we doe protracte and hide our sinne from daie to doe, ad if we haue thought anie euell or unhappinesse, let vs doe penance for yt, and make haft quicklie to wipe yt clean from our heartes. Thus moch S. Augustine.

*August.
ad Iulian.
Epist. 111.*

*The recea-
uer of the
bleff. Sacra-
ment must prepa-
re himself,
by cōfessiō.*

B Ye haue now heard howe we should examine our selues S. Hieron. Chrysostome, and Isichius, gaue vs like instruction in generall woordes, but S. Augustine hath touched the matter with speciall woordes. For he expownding howe we shall examine or selues according to S. Paules precept, saith: that if we minde to receaue the holie Sacrament we ought before to haue recourse to confession and penaunce, and so most diligentlie sifte and search al our doinges. The doctrine of S. Augustine and other fathers ys now heard as touching our examinaciō: the doctrine of Luther ys also knowen. Iudge nowe I beseeche thee (gētle reader) how he agreeth with the. Ys he not in euery title plainlie repugnaunt to them? He wolde haue no preparacion before we, receaue. All they, as with one mouthe, exhorte vs to great and diligent preparaciō. He wold haue no cōfessiō: S. Augustine by expresse woordes requireth cōfession and penance. Luther saith, yt we prepare our selues by confession, penance, and other good workes, we receaue our condemnacion: S. Paule ad the holy fathers saie, if we doe not examine our selues and prepare our selues we receaue or owne condemnacion.

*Luther ys
herin direct
tlicōtraria
to the fa-
thers to S.
Paule and
to Chrysto.*

C Hauest thou not heard the serpēt againg or rather the deuell in the Serpēt contrarieng Gods owne woordes, ad his holie saincts? Wherin they saie, yea, he therin saith naie: and wherin they saie naie, therin he saith yea. I wolde to God that all they that haue geuen their eares to the hissing of this Serpēt and haue ben therby allured to fall from the auncient faith and godlie religion of Chrystes Church, wolde but weigh the doctrine of him in this parte (although he hath manie other poinctes as wicked, and as loathsome ad abominable as this) that thei might perceauewhat stone their faith, ys builded

on, what a fownder, ad patrone they haue of their new religiō. Yf ther were no more but this, yt wold make me afraied to folowe foch a Schoolemaster.

As Luther ys here touched by S. Augustine, so ys the Proclamer also. For as Luther will no confesion to be made before receipt of the Sacrament, no more will he and his complices, as the practife in the Church of Englōd dothe well declare? wher, by their meanes confesion of finnes ys so abandoned, that almost ther ys no woorde of yt. Not onelie in this ys the Proclamer touched, but in one other point also wherin Luther ys not touched, and that ys in the prefence of Chryft in the blessed Sacrament, wherin the Proclamer ys woorse then Luther. S. Augustin expownding S. Pauls woords speake the by clain woordes: *Let euerie man before he receaue the bodie and blood of our Lorde Iesus Chryft, examine himself, according to the precept of S. Paule.* Perceau then that by S. Augustine yt ys the precept of S. Paule to examine our felues before we receaue the bodie and blood of Chryft, and not before we receaue a peice of bread, and drinke a cuppe of wine. So that here again as in diuerse other before, we see that S. Augustine expownding S. Paule calleth yt the bodie and blood of Chryft, that S. Paule calleth the bread and cuppe of oure Lord, teaching that by that same bread and cuppe, S. Paule ment none other thing, but our heauenlie bread and cuppe, the bodie and bloode of ouer Lord Iesus Chryft, I trust he can not faie, but S. Augustine hath here spoken plain enough, yf he hath not, I wolde he had taught him to speake plainer.

Note here
howe S. Au-
gustine vi-
tereth S.
Pauls
woordes

But to returne to our pourpose: yt ys well to be perceaued that S. Augustine teacheth here two thinges, which the Proclamer refuseth, that ys, the prefence, and confesion, of which both robbing the people, he hath with all robbed them of godlie deuocion and feare, and opened the gate to them, to let them runne headling to all licenciousnesse, and abominable liuinge. Among manie euells which they committe in putting awaie confesion, two in my iudgement be notable. The one ys that they wolde make the ordeinaunce of God voide, and his autoritie vain: The other that the simple passe and ende their liues withoute repentance.

Two great
euells com-
mitted by
putting a-
waie of cō-
fession.

As touching the first certen yt ys that God hath in his Church made thys ordeinaunce, and therto hath geuen his power that finnes shoulde be remitted. This ordeinaunce he did with a Solemnitie. For he first breathed vpon his Apostles, and when he had so doen, he saied: *Accipite Spiritum sanctum, Quorum remisieritis peccata, remittuntur eis, & quorum retinueritis retenta sunt.* Receaue yowe the holie Gost, whose finnes ye remitte, they are remitted, and whose finnes yowe retein, they are reteined. Beholde in the doing of this ordeinaunce the holie Gost ys first geuen to the Apostles, and after the gift of the holie Gost the autoritie to remitte sinne ys solemnelie geuen. Now if confesion be taken awaie, and finnes by the mynisters be not forgeuen in the people, then ys the ordeinaunce voide, then ys the autoritie vain. For wher, when, or howe doe they exercise this powre of Chryste in the remission of finnes, yf they doe yt not vpon penitētes? how shal they know penitentes but by cōfession? Confesion then taken awaie, yt must nedes folow that the ordeinaunce of God ys voide, and that his autoritie ys vainlie geuen to his Church.

Joan. 20.

S. Augustine saith that for our fragilitie, God ordained penance. These be his woordes: *Ordinavit nobis pœnitentiam propter fragilitatem nostram. Ideo debemus nostras cōfessiones veraciter confiteri, et fructus dignos facere, id est, præterita ne iteremus, secundum inſſionem Deum timentis sacerdotis. Qui sacerdos ut sapiens, & medicus, primum ſciat curare peccata ſua, et poſtea aliena vulnera detergere, et ſanare, & non publicare.*

August. ad
Julian.
comit epla.
111.

Nos

A Nos sequamur perquiramus, & cum talibus consilium salutis nostre ineamus, vt non perdamus hereditatem celestem, quam nobis Dominus ab initio mundi preparauit, si seruiamus ei in iusticia, & sanctitate, & puritate cordis, & charitate non ficta. God in consideration of our fragilitie hath ordeined for vs penance. Therefore we aught to confesse our confessions trulie and doe the worthie fruites of penance, that ys, accordinge to the commaundement of the preist fearing God, that we committe not again our sinnes past. Whiche preist let him first knowe, as a wise man and good phisitian to cure his owne sinnes, and after to wipe clean, and to heale other mens woondes, and them not to publishe. Let vs folowe, let vs seache, and with soche let vs entre some holsome talke of our healtie, that we leese, not our heauenlie inheritance, whiche God hath prepared for vs from the beginninge of the worlde, yf we serue him in holinesse, and rightwisenesse, and puritie of heart and charitie not feigned, hitherto S. Augustine.

*Confession
aught to be
made trulie*

Se ye not that penance ys gods ordeinaunce mercifullie appointed for our fragilitie? Se ye not what S. Augustine inferreth to be doen on our behalf vpon that ordeinaunce? Therfor (saith he) must we trulie confesse our confessions. And that the hissing serpent shoulde not deceaue thee, sayinge: that he speaketh of confession onelie to be doen to God, he by expresse woordes saith yt must be doen to the preist, by whoise comaundement we must doe the woorthie fruites of penance. Wher againe note that he saith that the preist hath or aught to haue these three poinctes: to make clean the woondes of our Sinnes (vnderstand by godlie counsell and whosome doctrine, and iniunction of penance) to heale them (vnderstand by the authoritie of absolucion) Thirddie, not to publishe them, but to kepe most secrete all thinges in confession disclosed. I maie conclude then that to take awaie confession ys to make gods ordeinaunce voide, and his authoritie geuen for the remission of sinnes, to be geuen in vain.

*Three
things per-
taining to a
gostlie fa-
ther.*

The other notable euell ys that the simple people passe their liues, yea, and manie ende the same withoute penance. Confession beside manie other commodities, had these two: Yt was occasion that fewer sinnes amonge younge people were committed: And yt was an occasion also to call the felues to an accompte for soche as they had comitted. And vpon the remembrance of them, and vpon farder and speciall exhortacion, admonicion and Counsell geuen vpon particular offences, and seuerallie applied in the same confessions, by the discreet hearers of the same, to make them to vnderstand the grauitie of their offences, and therewith and by, to make them earnestlie penitent, and so to cause them with sythes and humble prostracions, and other exercises of penitent persons, to receaue the great mercie of God, whiche mercie so receaued vndoubtedlie they obtained.

*Two great
commodities
of confessio.*

But nowe confession beinge abandoned, youthe withoute feare or shame fall to all kinde of vices, wherby vice nowe excessiuelie abundeth. Contrition for soche vices before God ther ys none. The gautie of sinnes, other wise then worldlie shame leadeth ys not discerned. The accöpte that soche people call themselves to before God either yt ys merueilouse slender, or none at all. Penance ys not seen, Sackcloath and herecloath, be not in vse. Fastinge ys derided and skorned. Praier ys shortned, and almost banished. Charitie ys all most dead for cold. The teares of Peter and Mary Magdalene are dried vppe, they washe not our faces. Alas what speake we of these bitter woorkes of penance, when we heare not in these daies from a penitent heart, as moche as this poour voice of the publicane. O God be mercifull to me a

*Penance
banished
oute Eng-
land.*

sinner? Or this one voice of Kinge David, *Peccavi, I haue sinned.* But the younge man and the maidē, the mā ād the wief, yea, the auncient father, ād the matrone passe oute the moueth and the yea, yea, and yea, after yeaes, the first in wanton and licencioſe life, the next in stouteneſſe of Manhode, in quarlinge, in fighting, in robbinge, in ſlainge, in deceauinge, and wrong doinge: The thirde in auarice, and greadie gettinge and kepinge, wher in euery ſtate pleaſinge them ſelues, they go furth, amendment of life not nitended, neither mercie deſiered.

Luc. 13.

Ehp. 2.

Nowe for ſomoche as Chryſt ſaieth: *Niſi pœnitentiam egeritis, omnes ſimiliter peribitis.* Except ye doe penance, ye ſhall all periſhe: what maie we more fear to enſewe vpon the greateſt nombre but perdition, loſſe and damnacion? But God who ys riche in mercie, and who (as S. Paule ſaieth) for his great loue, wherwith he loued vs, when we were dead by ſinnes, quickned vs together in Chryſt, and raiſed vs vppe together with him, and made vs to ſitte to gether with him among them in heauen, in Chryſt Ieſu: he nowe quicken vs and raiſe vs vppe again from the deathe of hereticall and ſinfull life, and make vs by true faith, ād true penance to ſitte to getheher with him in the vnitie of his Church amonge them that be ſettled in faith and charitie in his catholique Church, which ys (though yt be yet vpon the earth) the kingdome of heauen, as Chryſt in the goſpell doeth teſtifie.

Matth. 23.

But that I ſeeme not (as yt ys in the proverbe) to daunce oute of the daunce, or forgetting my limittes to walke oute of my compaſſe, and ſo leauing my principall matter, to wander in digreſſions (although this matter be appertinent neceſſarie, vnto the principall matter in dede) I ſhall ende this matter of cōfeſſion with theſe fewe woordes, truſtinge that God will geue me grace and time to ſpeake more of yt in an other place. But yet reader forgett not thowe, that yt ys the mean of thy préparacion, as S. Auguſtine hath taught thee, yf thowe wilt come to receaue the bodie and bloode of thy Lorde Ieſus Chryſt. Whiche bodie and bloode thowe haueſt alſo hearde the ſame S. Auguſtine auouchinge to be receaued in the holic Sacrament.

THE SIXE AND FIFTETH CHAP. ENDETH

*the expoſition of this text, By Theodoret,
and Anſelm.*



Well perceauing that manie, and thoſe of the cheifeſt and moſt famous men of Chryſtes Parliament houſe, haue ben nowe produced to teſtifie vnto vs the enacted trueth of the right vnderſtandinge of S. Paule, I haue thought yt good, not to trouble the reader, with the allegacion of manie mo vpon this text but haue ſtaied my ſelf with one coo ple onelie, although the Proclamer him ſelf knoweth that mo might be produced. In the producinge of which, I can not cōmitte but one of them (as cōmlye here to fore I haue doen) be of the later daies (whiche I tearme the lower houſe) that the doctrine of the later daies maie be cōferred with the doctrine of the auncient daies whiche being perceaued to be all one the malice of the Proclamer and his likes maie be the more perceaued, and their confuſion more euidentlie declared. This coople the ſhall be Theodorete and Anſelme.

Theodorete one of the higher houſe, whoſe teſtimonie ye haue hearde vpon

A vpon the last text before this in the last chapter of the expositiō of the same text, most manifestlie testifieng the presence of Chrystes bodie in the Sacrament, so manifestlie that he saith, that yt ys receaued with handes and mouthes. Whiche inuincible argueth the verie reall and substanciall presence of Chrystes bodie. For their offices serue not to the receipt of the spirituall bodie. This Theodorete then knowinge what a great gift of God yt ys for a sinfull mortall man to receaue the bodie of his Lord, vpon this text of S. Pauls sainge: *Let euery man examin himself, and so let him eat of that bread, and drinke of that cuppe* saith thus: *Sic tui ipsius Iudex vitam tuam exacte iudica: conscientiam scrutare, & examina & tunc dominum suscipe.* So thowe beinge thine owne iudge, exactlie iudge thine owne life, searche and examine thine owne conscience, and then receaue the gift. Thus Theodorete.

Theodorete
in. 11. 1 Cor

As who might saie, forasmoeche as euerie act of man, beinge Good or euell shall be iudged either by man himself, or els by God, yf man preuent not the iudgement of God, and in God ther ys a mercifull bowntifullnesse in geuinge, as in man ther ought to be a semelie duetie in receauinge, therfore
B seinge God geueth vs so great a gifte as the bodie of his owne dere Sonne, and our parte ys to be fownde pure, clean, vndefiled, and withoute offence at the same receipt, let euerie one of vs before we receaue that gifte of God, preuent the iudgement of God, and enter into iugement with owre selues, and be our owne iudges. Let vs looke strictlie vpon our life: let vs examine our consciences, and see whether we be meete to receaue the gift or no. To be shorte our life and conuersacion must be iudged our consciences must be examined and searched, before we can receaue this blessed gift of God, the bodie of his Sonne Iesus Chryst. Yt maie verie well be called his gifte. For in dede yt ys a thinge that ys his, and not owres, but asgeuen to vs yt cometh from him, and not from vs: yt ys instituted by him, and not by vs: the wholl title and interest, the full right and propertie ys in him, and not in vs. Seing then the gifte ys his, and the gifte so woorthie and so great, meete yt ys that we receaue yt semelie.

But yt will be, that the aduersarie will thinke, that I presume to farre vpo
C this authour, that wher he calleth the Sacrament but the gifte of God, I call yt the bodie of Chryste. Let the aduersarie vnderstande that I neither swarue from the trueth nor from the minde of the authour. For besides that he saith here vpon S. Paule, he in an other place expowndeth him self what he meneth by the gifte, and saith thus talkinge in a dialoge, and asking a question: *Quid appellas donum, quod offertur post sanctificationem? Orth. corpus Christi, & sanguinem Christi. Era. Et credis te fieri participem Christi corporis & sanguinis? Orth. Ita credo.* What after sanctificacion doest thowe call the gift that ys offred? The aunswere: I call them the bodie of Chryst and the bloode of Chryste. The question. And doest thowe beleue thy self to be made partaker of the bodie and bloode of Chryste? The aunswere. So I beleue. Thus Theodorete. Ye maie perceaue then that I callinge the gift, the bodie of Chryst, doe folowe the minde of the authour, who both did so call yt, and so beleue yt to be, as after in the same dialoge yt ys easie to see. In this authour then, as in other before alleadged we finde plain and sufficient matter bothe against Luther, and against the Proclamer. Against Luther. For the authour saith we must exactlie iudge our life and searche and examine our conscience whiche
D (as ye haue hearde ofter then once) Luther saith yt aught not to be doen, onelie faith ys to be had. Against the Proclamer he teacheth that the bodie and blood of Chryst be in the Sacrament, and more against him he saith that

Theodore
Dialog. 2.

A plain
place for
the procla-
mer both
for real pre-
sence, and
sacrifice.

that they so beleued, and adored as beinge those thinges that they beleued. E

Anselm. in
11. Cor.

Thus hauinge but, as yt were glauced by the notes of the sainges of this authour, and a litle touched the aduerfarie by conference of the doctrine of eche side: I passe to Anselme, as to one of the lower house, of whome we shal learn what doctrine was professed in that house and whether yt was dissonant to the doctrine of the fathers in the vnderstanding of S. Paule. Thus writeth he vpon this text of S. Paule: *Nemo presumat accedere indignus. Sed homo, id est rationabiliter agens, probet, id est, discutiatur, & examinet prius seipsum, qui etiam ex eo quod homo est, sine peccato non est. Probet autem seipsum, id est, vitam suam inspiciat & consideret, an digne possit accedere vel non. Raro enim inueniri potest quisquam ita magnus & iustus, ut in eo per discussionem, non inueniatur aliquid quod debeat eum à corpore & sanguine Domini tardare, nisi confessus fuerit illud & per penitentiam deleuerit. Probet se, & sic, id est, postquam se probauerit, edat de pane illo, & bibat de calice, quia tunc ei proderit.* Let noman beinge vnwoorthie presume to come, but let the man, that ys to saie, the reasonable doer, examine, that ys searche and trie first him self who also for that that he ys a man, he ys not withoute sinne. But let him examine himself, that ys, let him beholde his owne life, and confidre yt, whether he maie come woorthilie or no. For seldon maie anie man be fownde so great and iust, that in him can nothinge be fownde, that maie staie him fro the bodie and bloode of owre Lorde. Except he confesse yt and by penawncce wipe yt awaie. Let him examine himself and so, that ys, after that he hath examined him self, let him eate of that bread and drinke of that cuppe. for then yt shall doe him good, Thus farre. *Anselmus.*

This ys a plain exposition, but as godlie, and true, as ys ys plain. What can the Aduerfarie reprehend in this exposition? wherein dissenteth he from the auncient Fathers, in expownding S. Paule? They all saie that the examination of our selues that S. Paule speaketh of here, ys a triall or a searche, an entringe, into iudgement with owre owne liues and conuersations vpon the testimonie of our owne consciences, whether we be clean from sinne or no, and so saith he. S. Augustine saith that if anie thinge be amisse in vs, we must by confession and penaunce put yt awaie, the like saith this authour. All the rest vnderstand S. Paule to haue spoken here of the bodie and bloode of Chryst: and so doeth he. Wherin then ys the quarrell of the Aduerfarie? bicause he and his companie speake to plain. They can not be wrested. For to saie that they dissent in the doctrine of faith from the auncient fathers, yt ys to impudent an vntrueth. G

The preparation that we are commaunded to make for the receiue of the B. Sacrament and the danger of vnwoorthie receiuinge argueth the real presence

To conclude ye haue nowe hearde these three last coopes expownding S. Paule, and they all determe that ther must be an examination in life and maners and a femelie preparaciō of our selues before we receaue the blessed Sacrament. Wherin they ouerthrowe the Satanicall doctrine of Luther, who wolde haue no examination, no confession no preparaciō. Again they all vnderstand S. Paule to haue spoken of the bodie and bloode of Chryste in this processe. Wherefore the heresie of the Proclamer and of the rest of the Sacramentaries, whiche they wolde faine grif here vpon S. Pauls woordes, ys plucked vppe by the rootes for soche wicked plantes maie not growe vpon soche godlie stockes.

And as touching this matter of the presence of Chrystes bodie, if rher were not so plain testimony for yt in S. Paule and the holie writers as ther ys: yet the holie and great preparacion, that they exhort vs to, and the heauie sentence of euerlastinge drmnacion thretened vnto vs for lacke of the same preparaciō, if we wolde not shutte vppe the eies of our vnderstandinge, wolde cause

H

A cause vs easelie to perceauē a moche greater matter to be in the Sacramēt the a pōour peice of bread ād a pōour bare cuppe of wine. Who euer hearde or redd soch spirituall and heauenlie preparaciō, for the receipt of a simple earth lie, and as they themselues tearm yt, vnholie peice of bread? Whoeuer readd soche preparaciō commaunded for the eatinge of a bare sign or figure? Who euer readde damnacion appointed for lacke of preparacion to the receipt of anie figure? Let all the volumme of the olde testamēt, wher all thinges were doē in figures be searched, and ye shall neuer finde either soche preparacion, or soche pain inflicted for vnsemelie receauing of anie soche figure. Vieue the three principall figures, as *Manna*, the Paschall lambe, and the shewe bread, and see what preparacion ys ther commaunded, what pain to the euell receauers ys ther inflicted. As for *Manna* the seconde booke of Moyses declareth that although yt were so miraculouse a figure and that in manie respectes as before ys declared, yet ther was no other preparacion required of the people but onelie that they shoulde gett Baskettes, and gather yt. The pain also inflicted for the abuse of yt, as the thinge yt self was temporall, so was yt. They were commaunded that they shoulde not kepe yt vntill the next daie, except yt were the Sabbath daie, yet some of them kept yt, and therfore they were punished. For yt putrified, and waxed full of woormes. The Paschall lambe although yt were so liuelie a figure of Chryste, yt had no other preparacion But this. Of this maner saith God shall ye eate yt with yowr loines girded, and yowr shooes on yowr feet, and yowr staves in yowr handes. And ye shall eate yt in haste. This preparacion was but ciuill and worldlie here ys no spirituall preparacion commaunded: here ys no clenysing of the conscience required. The Shewe bread also had none other preparacion, but that the preistes might when newe were putt vpon the aulnar take the olde and eate them. Pain for the abuse of them we read none.

Exod. 16.

Exod. 12.

Perchaunce ye will saie, that in the offerings of sacrifices and in soche as did take parte of the Sacrifices, ther was required a preparacion. Trueth yt ys, what doeth that helpe the cause of the Sacramentaries, who denie the Sacrament to be a sacrifice? well yerfor that the catholique faith teacheth yt to be the chrystian Sacrifice, we will accept the sacrifices of the olde lawe as beinge figures of the sacrifice of the newe lawe, and the preparacions ther as figures of preparacions in this lawe. In the olde lawe in dede we finde preparacion commaunded both for the preistes that did offre soche sacrifice, and for them also whiche were partakers of those sacrifices. For the preistes we read this commaundement geuen to Moyses: *Facies labium aeneum cum basi sua ad lauandum, poneque illud inter Tabernaculum testimonii & altare & missa aqua lauabunt in ea Aaron & filii eius manus suas, & pedes, quando ingressuri sunt tabernaculum testimonii, & quando accessuri sunt ad altare, ut offerant in eo thymiamma, Domino, ne forte moriantur.* Thowe shalt make a lauer of brasse, and his foote also of brasse, to wash with all, and shalt putt yt between the tabernacle of wittnesse and the aulnar, and putte water ther in. For Aaron and his sonnes shall washe their handes and ther feet ther in, euen when they go into the tabernacle of wittnesse, or when they go vnto the aulnar to ministre, and to burne the Lordes offeringe they shall washe themselues with water leest they die.

Exod. 30.

Leuit. 22.

D And again we finde thus ordeined of God: *Omnis homo qui accesserit de stripe vestra ad ea, que consecrata sunt, & que obtulerunt filii Israel Domino, in quo est immunditia, peribit coram Domino.* Whosouer he be of all yower seed that goeth to the holie thinges, whiche the children of Israell halowe vnto the Lorde hauin^g

what

Hebr. 9.

ge his vncleanness vpon him, he shall perish. Here we finde a preparacion E and a pain also inflicted to them that omitted so to prepare them selues. But what were all these preparacions? They were (as S. Paule termeth) worldlie holiness, washinges and iustifications of the flesh which clenched not the conscience. *In the time of the lawe* (saith S. Paule) *were offered giftes and sacrifices, that could not make the minstre perfect, as pertaining to the conscience, with onelie meates and drinckes, and diuerse washinges and iustifications of the flesh, which were ordeined vntill the time of reformation.* For as ther sacrifices that were then offered did not take awaie sinnes and sanctifie the conscience, *For yt ys impossible* (saith S. Paule) *with the bloode of goates and calues sinnes to be taken awaie,* but onelie sanctified men and purified men, as touching the purifying of the flesh, as he again saith, no more did those preparacions touche the conscience, but onelie were doe for an outwarde cleanness. For reason will geue that that thing, that the preparaciō ys doen for, should be of more force, value and vertue, then the preparacion in yt self yf then the sacrifices them selues purified not the consciences of men, moche lesse the preparacion. The pain also that was inflicted to soche as omitted this preparacion, what was yt? yt was but deathe temporall, which hath no comparison with death eternall. F

Nowe the preparacion required before the offering of the sacrifice of our Lorde, and before the partaking of the same in the newe Testament, ys an exacte and a pure pouring and cleansing of our consciences. And our pain for our presumption to receaue this sacrifice without due preparacion, ys not as yowe hearde, deathe temporall, but euen soche (as Chrysostome, and Theodoret saie) as they suffre, which crucified Chryste, which ys death euerlasting. Nowe as our preparacion, which consisteth in pouring and cleansing of our consciences, farre surmounteth the washing of the flesh: And as our pain neglectinge this preparacion ys the losse of euerlasting life, which aboue all measure passeth the losse of this transitorie life: Euen so must yt nedes be, that the thinge that we prepare for, must aboue all measure passe and excede in woorthinesse the figures and sacrifices, that they in the olde lawe made preparacion for.

Obiectiō of
spirituall
presence by
faith.

But they will saie, that we by faith make Chryst, who substantiallie sitteth at the right hand of his Father, as verilie present at the receipt of the Sacramentall breade and wine, and so we receaue Chrystes bodie and blood verilie, but yet spirituallie. G

Thean-
swer.

In dede they saie yt, but they prooue yt not. But how soeuer they saie yt, and howe soeuer they paine and colour their euell sainges, with goodlie glosinge woordes: certes yt ys that this they saie, that the fathers of the olde Testament receaued Chryste as well as we, and that there ys no more in our Sacramentes, then was in theirs, but that their Sacramentes were figures of Chryste to come, and ours be figures of Chryste as nowe comed. But to them I saie, yf we haue no more in our Sacramentes then they had, why are we required to make anie other preparacion then they did? Whie prepare we so diligently our consciences, wher they were required but to purifie their flesh? Again as touching the punishment they make God vniust. For if the thinge receaued of the fathers and vs hath no difference in value, whie hath yt a difference in pain? Yt standeth not with the iustice of God, the offence beinge all one to punish to offenders, one with euerlasting deathe: the other but with temporall death. And yet so must yt nedes be, yf the sainges of the Sacramentaries were true. But thowe maist see Reader, into what inconueniences their dreames, and phantasies bring them. HI

Wherefore

A fore I shall wislie the reader, to consider that thys our preparacion being so farre aboute the preparacion of the olde lawe, teacheth vs that we receaue a thing, farre aboute that, that they receaued in that lawe. And forasmoeche as the punishment of our presumption ys euerlasting deathe, that yt argueth that we presume to abuse the euerlasting Maiestie of our Lord God, and Sauour Iesus Chryst, bicause (as saint Paule saith) we make no difference of our Lords bodie. In dede if we examine not our selues before we receaue, but go to yt with filthie cōsciences, thē go we to yt as to other meates, and so make we no difference betwixt our Lordes bodie and other meates. And for this our irreuerencie we woorthilie suffre the pain testified by saint Paule, that ys, we eate and drinke our owne damnacion, yea so great ys the offence of vnwoorthie receauing, that God doeth not onelie punish yt eternallie, but also by diuerse means temporallie, as thow shalt see yt plainly testified in the text that foloweth.

B THE SEVEN AND FIFTETH CHAP. EXPOVN-

deth this text: For this cause manie are weak and sicke, &c. By Origen and saint Ambrose.



T foloweth in the text of S. Paule: *Ideo inter vos multi imbecilles, & infirmi, & dormiunt multi.* For this cause manie are weak and sick among yowe, and manie do die. S. Paule rebuking the vncharitable, the vngodlie, and vndeuous maner of the Corinthians in cominge to the receipt of the holie Sacrament, of the which somwhat ys before saied, did plainlie teache them

and assure them that soch vnwoorthie receauers should be eternallie cōdemned, as they that vilanouslie and cruellie putte Chryst to death. For as they did with all spite spitte vpō him, pietifullie araie him, mocke him, skorn him, ād as they thought, with all shame and reproache diswoorshippe ād dishonour him, ād repute him but as a vile, abiect, and a castawaie amōg the chil drē of mē: Euen so they that come to receaue his blessed bodie ād blood, as thei wold come to receaue a peice of the carkasse of an oxe, libe, calf, or shepe hauing no regarde to the cleanness and puritie of their cōsciences, they doe as moch, and as wickedlie abuse, diswoorshippe and dishonour that his blessed bodie, as the Iewes of whome we spake of before. For what more contumelie, what more inurie, can be doen to the bodie of Chryst, then to be cast into a sinfull stinking bodie more filthie or lothsome in his sight, then anie donghill or sinke. The grauitie than of the offence, with the greuouse pain of condemnation due to the same declared, to make thē better credit the same, he induceth them by present examples of the punishment of soche persons in this present life, sainge: *For this cause many amonge yowe are weak, and sicke, and manie doe die.* As who might saie: think not that I dallie with yowe, behold and see euen amonge yowr selues, howe God sheweth a preamble or image of his fearfull iudgement which I haue spoken of. For euen for this vnwoorthie receauing of the bodie and blood of hys Sonne our Lorde Iesus Chryste, he hath stricken manie with weaknesse, manie with sekenesse, and manie with death.

D The literall exposition being thus breislie touched as wherby yt maie be perceaued, howe this text doeth depende of the other, ād ys ioined with the same we wil (as heretofore ys doē) heare the Fathers of Chrystes Parliamēt house, therby also to trie, whether the catholike Church that now ys, cōsent with thē, or dissent frō thē, or the Proclā. ād his cōpanie agree or disagree.

Origen. in
Psal. 37.

Origen in
plain words
callethe the
bleff. Sac.
the bodie of
Chryst.

A myserie
what yt ys,
and howe
the blessed
Sac. ys a
myserie.

Euell mēre
ceane the
bodie of
Chryst in
the B. Sac.

Of these Fathers the first coople shall be Origen and sainct Ambrose. Origen E
saith thus: *Iudicium Dei paruipendis? & commonentem te Ecclesiam despicias? Communi
care non times corpus Christi, accedens ad Eucharistiam quasi mundus, & purus, quasi in te
nihil sit indignum, & in us omnibus putas quod effugies iudicium Dei. Non recordaris illud
quod scriptum est, quod propterea in vobis infirmi, & acri, & dormiunt multi. Quare mul
ti infirmi? Quoniam non seipsos diiudicant, neque seipsos examinant, neque intelligunt, quid
communicare Ecclesie, vel quid est accedere ad tanta, & tam eximia Sacramenta. Patiun
tur hoc quod febricitantes pati solent, quum sanorum cibos presumunt, sibi metipsis inferentes
exitium.* Settest thou litle by the iudgement of God? And despicest thou the
Church admonishing thee? Thou arte not a feard to communicate the bo
die of Chryste, coming to the *Eucharist*, as a clean and a pure man, as though
ther were no vnwoorthie thing in thee: and in all these, thou thinkest that
thou shalt eschape the iudgement of God. Thowe doest not remembre, that
which ys written: that for these thinges, ther be manie among yowe weake,
and sicke, and manie doe die. Whie be ther manie sicke? Bicause they iudge
not themselues, neither examin themselues, neither doe they vnderstande F
what yt ys to communicate with the Church, or what yt ys to come to so
great, and so excellent mysteries. They suffre that that men whiche be sick
of agues, are wont to suffre, when they eate the meates of wholl men and
so kill themselues.

Origen rebuking here the euell doings of some men, Who not fearing the
iudgement of God, nor the admonicion of the Church presumed as though
they had ben in clean state of life to come to receaue the bodie of Chryst:
putteth them in feate with this saing of sainct Paule that for this cause ther
be amonge you manie weake, and sick, and manie doe die. Wherin note
that Origen saith, that the cause of these plagues ys the vnwoorthie recea
uinge of the bodie of Chryst by expresse woordes. He neither calleth yt Sa
cramentall bread, nor figure nor signe, but euē as yt ys, the bodie of Chryst.
And for that yt ys ther vnspeakeable, and yet most assuredlie, he afterwarde
callethe yt, so great, and so excellent mysteries.

A myserie ys wher somthing lieth hidden, that ys not by open meanes,
or common knowledge perceaued. Forasmoch then as Chryst verilie being G
in the Sacrament ys not perceaued by the common knowledg of the senseis,
nor of naturall reason, but by the speciall knowledge of faith yt ys verie well
of Origen called mysteries. And forasmoch as Chryst therin being, ys so great
and so excellent, therfor verie well doeth he call them mysteries great and
excellent. And here this ys to be noted, that he calleth yt not a myserie as
being but one, but he calleth yt mysteries as being two. For although yt
ys somtime called singularlie, a Sacrament or a myserie as one thing, of the
vnitie of the thing signified and conteined, which ys the bodie of Christ: yet
as touching the thinges that doe signifie, and conteine, which be the formes
of bread and wine, vnder which both, Chryst ys verilie and whollie, they
are right well called mysteries plurallie, bicause they be two kindes, and vn
der eche kinde Chryst fullie, and therfore eche of them well called a Sacra
ment and a myserie.

In all this sainge, this also maie be noted, that euell men receaue the
bodie of Chryste, but speciallie, when he saith: that euell men doe as men H
sicke of agues, who will presume to eate holl mens meat, wherby he
plainlie teacheth, that euell men eate the same meate in the Sa
crament, that good men doe, But good men receaue the bodie of Chryst:
wherfor

A wherfor so doe euell men also, but to contrarie effectes. For as the holl man eating his meate continueth his life, and the sicke man eating the same procureth or causeth his owne death: Euē so the worthie receauer receauinge the bodie of Chryst getteth life, wher the vnwoorthie receauing the same getteth him euerlasting death. Thus maie we of this auncient father of Chrystes Parliament house learn the trueth, that Chrystes bodie ys in the Sacrament. Thus maie we learn, that forbicause euell men do abuse yt vnreuerentlie receauing yt, that the plagues of God, as sicknesse, weaknesse, and deathe, come vpon them. Thys being true, God plant in the heart of euery man, that hath professed the name of Chryst, to professe also hys holie faith, and reuerentlie and thankfullie to accept this great and comfortable benefitte of Chrystes presence with vs in the Sacrament, and yt honourable to vse.

B O Lorde, what mishappe haue we, that after so long continuance of the faith of Chryst we shoulde nowe in the later daies, fall from that reuerent and honourable vsage of this blessed Sacrament, that was vsed in the primitiue Church, when the faith was not so dilated, so spred, so established, as nowe for the long continaunce of yt, yt aught to be: And yet then was yt had in great reuerence, and honourable vsed.

But amonge manie testimonies that maie be produced, bicause we are nowe hearing the doctrine of *Origen*, we will also but heare hys testimonie in this matter. He exhorting the people, that hearinge the woorde of God they should vse great diligence, that, that they had once learned, shoulde not by negligence fall from their memorie: vseth the example of their regarde of the holie Sacrament, and saith: *Volo vos admonere religionis vestre exemplis. Nostis, qui diuinis mysteriis interesse consuestis, quomodo cum suscipitis corpus Domini cum omni cautela & ueneratione seruatis, ne ex eo parum quid decedat, ne consecrati munus aliquid dilabatur. Reos enim vos creditis, & recte creditis, si quid inde per necligentiam decedat. Quod si circa corpus eius seruandum, tanta vmini cautela, & merito vmini, quomodo putatis minoris esse piaculi verbum Dei neclexisse, quam corpus eius?*

*Orig. homil
13. in Exod*

C I will admonishe yowe withe the examples of your owne religion, ye, that haue ben wount to be at the mynistracion of the diuine mysteries, knowe, howe, when ye receaue the bodie of our Lorde, ye geue heed with all warenesse and honour that no litle porcion of yt should fall down, that no parte of the consecrate thing should slippe awaie, ye beleue yowr selues to be guiltie, and ye beleue well, yf anie of yt should fall from yow through negligēce. Yf than ye vse so great warenesse and diligence aboute the conseruing of his bodie, and yowr vse therin ys good: howe thinke yowe yt a matter of lesse offence, to haue neglected the woorde of God, then his bodie? Thus moche *Origen?*

*See what
warenesse
was used in
the primitiue
Church
in receauing the
body of our
Lorde.*

In this testimonie ys no mention made of the Aduersaries figure, sign or Sacramentall bread, but here ys plain declaracion of the catholique faith, *Origen* saing and declaring to the Chrystian people of his time by expresse woordes that they receaued the bodie of Chryst. But note withal which ys most

*A plain saing for the
Procla.*

E cheiflie to our pourpose here, that not onelie the people did vse the same bodie of Chryst reuerentlie and honorable, but also *Origen* doeth both well alowe ther so doing, and commendeth and praiseth the for the same also. And here note farder that the people had the blessed Sacr. in so great reuerēce, that they beleued the selues to haue comitted a great offence (ad *Origen* saith they beleued yt wel) yf by their negligēce anie part of the Sacr. had fallen from them to the grownde by which their reuerend vsage, as we maie

See the vse
of the Commu-
nion
bread in
the newe
Church.

clerelie perceaued and see, that they beleued ther to be the verie bodie of Chryste, to the whiche they gaue this reuerence and honour: So by the same ys the vnreuerend vsage of our Sacramentaries moch reprehended. Remembre their doings, and consider their vsages, and compare them with the doings and vsages of the auncient Chrystian people, in the time of *Origen*. Owre Sacramentaries caused that the bread which was left at their comuniō should not be honourable but prophanelie vsed. For in some places the mynister had that that was left: in some places the parish clerke: in some places a peice of yt was deliuered to him that shoulde the next sondaie prouide the bread for the comuniō. And euerie of these put this bread into his bosom or purse, as beggers doe their lumpes and fragmentes into their bagges and wallettes without all reuerence or regarde, and carieng yt home with like irreuerencie vsed yt in no otherwise then other common bread, geuing yt to their wiewes and children, the crustes to their dogges and cattes, the crommes to their pullen. O Lord howe farre ys this vsage from the vsage of the primitiue Church? The good people that the were (as thou hauest heard) thought yt a great offence, yf yt did but fall from them to the grownde.

De consec.
Dist. 2.

Difference
of the pri-
mitiue and
seismatical
church
in vse of
the Sacramēt
in faith.

And *Pius* the ninth Bishoppe of Rome after *S. Peter*, and liued aboute the yeare of our Lord cxlviij vpon consideracion of the great excellencie of the Sacrament as wherin ys verilie the bodie of our Sauour Chryste, and vpon the regarde of soche due reuerence as apperteineth to vs to yeald to the same, appointed sondrie penaūces, and fastings to soch as by whom anie parte of the blood of Chryst should happen to distil or to be shedde: But these people of our daies neither regarde falling to the grownde nor shedding, no, as, yt ys saied, they spare not to geue yt to their dogges. By which sundrie maners yt ys easie to be perceaued that the faithes of these people be sundrie. The people of the primitiue church (as by their regard, reuerence, and honour to the B. Sacrament, yt maie be perceaued) beleued the presence of Chrystes bodie and blood to be ther, wher they bestowed soche reuerence and duetie: The companie of Sacramentaries, as their irreuerent vsage well declareth, beleue no reall presence of Chrystes bodie in the Sacrament. For to yt they denie all honour and reuerence. Yf the primitiue Church had beleued as the Sacramentaries doe, whie gaue they that honour to yt, that these doe not? or rather whie doe not the Sacramentaries honour the Sacramēt as they of the primitiue Church did? Yf ye wil know the cause, yt ys (though they bragge moch of the primitiue Church) bicause they varie and dissent from yt, bothe in faith and maners. Howe can they trulie saie, that they followe the primitiue Church when yt ys here so manifest, as yt can not be against saied, that they not onelie dissent from yt by their doctrine, but also doe thinges euen clean contrarie to that, that was doen in the primitiue Church? They with all irreuerencie contemning the leauings of the Sacrament wher the primitiue Church vsed honourable to repose them and reserve them in the holie placea (as *S. Clement* gaue cōmaundement) and also had great regarde, and reuerence to yt, wher these men (as ye haue hearde) fede their families with yt, as with prophane bread. Wherefore to conclude this matter with *sainct Paule*, I maie saie, that they be gilty of the bodie and bloode of owre Lorde, bicause they make no difference betwixt yt and common or prophane meates, but indifferently eate the one and the other.

Clement
Epist. 2.

Ambrose in
11. 1. Cor.

But I tarie to long vpon *Origen*, yt ys time that *S. Ambrose* also were heard
Vpon

A Vpon this text thus he saith: *Vt verum probaret, quia examen futurum est accipientium corpus Domini, iam hic imaginem iudicii ostendit, in eos qui inconsiderate corpus Domini acceperant, dum febribus, & infirmitatibus corripiebantur, & multi moriebantur, ut iis ceteri discerent, & paucorum exemplo territi emendarentur non inultum scientes corpus Domini negligenter accipere, & eum quem hic poena distulerit, grauius tractari, fore, quia contempsit exemplum.* To proue that ther ys a iudgemēt to come of them, that receaue the bodie of our Lord, he doeth now shewe a certain image of the same iudgement vpon them, which without due consideraciō had receaued the bodie of our Lord forasmoch as they were punished with feuers, and sicknesses, and manie died: that by these men other might learn, and they feared with the example of a few might be amended: knowing that to receaue the bodie of our Lorde negligently ys not left vnpunished, but yf his punishment be differred that he shal be more greuouſlie handled hereafter, bicause he hath contemned the example.

*S. Ambroſe
vnderſtan
deth S.
Paule ſo
ſpeak of the
bodie of our
Lord.*

B As *Origen* hath doen before: ſo *S. Ambroſe* here agreable declareth that feuers, sicknesses, and death also haue by gods punishment fallen vpon them, that vnwoorthilie haue receaued the bodie of our Lorde. In which his declaracion of ſainct *Paules* minde this ys also euident to be ſeen, that he bothe confeſſeth the bodie of *Chryſt* in the Sacrament: and also that the same bodie of *Chryſt* hath ben receaued of euell men. Nowe ſoche preſence as the *Aduerſarie* teacheth can be but of good men receaued, wherfor ſainct *Ambroſe* here and *Origen*, and diuerſe other before alleaged for the expoſition of ſainct *Paule*, teaching vs that euell men receaue the bodie of *Chryſte*, yt muſt nedes neceſſarilie folowe that ther ys beſides the ſpirituall maner (which onelie the *Aduerſarie* teacheth) an other maner of reall and ſubſtanciall preſence, by which the euell man receaueth the verie ſubſtance of the bodie of *Chryſt* verilie ſand in dede. Which being (as yt ys in dede) a moſt certain trueth teſtified by manie holie doctours, and graue Fathers, of the Church, the contrarie aſſertion of the *Aduerſarie*, muſt nedes be iudged an hereticall vntueth. Wherfor *Chryſtian* Reader, be not deceaued with vain gloſes of light Sacramentaries, but ſtaie thie ſelf vpon the ſure and agreable expoſitiōs of the holie Fathers, ad beleue no leſſe but thow cominge wher the Sacrament ys duellie miniſtred, according to *Chryſtes* inſtitucion, and receauing the ſame, that thow receaueth the verie reall and ſubſtanciall bodie of *Chryſt*. But now yt ſtandeth thee in hande, to ſee howe thowe receaueth yt, with what faith, with that deuocion, and with what reuerence. For this holie father ſainct *Ambroſe* (as other before) teacheth vs after the minde of ſainct *Paule*, that we muſt come to this moſt holie Sacrament with deuocion, feare and reuerence. For ſhewing ſainct *Paules* minde, who willeth vs to examin our ſelues, he ſaith vpon the ſame thus: *Deuoto animo, & cum timore accedendum ad communionem docet, ut ſciat meus reuerentiam ſe debere ei, ad cuius corpus ſumendum accedit.* He teacheth vs to come to the communion with a deuoute minde, and with feare, that the minde maie knowe yt ſelf to owe reuerence vnto him, whoſe bodie yt cometh to receaue. Thus moche he.

*Ambr. in
11. 1. Cor.
Reuerence
is due to
him whoſe
bodie were
ceane.*

D What ſoeuer *Luther* hath ſaied againſt our preparacion for our ſeemelic coming to the receipt of the bleſſ. Sacrament: what ſoeuer the *Aduerſaries* the Sacramentaries and the Proclamer ſaie againſt the holie and bleſſed bodie of *Chryſt* in the Sacrament ſeking by termes, as by Sacramentall bread, by figure, by an holie ſigne, and ſoche like, to deſace yt, and yet with ſoch holie tearmes to cloake their vnholie hereſie, and loathing by expreſſe words to

*S. Ambroſe
and Origen
uſe plain
tearmes for
the Procla.*

call yt the bodie of Chryst: yet this holie Father and Bishoppe. S. Ambrose E
in bothe these places alleadged, and *Origen* in his sainges, in this chapter produced calleth the Sacrament fixe or seuen times by plain woords, *the bodie of our Lorde*, the doubtful tearmes of the Aduersarie left, as by which they could not so liuelie expresse and shewe furth the trueth.

To ende with these two Fathers of Chrystes Parliament house we maie perfectlie by them vnderstand, that God punisheth vnwoorthie receauers of the bodie of Chryst some temporallie, by feuers sicknesses, and death: some eternally by perpetuall damnacion. Whereby as by the greuoufnesse of the punishmētes we maie learn the greuoufnesse of the offence: So by the greatnesse of the offence, we maie learn the greatnesse of the blessed Sacrament, in the receipt of which no soch offence coulde be committed, if he were not ther present, whose maiestie being great, maketh the offence great.

THE EIGHT AND FIFTETH CHAP. ENDETH

*the exposition of the same text by Theophilaſt.
and Anſelm.*

F

Theasmuche as the matter treated of by S. Paule in this text ys appertinent, and dependeth of the matter spoken of before, in the which we haue proceeded at the lēght, therfor I haue determined to content my self with the two Fathers, in the last chapter produced, by whome we maie learn the enacted trueth of the vnderstanding of this text in the higher house, and with two other Fathers of the lower house who shall open vnto vs also the vnderstanding of the same in the lower house, which two shall be *Theophilaſt*, and *Anselme*.

*Theophilaſt in 11.1
Cor,*

Theophilaſt writeth thus: Accipite demonstrationē ex iis, quae apud vos contingunt. Hinc enim sunt immatura mortēs, diuturnaeque aegritudines, & morbi, eò quòd multi indignè assumant. Quid igitur? Qui non aegrotant, & ad extremam vsque senectam seruantur incolumes, nonne peccant? Peccant sanè. Sed non huius temporis pena solum indignè accedentibus destinata sunt, sed in futuro quoque seculo. Take ye a demonstration of those thinges which happen among yowe. For bicause manie do receaue vnwoorthilie, therfor ther be hastie deaths, and long diseases and sicknesses. What then? They that are not sick but to their extearm age are kept in health, doe they not sinne? They sinne trulie, but not the onelie paines of this time are apointed to vnwoorthie receauers, but ther be also in the world to cōme more harde, and more greuouse punishmentes reposed.

G

God punisheth some temporallie but not eternallie some both temporallie and eternallie.

As the Iudgements of God be merueilouse, and incomprehensible, so deepe also that no man can reache vnto the profunditie therof: so are they also vpright, iust and full of equitie, geuing to euery man according to hys workes. By whiche he punisheth some in this life, but not eternallie, some eternallie, but not in this life temporallie: some both temporallie, and eternallie. So likewise of them that by vnwoorthie receipt contemne and foulie abuse the blessed Sacrament some by sicknesses, and diseases are punished who humblie receauing the same, and repenting their former doings, and amending their liues, God temperinge hys iustice with mercie punisheth them but in this life. Other some ther be that abusing the holie Sacrament by vnwoorthie receipt, and continuing the same doe yet some good workes, though not in the right ordre of good workes, soche God of hys mercie punisheth not temporallie, but differring the punishment, punisheth thē eternallie. Some being of most beaftlie and detestable life, and

H

A and continuinge in the same without repentance as men euen folde ouer to sinne, and touched with sicknesse will not hūblie receaue the same as Gods mercifull punishment to the amendmēt of life, but rather heapinge euells vpo euells doe murmurē ād grudge, yea ād with all violēt impaciēcie blasphemē his holie name, ād reprocue his correctiō with manie vnsemele woords, manie soche are punished both temporallie ād eternallie. Thus by *Theopilacte* then we maie learn, that to vnwoorthie receauers of the bleff. Sacrament soche punishments haue ben inflicted of God, wherby (as ys saied) maie be perceaued, that as the offence ys great, so yt ys doen against him, who ys great, euen Chryst our Sauoure and redemer, whose blessed bodie being present in the Sacrament ys by wicked receauers moche abused. I stand not to declare the faith of *Theophyllact* as touchinge the presence. For yt ys more then manifest, that he that denieth the Aduersaries figure in the Sacrament confesseth the presence, whiche this authour doeth in diuerse places expoundinge the scripturs, as in this worke also yt maie be seen,

B Wherfor leauinge him we will heare *Anselmus*, who vpon this text followinge S. Ambrose and vsinge his woordes, writeth thus, as speakinge to the Corinthians in the person of S. Paule: *Quia indignè manducatis hoc corpus, & sanguinem bibitis, ideo sunt inter vos multi infirmi, qui graui morbo languent: & imbecilles qui diuturna inualitudine torpent & dormiunt etiam multi, id est somno mortis sunt occupati, vt verum probaret, quia examen futurum est accipientium corpus Domini. Iam hic imaginem iudicii ostendit in nonnullis qui corpus illud inconsiderate acceperant, dum agrotationibus, & longis inualitudinibus tenerentur, & multi morerentur, vt in eis ceteri discerēt se non impunè corpus Domini negligenter accipere, & paucorū exēplo ceteri territi emenderentur, scientes quia grauiorē panis in futuro seculo propter hanc culpā ipsi forent passuri, si non corrigerentur.* Bicause ye doe eate ād drink his bodie and blood vnwoorthilie, therfor ther be amōg yow manie sick of greuous sicknesse, ād weak which faint with lōg diseafe, ād manie also sleape, that ys, they are preuēted with death. To prooue that a iudgemēt or condēnaciō shall come of the that receaue the bodie of our Lord, he doeth now shew the ymage of the iudgemēt in manie, whiche had incōsideratelie receaued that bodie, forasmochas they were holden with sicknesses, and long weaknesse and manie died, that by them other shoulde learn, that they shoulde not receaue the bodie of our Lorde negligently withoute punishment, and other feared with the example of a fewe, shoulde be amended, knowinge that theie shall suffre more greuous paines in the worlde to come for this offence, except they were amended. Thus he.

*Anselm.
in. 11. 1.
Cor.*

*The Corinthians did
eate and
drinke the
bodie and
blood of
our Lord
vnworthi-
lie.*

We learn here of *Anselmus*, that the sicknesses, diseases and deathes that happened amonge the Corinthians, were bicause thei receaued not onelie the Sacrament, or (as the Sacramentaries tearme yt) the Sacramentall bread vnworthily, but bicause they did inconsideratelie receaue the bodie of our Lorde. In whiche maner of faithe, and speache this authour foloweth not his owne devise, but the graue doctrine and iudgement, of S. Ambrose who se sainge he doeth here alleage. And so by them bothe yt ys manifest that the bodie of Chryst ys receaued in the Sacrament, that euell men also receaue yt ther, whiche prooueth the reall and substanciall presence of Chrystes bodie, and that soche euell receauers for that they doe moche iniurie to that pure and vndefiled bodie of Chryst castinge yt into their bodie defiled with moche filth of sinne, doe oftētimes suffre the pains in this life and also in the liue to come.

D

Of the displeasure of God against euell receauers, as S. Paule maketh

Xxx iiii prooue

*Cyp. ser. 5.
de lapsis.*

*She might
haue recea-
ued the ne-
we Commu-
nion with-
out anie so-
che trouble.*

proofe by demonstracion, and experience of the same in his time: so doeth also S. Cyprian for the like in his time, who bringeth three or foure exāples of Gods wrath against them that beinge defiled with sinne did presume to approche to, or receaue the holie bodie of Chryst. The first example is of a childe, whiche beinge put to a Nource did tast of a soppe of bread, whiche was offred vnto Idolls. And when the mother hauinge this childe in her armes came to the Churche amonge christian people, and the Sacrament amonge other, was also offred to the childe, the child (who I saie, had tasted of Idolls meat) turned awaie her face from the Sacrament, she stopped her mouthe and helde her lippes hard together, she refused by anie mean to touche the cuppe of the bloode of Chryste. Yet though she did thus strue, the deacon gaue her of the Sacrament. Whiche when she had once receaued, furth with she fell to boking and vomiting for (as Cyprian saith) *in corpore, atque ore violato Eucharistia permanere non potuit. Sāctificatus in Domini sanguine potus, de pollutis visceribus erupit. Tanta est potestas Domini, tanta maiestas.* In a defiled mouthe and bodie the Sacrament coulde not abide. The sanctified drinke in our Lordes bloode brast oute of the defiled bowells. So great ys the power of owre Lorde, so great ys his maiestie.

*A woman
receauing
the B. Sa.
vnworthi-
lie stricken
with death*

By this example maie we learn, howe moche yt offendeth God, that the bodie of Chryst should be receaued vnwoorthilie of one that hathe knowledge and reason. Immediatelie after this, S. Cyprian maketh reporte of a woman that was of age, knowledge, and reason, sainge that soche one when he was offeringe the sacrifice priuie stole in among other, and receauing the Sacrament, not as meat to comforte her, for that she was vnwoorthie, but as a sworde to destroe her, and takinge as yt were deadly poison in to her mouthe and breast, she begā to be merueilouslie vexed, and disquieted, and so suffringe the heauie punishment of her offence, pantinge and tremblinge she fell downe dead. So (saith he) was not her euell offence left long unpunished. But she that thought by her cloaking and dissemblinge of her offence to haue deceaued man, felt God to whome all thinges be knowen, the reuenger and punisher of the same.

*Amā vn-
woorthilie
receauing
the bleff. Sa
in his hand
whē he ope-
ned his hand
ther was
nothing
but ashes*

An other woman ther was also, who receauing the Sacrament into her handes kept the same, and carienge yt home, putte yt into her coaser. But to vse the woordes of S. Cyprian, *Cum arcam suam in qua Domini sanctum fuit manibus indignis tentasset aperire, igne inde surgente deterrita est, ne auderet attingere.* When she wolde with vnwoorthie hands open the coaser, wherein was the holie thinge of our Lorde, ther sprang oute a fire, wherby she was cast in soch feare that she durst not touche yt. Vpon this example this maie we note, that if God wolde not suffre the woman, forasmoche as she was vnwoorthie, not as moche as to open the coaser, wher the holie thinge of our lorde was layed, howe moche lesse will he beare yt that a licencious filthie liuinge man shoulde touche the thing ytself, eate yt, and cast yt into his sinfull bodie?

An other merueilouse thinge doeth S. Cyprian report of the blessed Sacrament, Ther was (saith he) a certain defiled or sinfull man, who beinge present when the Sacrament was celebrated by the preist (so doeth S. Cyprian tearme the holie ministracion) he presumed priuie with other to receaue, but he coulde not eate the holie thinge of God nor handle yt. For when he had opened his hande to see what he had receaued, he fownde nothinge but ashes. This in dede ys a meruertouse thinge, wherby declared that God ys not willing, that his holie Sacrament shoulde be receaued of a filthie

A thie sinner, forasmoeche as sodenlie yt pleaseth him to chaunge yt into ashes he him self departing from yt.

But let vs heare what S. Cyprian him self noteth vpo this miracle of God
Documento vnus ostensum est, Dominum recedere cum negatur, nec immerentibus pro-
desse ad salutem quod sumitur, cum gratia salutaris in cinerem sanctitate fugiente mutetur.
 By the example of one yt ys declared, that our Lorde departeth when he ys denied, nether doeth yt, that ys receaued profite the vnwoorthie to saluacion or healthe, when the holsome grace, holinesse departinge awaie, ys chaunged into ashes.

Serm. 5 de lapsis.

This note of S. Cyprian ys notable in dede, and for that yt ys so, I wishe yt so to be noted of the reader, that yt neuer fall from his memorie. First, let the euell man note, that at the receipt of the Sacrament bicause in life and conuersation God ys denied that he departeth and goeth awaie. But let the faithfull herby learn, that owre Lorde ys present with his Sacramēt, who as he departeth from the wicked so he abideth to be receaued of the vertuouse ad godlie. This also ys not to be ouerpassed, that the holie Martir saith, that yt, that ys receaued, profiteth not the vnwoorthie to saluacion.
B For by that he saith, yt profiteth not the vnwoorthie, he argueth that yt profiteth the woorthie, or ells we must saie that the state bothe of the woorthie, and vnwoorthie ys equall, whiche if yt so were, S. Ciprian did but vain lie saie, that yt did not profite the vnwoorthie,

Yf then one thinge be receaued in the Sacrament that profiteth the good and auaieth not the euell, we must first graunt, that the good and the euell receaue one thinge, profiting the one, and hurting the other. Nowe wolde yt be learned of the Sacramentarie, what one thing that ys in the Sacrament that ys receaued, that profiteth and hurteth. The Sacramentarie leaueth no more in the Sacrament by his doctrine, but Sacramentall bread, and Sacramentall wine, whiche both (saith he) remain in their substance and nature, so that ther ys no other thinge (taking thing for substance) but the substance of bread and wine: Certen yt ys, that as God suffereth the Sunne to shine vpon good and euell, and raineth vpon the iust and vniust: So do the he suffre the substance of bread and wine to feede and nourish both
C good and euell, as well to profite the wicked as the rightwise, no more (measure beinge obserued) to hurt the one then the other. Yf than the substance of bread be so indifferent, that yt profiteth as well the wicked as the good the substance of bread ys not the thinge, that holie Cyprian saith to be in the Sacrament, which onelie profiteth the good, and hurteth the euell, yf yt be receaued. Wherfor yt doeth necessarelie folowe, that ther ys an other thing in the Sacrament, than the substance of bread, whiche ys the bodie of Chryst, as the holie fathers before alleaged haue confessed, and the holie Church catholique professeth and beleueth.

Nowe ye haue heard the presence of Chrystes bodie and bloode taught by S. Paule in the epistle to the Corinthians: ye haue heard yt testified, yea and auouched by a nombre of auncient holie Fathers: ye haue hearde yt
E prooued that by the testimonie as well of S. Paule, as the Fathers yt ys plain and eident, that the euell and vnwoorthie receaue the same bodie of Chryst in the bleff. Sacrament that the good and woorthie doth: Ye haue heard paines both temporall and eternall appointed to soche vnwoorthie receauers: Ye haue seen greate difference of the pains of the vnclean receauers of the figures of the olde lawe, and of the vnwoorthie receauers of the Sacrament of the newe lawe, wherby also ys inuincible prooued a great
 differen-

difference of thinges receaued in both lawes. For in the olde lawe Chryst was receaued figuratiuely: In the newe lawe he ys receaued verilie. In the olde lawe onelie spirituallie: In the newe lawe of good people bothe spirituallie and substanciallie. Thus moche beinge doen if grace be at hande with the reader ther ys enough doen to expell the Sacramentaries heresie, and to moue to receaue the catholique veritie. Wherefore although ther be other scriptures in S. Paule, I will not stand and abide vpon them, as hitherto I haue doen vpon other, but I will touche them and so ende.

THE NINE AND FIFTETH CHAP. TREAC.

seth of these woordes of S. Paule. *We are membres of his bodie, of his flesh, and of his bones, by Irenæus and Hylarius.*

IN the epistle to the Ephesians, S. Paule exhorting men to loue their wiewes, willet them so to loue them, and nourish them, as Chryst doeth his Church. And for proof that they shoulde so doe, he saith that no man at anie time hath hated his owne flesh, but nourisheth and cheriseth yt as Chryst doeth his Church. For we are saith he membres of his bodie, of his flesh and of his bones. Whiche sainge forasmuche as the great auncient Father Irenæus doeth vnderstande of the flesh, bodie and bloode of Chryst in the Sacrament, I haue thought good to lett the reader perceauie the same.

Thus he writeth: *Quomodo carnem negant esse capācem donationis Dei, quæ est vita æterna quæ sanguine & corpore Christi nutritur, & membrum eius fit, quemadmodum & Apostolus ait, in ea, quæ est ad Ephesios epistola: Quoniam membra sumus corporis eius, de carne eius, & de ossibus eius, non de spiritali aliquo, & inuisibili homine dicens hæc (spiritus enim neque ossa, neque carnes habet) sed de ea dispositione, quæ est secundum hominem, quæ ex carnibus & nervis & ossibus consistit, quæ de calice, qui est sanguis eius nutritur, & de pane, qui est corpus eius augetur.* Howe denie they the flesh to be hable to receaue the gift of God, whiche ys euerlasting life, whiche ys nourished with the bodie and blood of Chryste, and ys made a membre of him, as the Apostle also saith in the epistle to the Ephesians: *For we are membres of his bodie, of his flesh and of his bones: not speaking these woordes of any spirituall or inuisible man, but of that disposition, whiche ys after the nature of man whiche ys of flesh, Sinnewes and bones, whiche ys nourished of the cuppe, whiche ys his blood, and ys encreased by the bread whiche ys his bodie.* hitherto Iren.

Aplain saying of Irenæus against the Proclamer

The flesh of mā shall haue euerlaing life by cause yt ys nourished with the flesh of Chryst.

For the better vnderstanding of this sainge, the occasion whie he wrote this ys to be declared, although this Irenæus were so auncient and so neare to the time of the Apostles, that he was the disciple of Policarpus, whiche Policarpus was the disciple of saint Iohn the Euangelist: yet before and in his time were risen manie heretiques as Symon Samarites, who other wise ys called Symon Magnus: Menander, Carporates, Basilides, Cerinthus Ebion, and Marcion: whiche fowlie and diuerslie erringe aboute the person of Chryst, some of them also denienge the resurrection, sainge that owre earthlie and grosse flesh coulde not be partaker of saluacion. Against whiche heresies Irenæus wrote fivie bookes, and in the fiste booke amonge other thinges impugning that heresie that saied that owre flesh coulde not enioie euerlasting life, prooueth that yt maie and shall And

A by that yt ys nourished with the fleshe and bloode of Chryste. And therfor asketh a question sainge: howe denie they our flesh to be partaker of the gifte of God, whiche ys euerlastinge, whiche flesh ys nourished with the bodie and blood of Chryst, and ys made a membre of him? That our flesh ys nourished by the bodie and blood of Chryst, and therby also made a membre of him: he prooueth yt by this Scripture of S. Paule, that we be membres of his bodie, of his flesh and of his bones.

*Both bodie
and soule
haue benefi-
te by the bo-
die of Chri-
ste.*

And here note howe goodlie he confirmeth the catholique faith, and howe mightilie he ouerthrowe the heresie of the Sacramentarie. The Catholique saith that the wholl man bothe bodie and soule taketh benefite, and ys nourished by the bodie and bloode of Chryste: The Sacramentarie saith, that onelie the inwarde man, the spirituall man ys spirituallie nourished by faith. But this false glose ys here by expresse woordes reprobued and conuincied. S. Paule (saith *Irenæus*) speaketh not this of anie spirituall or inuisible man, but of the verie naturall man, which ys made of flesh sinewes, and bones whiche naturall man ys nourished, and augmented by the cuppe, whiche ys the bloode of our Lorde, and the breade whiche ys the bodie of our Lorde. Yt ys manifest then against the Sacramentarie, yt ys manifest against the Proclamer, that the naturall man doeth eate and drinke the naturall bodie and bloode of Chryst wherby also yt ys manifest, that the naturall bodie and bloode of Chryste be in the Sacrament. For if they were not, howe could they so be receaued?

B Again yt ys manifest, that not onelie the inwarde man, the inuisible or spirituall man receaueth the bodie and bloode of Chryst, but also the outward, the visible and naturall man. And for the full and perfect vnderstanding of this, note well the cheife grownde of this auncient holie Father *Irenæus*. His pourpose ys to prooue, that our flesh although yt be a mortall thinge, shall receaue immortallitie: although yt be earthilie, yt shall receaue an heauenly and euerlastinge life: howe proueth he that? By that that our mortall flesh receaueth the immortall flesh and bloode of Chryst, and

*The ou-
ward na-
turall man
receaueth
the bodie
and blood
of Chryste.*

C therby nourished shall in his time atteign to immortallitie ad life euerlastinge. Consider then that the argument of this holie father against this heresie, to prooue that our bodies shall rise, and that they at the same resurrection, shall atteign to immortallie, ys, that we receaue the bodie ad blood of Christ by the whiche (yt beinge immortall, and also able to geue immortallitie) we shall be made immortall, and receauers of euerlastinge life. The Sacramentarie then denieng that we receaue the bodie of Chryst into our bodies, denieth the argument of this holie Father, and teclie also denieth owre resurrection and immortallitie (which to manie of them haue allreadie apertlie doen) and robbeth vs of one great article of our faith, and of our cheif and high comforte, that we hope to haue in our resurrection. For (as S. Paule saith) *Si in hac vita tantum, in Christo sperantes sumus omnibus hominibus*, &c. Yf in this life onelie, we belene on Chryst, then are we of all men most miserablie. Yf then they will robbe vs of the mean to atteign to this resurrection and immortallitie, whiche mean ys the very receipt of the bodie and blood of Chryst, they shall also robbe vs of the effect. For the cause being taken awaie the effect also must be taken awaie: as the cause beinge admitted, the effect must necessarilie folowe. For the cause of the immortallitie of our flesh ys the coniunction of the immortall flesh of Chryst with owre, whiche ys doen by the receipt of the same in the Sacrament.

*The Sacra-
mentaries
denieng the
receipt of
Chrysts na-
turall bodie
into our, de-
nie withall
the argu-
ment of
Iren. ad of
consequent
the immor-
tallitie of
our bodie
after resur-
rect.*

D Of these two Chryst ys a full wittnesse, for the first he saith. *Nisi manducaueritis*

1. Cor. 15.

caueritis carnem filii hominis, & biberitis eius sanguinem non habebitis vitam in vobis
 Except ye eate the flesh of the Sonne of man and drinke his blood, ye shall
 haue no life in yowe, wherby ys testified that the receipt of the bodie and
 blood taken awaie from vs, immortalitie and euerlastinge life ys also ta-
 ken awaie.

ibid.

For the other, Chryst also testifieth: *Qui manducat meā carnem & bibit meum sanguinem, habet vitam eternam.* He that eateth my flesh and drinketh my blood hath euerlastinge life. Wherby ys taught that the receipt of the bodie and bloode of Chryst, ys the cause and mean of and to euerlasting life.

But that the Aduersarie shall not cauill and saie, that I speake moche in this matter at mine owne libertie, and ther vnto expownde the scripturs by mine owne authoritie: he shall heare the holie Father Cyrill affirme as moche as I haue saied, and expownde the scripturs to the same sense. Thus he writeth: *Non poterat aliter corruptibilis hac natura ad incorruptibilitatem, & vitam traduci, nisi naturalis vitæ corpus ei coniungeretur. Non credis mihi hæc dicenti? Christo, te obsecro, fidem præbe dicenti: Amen, amen (inquit) dico vobis: Nisi manducaueritis carnem filii hominis, & biberitis eius sanguinem, non habebitis vitam in vobis. Qui manducat meam carnem, & bibit meum sanguinem habet vitam eternam.* Audis aperte clamantem non habituros nos vitam, nisi sanguinem eius biberimus, & carnem manducauerimus. In vobis autem ipsis, dicit, id est, in corpore vestro. Vita autem, iure ipsa vita caro intelligi potest. Hæc enim nos in nouissimo die suscitatur, & quomodo, dicere non grauabor. Caro vita facta Vniuentis caro, ad virtutem vitæ traducta est. Non potest igitur morte superari. Propterea in nobis facta, interitum à nobis expellit. Non enim abest ab ea vniuentis Dei filius. Vnde quia vnus est cum carne sua, Ego (inquit) suscitabo eum. This corruptible

Cyrill in 3
ca. Ioan.

Oure, cor-
ruptible na-
ture could
not atteign
to incorrup-
tibilitie
but by the
receipt of
the incor-
ruptible
flesh of
Chryste.

nature of owre bodie could not other wise be brought to incorruptibilitie and life, except the bodie of naturall life shoulde be ioined to yt. Beleuest thoue not me sainge these woordes? I praie thee then beleue Chryst sainge *Verilie verilie* (saith he) *I saie vnto yowe, except ye eate the flesh of the Sonne of man, and drinke his bloode, ye shall haue no life in yowe. He that eateth my flesh, and drinketh my bloode hath euerlastinge life.* Thoue hearest him openlie saing that we shall haue no life, except we drinke his bloode, and eate his flesh. He saith: in yower selues: that ys, in yower bodie. By life, maie of right be vnderstanded, that flesh of life. For this flesh shall raise vs vppe in the last daie. And howe, yt shall not greiue me to tell. The flesh of life being made the flesh of the onelie begotten Sonne of God ys brought to haue the power of life. Yt can not therfor be ouercomed of deathe. Wherfor that flesh beinge in vs, expelleth deathe from vs. For the onelie begotten Sonne of God ys not absent from that flesh: Wherfore bicause he ys one withe his flesh, he saied *I will raise him vppe.*

The flesh
can not be
subiecte to
mortalitie
that duellie
receaueth
the flesh of
immortalitie.

Se ye not here plainlie affirmed by sainct Cyrill, and that by those places of the vi. of sainct Iohn, that this corruptible nature of owre bodie, can not atteign to immortalitie and life, except the bodie of Chryst, whiche he calleth the bodie of life, be conioined to yt. To retorne then, the argument of *Irenæus* ys of great force. For in dede, that flesh can not be subiecte to mortalitie, that receaueth the flesh of Chryst, whiche geueth immortalitie. But once to ende with *Irenæus*, I wishe the Reader to be aduertised of two thinges: The one that wher *Irenæus* and S. Cyrill saie, that by the receipt of the bodie of Chryst we receaue immortalitie, he maie not thinke them to speake against the scripture whiche saierth, *Quis est homo, qui vivit, & non videbit mortem?* What man ys he, that liueth, and

A and shall not die? And again the penall sentence of God ys: *Pulvis es, & in puluerem reuerteris.* Thowe arte dust, and into dust shalt thowe returne. For they speake not of this worldlie life, but of the heauenlie life, that shall be geuen to man after the resurrection. At the whiche, forasmoeche as man shall be raised, this temporall deathe ys properlie in the scriptures called a sleape. Whiche immortalitie ys not promised to all that receaue the bodie of Chryst, no more then saluacion ys to all them, that beleue and be Baptised, although Chryst saie: *Qui crediderit, & baptisatus fuerit saluus erit.* Who that shall beleue, and be baptised, shall be saued: But to soche as woorthilie receaue, and so perseuer to the ende. For *Qui perseuerauerit in finem, hic saluus erit.* He that perseucreth to the ende this man shall be saued.

Howe and when this immortalitie shall be geuen.

The other ys, that wher *Irenaeus* saied, that owre flesh ys nourished by the flesh of Chryst, yt ys not to be vnderstanded, that that blessed flesh ys turned or chaunged after the maner of other earthlie meates into the substance of our flesh and bloode, but rather that yt turneth vs into
B yt, as yt was saied to Sainct Augustine. *Nec tu me mutabis in te, sicut cibum carnis tuae: sed tu mutaberis in me.* Neither shall thowe change or turne me into thee, as the meate of thie flesh, but thowe shalt be turned or chaunged into me. Yt doeth also nourish vs, in thar yt geueth vs soche sustentacion of life as yt hath. Earthlie meates whie are they receaued, but that they shoulde geue sustentacion of this earthlie life? So this haueilie meate ys receaued to geue vs sustentacion of the heauenlie immortall life. As by the one then we are nourished to liue this mortall life: So by the other are we nourished to liue the immortall life.

The flesh of Chryste ys not turned into our substance, but rather turneth vs into yt.

Again by the receipt of this holic flesh are we made the membres of Chryst incorporated to him, and made one with him, whiche thinge the great and learned Father Hilarie teacheth. Wherby this text of sainct Paul ys moche opened and declared. Which thing (although he doeth not speake of the verie woordes of S. Paule) moued me to ioine him with *Irenaeus* in this place, his woordes be these: *Eos, qui inter Patrem & Filium voluntatis ingerunt unitatem, interrogo utrum ne per naturae veritatem hodie Christus in nobis sit, an per concordiam voluntatis? Si enim verè Verbum caro factum est, & nōs Verbum carnem factum cibo dominico sumimus, quomodo non naturaliter manere in nobis existimandus est, qui et naturam carnis nostrae iam inseparabilem sibi homo natus assumpsit, et naturam carnis suae ad naturam aeternitatis sub sacramento nobis communicandae carnis admisit? Ita enim omnes vnum sumus, quia in Christo Pater est, et Christus in nobis est. Quisquis ergo naturaliter, Patrem in Christo negabit, neget prius non naturaliter, vel se in Christo vel sibi Christum inesse, quia in Christo Pater, et Christus in nobis, vnum in iis esse nos faciunt. Si verè igitur carnem corporis nostri Christus assumpsit, et verè homo ille, qui ex Maria natus fuit, Christus est, nosque verè sub mysterio carnis corporis sumimus, et per hoc vnum erimus, quia Pater in eo est, et ille in nobis.* I aske them, that bringe in the vnitie of will betwixt the Father and the Sonne, whether Chryst be in vs now by the agreement of will or by the veritie of nature. For if the worde was verilie made flesh, and we verilie receaue the worde made flesh in our Lordes meat, howe ys he to be thought not to abide in vs naturallic, who being born man, did both take our nature nowe inseparable vpon him, and also vnder the Sacrament of the communicating of hys flesh, vnto vs, hath admixed the nature of his flesh to the nature of eternitie? And so we be all one. For the Father ys in Chryste, and Chryste ys in vs.

We verilie receaue the word made flesh in our Lordes meat.

We verilie
receaue the
flesh of
Chryste in
the Sacr.

Whosoeuer then shall denie the Father to be naturallie in Chryste let him first denie either himself to be naturallie in Chryst, or Chryst to be in him. For the Father being in Chryste, and Chryste in vs maketh vs in these to be one. Yf than Chryst hath verilie taken vpon him the flesh of our bodie: and that man that was borne of Marie, be verilie Chryste: And we also in the Sacrament doe verilie receaue the flesh of his bodie, we shall by this also be one. For the Father ys in him, and he in vs. Thus moch S. Hilarie.

Arrius his
heresie

Chryste too
ke oure
flesh in the
mysterie of
his incarna-
cion, and ge-
ueth vs the
same in the
mysterie of
his Sa. and
so ys natura-
lie in vs, and
we in him.

For better vnderstandinge of whome, yt ys to be noted that he wrote against the pestiferouse heresie of the Arrians, who taught that the Sonne of God the second person in deitie was a creature, and was not all one with the Father in nature, in deitie, eternitie and equalitie, but was lesse then the Father, and onelie one with him in the vnitie of agreement or consent of will. Against this pestilent doctrine did sainct Hilarie write, prouing the Sonne of God to be naturallie in the Father, and the Father naturallie in the Sonne. And for that this wicked sect to prooue their wicked doctrine made a false argument vpon our vnitie with God, sainge that Chryst was one with God as we be, but our vnitie with him ys but by submission and consent of will: therfor (saie) thei soch and none other ys this also. To improoue and dissolue this false and lieng argument, he proueth that our vnitie with God ys not by consent of will onelie, but also by nature which vnitie ys made and wrought by the receipt of Chrystes naturall flesh and blood in the Sacrament, Wherefore sainct Hilarie thus reasoneth: Si verè verbum, &c. Yf the woorde was verilie made flesh, and we verilie receaue the woorde made flesh in our Lordes meate, howe ys he not to be thought naturallie to abide in vs, who hath bothe taken vpon him, beinge made man, the nature of our flesh nowe inseparable, and also vnder the Sacrament of communicating his flesh vnto vs hath admixed the nature of his flesh?

By whiche argument he doeth not onelie go aboute to prooue that the Father ys naturallie in Chryst, but most plainlie teacheth also that we receaue Chrystes verie naturall flesh in the Sacrament, and that, by that receipt, Chryst ys naturallie in vs. By which two poyntes he coniuinceth directlie the wicked assertion of the Sacramentaries, who against all trueth that maie be learned in scriptures, and the most auncient Fathers, teach, that neither Chrystes verie naturall flesh ys receaued in the Sacrament, neither that Chryst ys naturallie in vs, but onely spiri-
tuallie. The contrarie wherof ys not onely by this Authour in plain woordes taught, but also by Chrysostome and sainct Cyrill, as before ys shewed. That sainct Hilarie intended by his disputation to confute the Arrians denieng Chryst to be naturallie in vs, and also the holie Gost (as yt maie be thought) left the same to confute the Sacramentaries, yt doeth verie well appeare by a conclusion that he maketh vpon the same disputa-
cion thus sainge: *Hec idcirco à nobis commemorata sunt, quia volunta-
tis tantum inter Patrem & Filium, unitatem heretici mentientes, unitatis nostrae
ad Deum utebantur exemplo, tanquam nobis ad Filium, & per filium ad Pa-
trem obsequio tantum ac voluntate religionis unitis, nulla per Sacramentum &
sanguinis naturalis communionis proprietas indulgeretur, cum & per honorem no-
bis datum Dei filii, & per manentem in nobis carnaliter Dei filium, & in eo no-
bis corporaliter, & inseparabiliter unitis, mysterium vera ac naturalis unitatis sit
prædicandum.* These things are for this cause spoken of vs, that hereti-

A heretiques vntrely saing the vnitie betwixt the Father and the Sonne to be onelie the vnitie of will vsed the example of our vnitie with God, as though we being by obedience and will in religion onelie vnited to the Sonne, and by the Sonne to the Father, no proprietie of naturall communion shoulde be geuen by the Sacrament of the flesh and bloode, fithen that both by the honour of the Sonne of God geuen to vs, and by the Sonne of God carnallie abiding in vs, and we being corporallie, and inseparablie vnited in him, the mysterie of the true and naturall vnitie ys to be declared. Thus moche he.

By these woordes as S. Hilarie improoueth the Arrians saing that Chryst ys not naturallie in vs, so doeth he the Sacramentaries teaching the same. And thus maie we see the sinceritie of them, who doe maintein the pestilent doctrine of the Arrians. And that that was confuted and reprooued as heresie twelue hondreth yeares agon, ys now with a litle false skouring and colouring, solde to the people for trueth.

B The Proclamer hath promised that he wolde subscribe yf we coule bringe furth but one, that by plain woordes coule teache the trueth of soche articles, as he Proclamed. Here now be two both right auncient and famous: The first saieth, *that ouer flesh ys nourished with the cuppe*. He saieth not as the Sacramentarie doeth, *with the cuppe of the Lorde*, but he speaketh as the catholique Church doeth, *sainge: With the cuppe, whiche ys the bloode of oure Lorde*. Neither vseth he the hereticall phrasé, *sainge that our flesh ys nourished with the Sacramentall bread*, but the phrasé of Chrystes Church, *sainge that our flesh ys nourished with the breade, whiche ys the bodie of our Lorde*, calling them by expresse woordes, *the bodie, and bloode of Chryste*. Ys not this a plain speache? The other saieth, that as trulie as the Father ys naturallie in the Sonne: So trulie ys Chryst naturallie in vs by the receipt of his naturall flesh in the Sacrament. Whiche speach ys also so plain, that except men will not see, or will not heare, or hearinge will not vnderstand, they can not choose but see, heare, and vnderstand a merueillouse plain trueth. Whiche trueth

C was so euident plain, famous and notoriouse in the time of these Fathers, that they might vpon the same, grownde and frame strong argumentes against great and famous heresies, as now ye perceauie these Fathers to haue doen.

To conclude then feinge the one of these Fathers, saieth that we be nourished with the flesh of Chryst, by the receipt of the same in the blessed Sacrament: And the other, that by the same receipt Chryst ys naturallie in vs, and we naturallie one with him, we maie verie well saie with sainct Paule, that we are membres of his bodie, of his flesh and of his bones.

The Sacramentaries join with the Arrians in denying natural union betwixt Chryst and vs by the blessed Sa

A plain saing for the Procla.

As God the Father ys naturallie in the Sonne so ys the Sonne by his naturall flesh receaued in the blessed Sacrament in vs.

THE SIXTETH CHAP. TREATETH VPON

this text of saint Paule to Hebrues: *He haue
an Altar, &c.*



N the xiii. chapter of S. Pauls epistle to the Hebrues, we finde this sainge: *We haue an Altar, of the which yt ys not lafull for them to eate that serue in the tabernacle.* Whiche saing I finde so expownded that by the Altar ys vnderstanded the bodie of Chryst in the Sacrament. So that the sence of those woordes maie be

these: We haue the bodie of Chryst in the Sacrament of the whiche yt ys not lafull for anie Iewe, resting and abidinge in the lawe of Moyse to eate. That thus yt ys to be vnderstanded I haue wittnesse, but I will not trooble the reader with manie, but onelie produce a coople, which bothe be grecians. And they be *Isichius*, and *Theophilact*, the one of the higher house and the other of the lower. *Isichius* saith thus expownding a text of Leuitic. *Omnem sanguinem reliquum Vituli, fundi circa basim altaris holocausti, quod est in tabernaculo testimonii, precepit: Altare holocaustumatis rursus Christi corpus intelligamus. Sicut enim ipse Sacerdos, & sacrificium est, sic altare est. Quia autem intelligibile altare corpus Domini, & beatus Paulus intelligit, ipso dicente, cognosce. Aut enim: habemus Altare, de quo edere non habent potestatem, qui tabernaculo deseruiunt: corpus videlicet Christi, dicens, De illo enim comedere Iudais fas non est.* He comaunded all the rest of the blood of the calfe to be powred oute aboute the foote of the Altar of the burnt sacrifice, which ys in the Tabernacle of wittnesse. Let vs again vnderstande the Altar of the burnt Sacrifice to be the bodie of Chryste. For as he ys the preist and the Sacrifice: so ys he the Altar also. That saint Paule also doeth vnderstand the intelligible Altar, the bodie of Chryst, know by his owne saing. For he saith, *We haue an Altar of the which yt ys not lafull for them to eate, that doe serue in the Tabernacle,* that ys to saie, the bodie of Chryst, sainge that of yt, yt ys not lafull for the Iewes to eate. Thus moche *Isichius*.

Isich. in leuit. li. 1. c. 4.

The altar of the which the Iewes maie not eate ys the bodie of Chryst.

Hoopers glose edere. s. credere.

Theophil. in 13. ca. epist ad Hebrues.

I nede not here moche to saie to open the place, for yt ys open enough of yt self, and can not well be wrested, but that in the literall sence yt must be vnderstanded of the bodie of Chryst, in that maner that the Iewe obseruing yet the Lawe, maie not eate him. Whiche maner ys onelie by his reall presence in the Sacrament, except we shall euell fauourable (as Hooper did) expownde *edere* for *credere*, to eate, that ys, to beleue. And then the sence must be: that we haue an Altar, which ys Chrystes bodie, on the whiche the Iewes that doe obserue the lawe of Moyse maie not beleue. Whiche sence as yt ys verie false, so yt ys verie cruell. God forbidde but that the Iewes shoulde beleue on Chryst, as manie a thousand of them haue doen, as the Actes of the Apostles, and diuerse other hystories doe testifie. The like sence shall this scripture haue, yf we vnderstand yt with the Sacramentarie of the spirituall presence of Chryst and the spirituall eating of him. So that a diligent reader maie in this place perceauie into what strictees, and what inconueniences soche wrestinge expositours doe bringe themselues, who leauing the true, sownd, and perfect expositions of the Fathers, cleaue to their owne inuencions, which be soche, as although they like well the inuentours: yet they neither like nor well agree, with the scripturs, nor withe the true and catho-

F

G

H

A tholique expositours of the same. But let vs heare Theophilact also vpon the same text, Thus he saith: *Quoniam dixerat non obseruandas esse cibos, ne videantur nostra despectui habenda, quod obseruatione careant, Nos (inquit) obseruationem habemus, verum haud eam, quae sit in huiusmodi cibis, sed super altare, siue incrementa hostia viuifici corporis, huius enim ut sint participes, ne pontificibus quidem legalibus permittitur, tantisper dum tabernaculo deseruiunt, hoc est, legalibus umbris, & figuris, quae transeunt, ac dissoluantur.* Forasmuche as he had said, that regarde of meates should not be had, least our things might seeme to be despiced, because they had no regarde or reuerence. We (saith he) haue reuerend regarde, but not that that was vpon these maner of meates, but vpon the Aultar or the vnbloodie sacrifice of the liuing bodie. For of this Sacrifice to be partakers, yt ys not permitted, no not to high preistes of the lawe as long as they serue in the tabernacle, that ys, as long as they serue the shadowes and figures of the lawe, which passe awaie, and are dissolued.

Note well these terms the aultar, the vnbloodie sacrifice, the liuing bodie, &c.

B Here again by Theophilact as before by Isichius, ye see this text vnderstanded of the bodie of Chryst in the Sacrament. He calleth yt the vnbloodie Sacrifice as the holie Nicen Councell did. And that those woordes also of the vnbloodie Sacrifice shoulde not be drawn by the Sacramentaries, the enemies and destroyers of this Sacrifice, to the sacrifice of lawdes, and thankesgeuinge, as Cranmer doeth in his booke of Sacrifice, he addeth, and fullie calleth yt the vnbloodie sacrifice of the liuing bodie, or more proprielie, of the bodie that geueth life, or maketh to liue, which ys not, nor can be anie other but the bodie of Chryst, which (as in the last chapter ys said) beinge ioined to the Godhead, and made the bodie of God (which ys life yt self) ys able to geue life, and to make other to liue. And therfor ys here of Theophilact verie well called: *Viuisicum corpus*: the bodie that ys able to make to liue. But note that we speake not here of this transitorie, and passing life, but of the permanent and euerlasting life.

C In the woordes of S. Paule, this also ys to be noted, that although in hys time the faith was largelie spred, as in Rome, in Corinthus, in Galatia, in Ephesus, in Thessalonias, in Collossis, in Laodicea, yea (as he himself to the Romans doeth testifie) from Hierusalem rownde aboute all the coastes vnto Illicium, he filled all the contries with the Gospel: yet nowe writing to the Hebrues he saith not plurallie we haue manie Aultars, but singularlie we haue an Aultar. For the Church of Chryst hath but one Chryst, and one vnbloodie Sacrifice, as Chrysostome saith, *Vna est haec hostia, & non multa*: This sacrifice ys one, and not manie. For we doe not offre one lambe to daie, and an other to morowe, but allwaies the same one sacrifice. Proinde (saith he) *Vnum est hoc sacrificium*, Therefore this sacrifice ys one, yt hath also but one Aultar, as S. Hierom doeth testifie saing: *Vnum esse altare in ecclesia, & vnam fidem, & vnum baptismum* Apostolus docet. *Quod haeretici deserentes, multa sibi altaria fabricati sunt, non ad placandum Deum, sed in delictorum multitudinem, propterea leges Dei accipere non merentur, cum eas quas acceperant, ante contempserint. Esi quid dixerint de scripturis, nequaquam diuinis verbis, sed Ethnicorum sensibus comparandum est. Isti multas immolant hostias, & comedunt carnes earum, vnam Christi hostiam deserentes, nec comedentes eius carnem, cuius caro cibus credentium est, quicquid fecerint, sacrificiorum ordinem ritumque simulantes, siue dederint elemosinam, siue pudicitiam repromittant, siue humilitatem simulet, fictisque bladiis simplices quosque decipiant, nihil de huiusmodi sacrificiis Dominus suscipiet.*

The sacrifice of the Church of fred in a thousand places ys but one and the same sacrifice. Hier lib. 3. in Oseam. cap. 8.

D The Apostle teacheth, to be in the Church one Aultar, one faith and one baptism, which the heretikes forsakinge, haue framed to theselus manie Aultars

not to appease God, but to the heaping vppē of multitude of sinnes. **E**
 Wherefore they are not woorthie to receaue the lawes of God, forasmoch as
 the lawes which they had receaued, they had before contemned. And yf
 they saie any thinge of the scriptures, yrys not to be compared to the woor-
 des of God, but rather to the senseis of Ethnicks. These men offre ma-
 nie sacrifices, and doe eate the flesh of them, forsakinge the one sacrifice of
 Chryst, and doe not eate his flesh, whose flesh ys the meat of the beleuers.
 What soeuer they doe dissemblinge the order and rite of sacrifices, whether
 they geue almose, whether they voue chaistie, whether they dissemble hu-
 militie, or whether with feined flatteries thei deceaue the simple, God taketh
 nothing of soch maner of sacrifices. Hitherto S. Hierom.

Whom yf we marke well we maie learn that he by this woorde (*altar*)
 vnderstandeth Chryst, as sainct Paule doeth in this scripture produced oute
 of the epistle to the Hebrues. For where sainct Paule to the Ephesians saith
Vnus Dominus, una fides, unum baptisma, &c. One Lord, one faith, one Baptisme:
 S. Hierom saith, that S. Paule teacheth that we haue but one altar, takinge **F**
 the one altar for our one Lorde Chryst.

*Heretiques
of our tī-
me wel de-
scribed by
S. Hierom.*

But note with all howe liuelie he describeth the heretiques of our time,
 by the painting of the heretiques of and before his time. For heretiques in
 all ages be heretiques, and heretiques be like heretiques. He saith that the
 heretiques did forsake the one altar of the Church, and framed to them-
 selues manie altars. So in this our time they haue forsaken the one altar of
 Chrystes Church, and framed to themselues manie altars. For first *Luther*
 forsaking the altar of Chrystes Church, framed himself an other altar.
 But *Carolstadtus*, *Zuinglius*, and *Oecolampadius*, not liking either the altar of the
 Church or of *Luther*, framed to theselues after their phātie an other altar.
 The *Anabaptistes* framed themselues an other altar after their deuise. The
Swenckfeldians misliking all that was doen before them framed after their con-
 ceit a newe altar altogether spirituall. The *Caluinistes* thinking to passe them
 all, haue inuented an other maner of altar, euen altogether after the ma-
 ner of the *Arrians* altar, or not moch vnlike, as *Richerus* Caluines preacher
 hath in France plainly declared. Al whiche altars (as ours also in England
 with like diuersitie) haue not ben to appease God, but rather to heape vppe **G**
 the multitude of iniquities to the great prouocation of hys yre, wrath,
 and indignacion against vs. Wherebie they being puffed vppe, with the va-
 nitie of their mindes, and contemning the lawes of God, whiche before
 they had receaued, are nowe reiectēd, and not thought woorthie of the
 lawes of God, and therfor as men corrupted in iudgement, like mē in furio-
 use feuers, who mislike in taste and appetite all thinges that be holsome, and
 profitable and vehementlie desierouse of thinges vnholosome, and noisome,
 reiect all the holsome lawes, the holie religion, the catholique faith, the
 orders, rites, and Ceremonies, vnder whiche they were born, in the
 whiche thei were baptised, in the which they liued, whiche they recea-
 ued, and professed, whiche with moche peace, moche concorde,
 were manie nombres of years established, holden, obeied, and re-
 uerenced, and haue desire to haue no other faith, religion, con-
 stitutions, ordeinances or lawes, but soche as they can presentlie
 inuent and deuise. So great ys their desire, to alter, chaunge and **H**
 make newe thinges, that they wolde leaue nothinge that they fownde
 in vse, But why God suffreth them to doe this, sainct Hierom
 declareth, bicause he thinketh them vnwoorthie to receaue his lawes,
 foras-

*Soch be the
phanies of
men of this
time.*

A forasmuche as they haue contemned the lawes, which before they had receaued.

As touchinge their allegacions of the scriptures, S. Hierom saith, that their vnderstanding of them ys no better, than to be compared to the saynges of Ethnickes. For hauinge the letters or woordes of the scriptures, and not the true sence, howe moche soeuer they bragge of the woorde, of the Lorde, they haue not the woorde of God, as yt doeth well appeare in their handlinge of the vi of S. Iohn, the xxvi of S. Mathew, the x and xi chapt. of the first epistle of S. Paule to the Corinthians, the fift to the Ephe, the thirteenth to the Hebrues and other, which in this booke we haue taken from their violent wrestinge, and tirannouse captiuitie, and haue restored them to the libertie of the contorde and true vnderstandinge of Chrystes Church, as yt hath ben taught to vnderstande the same by the magisterie of the holie Gost, the right and appoynted Schoolemaster of the same Church, by our Lorde and God Iesus Chryste.

*Force of fine
scripturs
falselie al-
leged by
heretikes.*

B To proceade in the sainge of S. Hierome, he saith that they doe not eate the flesh of Chryst, which sainge howe true yt ys, with the greif of my heart I saie yt, yt ys to well known. For what thinge doe they more detest and abhorre then to beleue and confesse Chrystes bodie and verie naturall flesh to be in the Sacrament, and there to be receaued? And therfor to the intent, that they wolde not eate his flesh, they haue altered Chrystes institution, they haue altered his faith, they haue abandoned his holie feast of his blessed bodie and bloode, and haue in place of yt inuented a poore bare receauing of a drie peice of bread, and a sippe of wine. And beinge as they be, yt ys well. For the flesh of Chryst ys not meate for them, but yt ys the meate (as S. Hiero saith) of beleuers. Finallie what soeuer this kinde of people doeth whether they fast (as they doe not) for fastinge by them ys exiled, or praie, which by them ys almost to nothing shortened, or vowe chastitie, which they runne so fast vnto, that they haue all that doe not marrie, as the greater nombre of them ys married, and soche of them as doe not marrie, doe yt for the like holinesse that was in Iouinian, not for perfection of life, but for quiett nesse and ease, and to auoide thencombrances that maie happé by a shrewed weif. For thorowoute they condemne the vowe of chastitie, though S. Hierom, S. Ambrose, S. Augustine, Chrysostome, and all holie writers highlie esteeme and commend the same. But to ende, what good dedes soeuer they flatter them selues to doe, as by their dissembled humilitie to shewe them selues lowlie, or by sweet and flattering woordes to deceaue the simple, God (S. Hierome saith) receaueth no part of soche their sacrifices.

*This ys a
chaunge for
the worse.*

*Fasting for
meritte ys
punishable
by statute.*

C Seinge then their doinges are accepted of God in no better part, I wish all men to leaue their vanitie, and walke in the veritie, to leaue heresie, and to walke in faith: to leaue their inuented toies, and to walke in gods establi shed, and long continued lawes: to leaue their manie altars framed vpon dissent, and diuision, and to cleaue to the one altar of Chrystes catholique Church, which ys our helpe and protectiō: to leaue their hountrie cheer of bare bread, and wine, and to enioie the roiall feast of Chrystes bodie and bloode: to leaue their colde maner of fastinge, and praier, and to acquainte them selues with sharpe fasting and seruent deuocion: to leaue their preter sed matrimonie, and to delight in pure chaistitie, to leaue their licenciousse maner of life, and come to the trade of a penitent life. For in the ende *Veritas liberabit*, trueth will deliuer. And then, when conscience shall be sett before the iudgement seat of God, in the daie, when he shall iudge the secrettes of men, the

Rom. 2.

vnto them that be rebells, and that doe not obeie the trueth but folowe vnrightrines, shall come indignation and wrathe, tribulation, and angnishe vpon the soule of euery man, that doeth euell (as saith S. Paule) and as he saith to the Iewe first, and also to the gentile: so saie I, to the chrystian first, and also to the infidell: but to euery man that doeth good shall come praise, honour, and peace. God therefore that hath once called vs to his holie faith, confirme and establish soche as haue not yet swarned from yt, and reduce, and bringe home again soche as haue wād red like lost sheape, that we be maie all be of the nombre of them, that shall receaue praise, honoure, and peace, whiche God of his mercie graunt Amen.

THE ONE AND SIXTETH CHAPTER

*maketh a recapitulation of that, that ys
doen in this worke.*



Owe gentle Reader, haue I goen thorowe all those scriptures, that treat of the holie Sacrament, speciallic soche as be commonlie alleadged either by the catholiques to proue the same, or by the Aduersaries to improoue yt. In the hādling of which scriptures, so litle haue I geuen to mine owne iudgement, that yt beinge suppressed, I haue (as meit yt ys and as I wolde with all that liue in this time of controuersies to doe) geue place to the iudgementes of the learned fathers of Chrystes Church in all ages. In the setting furth of which Fathers, I haue in sundrie places and matters cōferred the doctrine of the elder, and the younger together, that the concorde that ys betwixte the might fullie be perceaued. This being trulie and faithfullie doen, the iudgement wher of I referre to the catholique Church, and submitte both my self, and this ys my worke to the correction of the same, yt maie and doeth easilie appeare and maie clerelie be seen, howe vain the bragge of the Proclamer ys, who wolde haue but one scripture, one doctour, or one Councell produced for the testimonie of the trueth of the catholique faith, And nowe ther be, so manie scriptures, doctours, and Councells brought furth that ther ys not one left to bolstar vppe his heresie. The scriptures which he and his complices pretend to haue in their possession are by the iudgement of the Fathers of Chrystes Parliament house prooued neuer to be theirs, but are and haue ben allwaies in the possession of the catholique Church.

Confidre, Reader, howe manie fathers of the greke church be here produced, as *Dionise, Iustyne, Irenaeus, Origen, Gregorie Nazianzen, Basill, Chrysostom, Cyrill*, with other of the elder sort, which although they were of one Church: yet they were of diuerse times, some of them with in one hundreth yea re after Chryst, some two hundreth, some three, and yet all these agree in one trueth of the presence of Chrystes bodie in the bleff. Sacrament,

In the latine Church were *Alexander, Tertullian, Cyprian, Hilarie, Optatus, Hierom, Ambrose, Augustine*, and other, whiche although they were farre distaunte, manie hundreth of miles from the fathers of the greke Church: yet in consent and agreement together in this matter they ioine and go together.

Of the greke church again be produced other, that were manie yeares after the other Fathers before reherfed, as *Theodorete, Eutbimius, Damascen, Theophilact, Occumenius, and Bessario* with other, whiche although they liued in gre at diuersitie of ages, hauinge manie hundreth yeares passing betwixt them: yet they liued in the vntie of faith and religion.

Again

A Again also in the latine Churche answerable to these were produced, *Gregorie, Bede, Haymo, Anselme, Paschasius, Thomas de Aquino, Lira, and Dionise*, with other, whiche also liuinge with moche difference of times, and diuersitie of places, were yet with the eldest, and the middest, and with the latest all of one minde.

And here note that these authours, as they doe, according to the rule of *Vincentius Lirinensis*, altogether teache Chrystes presence in the Sacrament, so doe they yt manifestlie, commonlie, and continuallie For *Origen, Basill, Chrysostome, Cyrill, Theodoret, Euthymius, and Theophylact*, whiche be the greater writers of the grecians, are not produced once onely, neither speaking obscurelie: but they are often and manie times, and that with speache most plain and manifest, and that commonlie, in euery weightie matter of the booke. Likewise be the Fathers of the latine churche, whiche in euery place beare agreable testimony to the Fathers of the greke churche. And for asmoche as these fathers haue expounded the scriptures to vs, that doe treat of the

B Sacrament and doe therein agree, yt ys meete for vs to accept that sense and vnderstanding, that by the handes of so manie Fathers ys so consonantlie deriued to vs. All they vnderstande them of the presence of Chryst in the blest. Sacrament: wherfor yt ys meete that we also vnderstand them so, and not onelie yt ys meete but we aught and are bownde to doe so.

Nowe therfor let the Proclamer turne his Historie of *Mitridates* vnto his owne heade and his likes, who lainge wicked seige to the citie of Gods Church, wolde beare the citizens in hand, that the armie of the holie learned Fathers and doctours of Chrystes Church were on their side. But God be praised, the contrarie nowe appeareth. For this holie armie ys comed down, and haue ioined with Gods citizens, and haue vanquished *Mitridates*, and his companie, and deliuered the citie from their cruel tirannie of heresie, and haue declared them selues to all the worlde, that they be frendes of Gods citie, and defenders of the same, and aduersaries to *Mitrydates* the Proclamer and vanquishers of the same. For we haue not by bragge, onelie saied that the scriptures, doctours, and Councells be on our side (as this *Mitrydates*, this proclamer did) But we haue euidentlie, and inuincible prooued yt in dede. *Giezi* the lieng and leprouse seruante of *Heliaseus* coulde not, when his master was compased aboute with the theues of *Syria*, see anie that were on his masters side, but against his Master he sawe manie, yet in verie dede, there were mo on the Prophets side, then on the *Syrians* part. as after yt was well declared: So this *Giezi*, this Proclamer, the lieng leprouse seruante seeth not what a noble companie ys on Christs side, but on the *Syrians* side the enemies of Chryste he seeth multitudes.

For hitherto beinge blinded with ambition, and (as *Giezi* did) lieng for some gain, or promotion, he hath since fallen into the deapth of the spirituall leprey, which *S. Austen* calleth heresie. Leprosi (saith he) *non absurdè intelliguntur, qui scientiâ veræ fidei non habentes, varias doctrinas profitentur erroris. Nulla porro falsa doctrina est, quæ non aliqua verâ intermisceat. Verâ ergo falsis inordinatè permixta in vna narratione, vel disputatione hominis, tanquam in vnius corporis colore significant lepram, tanquam veris falsisque colorum fucis humana corpora variantem atque maculantem.* The lepres are verie well to be vnderstanded those, whiche not hauinge the knowledge of the true faith, doe professe diuerse doctrines of error. For their ys no false doctrine, whiche hathe not some true thinges medled with yt. True thinges therfore inordinatelie permixed with false thinges in one narracion or disputation of a man, as yt were appearing in the

D

the coloure of one bodie, doeth signifie the leprey altering and defiling the bodies of men as yt were with true and false shewe of coloures. E

By these means then this man was so blinded that he could not see one scripture, one doctour nor one Councell, on Chrystes side, or on his trucths side. But on the enemies side, on heresies side, he could see an wholl armie. But I compare this armie vnto the people that were with in the walls of *Hiernusalem*, at the time of the destruction of the same, whiche, as *Iosephus* declareth, were not onelie plagued by pestilence, and famine at the hande of God, and with swoorde and fire at the handes of their enemies without the walls, but also they being with in the walls plagued them selues with great debates, discordes, insurrections, and mortall warres. So that the slaughter was as great within, as yt was withoute. Euen so this armie hath ben moche plagued at Gods hande, yt hath raised moche sedicion and tumulte bothe in *Germanie*, *France*, and *Englond*, euen within their owne walls, yt hath be from time to time persecuted with swoorde and fire, and the heade capitaines haue not agreed among the selues, as in these our daies yt ys more then manifest that they doe not. F

This armie therfor, though yt be suffred: yet as touching the cause, they are not to be feared, For we standing with our Prophete, our cause can not faill, and when yt shall please owre Prophete, the armie, that was with *Helixus*, shall ioin with vs, and deliuer vs, whiche armie haue among them no diuision, no discorde, ther be amongst them no inwarde warres, no insurrections, no tumultes (as be amongst the other) but of them all ther ys one heart and one mouth. What one saileth all saie, what one denieth all denie.

On the other side, looke howe manie citiees, howe manie contries, so manie doctrynes, so manie faiths, so manie religions: yea almost howe manie heades, so manie opinnions. Howe doeth Luther agree with *Oecolampadius*? howe doeth *Melancthon* with *Bullinger*? yea howe doeth Luther agree with himself or *Melancthon* with himself? As for their disagreeinge with the holie fathers, yt ys to manifest. The holie fathers teache the presence of Chryst in the Sacrament, they denie yt. They teache that the sacrifice of Chrystes bodie ys to be offred for the quicke and the dead: these denie yt. They teache almoze and praiers to be available to the dead: these denie yt. To this yf yowe adde the gates, that they open to all licencious libertie, as the taking awaie of Confession, the contempt of penance, the mocking of fasting, the common maner of diuorcing and marieng again, the voluptuous taking of women to preists without all discrecion, be she maide or widowe, yf no worse, the indempnitie of vsurie, yt were enough and to moche to offend an honest heart, but to heare soche things. G

Yt were to long a repeticion to reherse all the licencious doctrynes, that be settfurth against godlie and vertuous liuing. But yf ther were no more but these two euells last reherfed, in them, namelie their dissenting from the fathers and their geuing of libertie to vicious liuing, yt wer enough to geue anie man iust occasion to suspect, yea and vterlie to forsake their doctrine.

In the other side, forasmoeche as the Catholiques embrace the doctrine of the Fathers, and teache vertuous liuing, as penance, contricion, confession, and satisfactio, charitable lending, chaste matrimonie in married people, pure chaistie in preistes and religious persons, fasting and soche other iust occasion ys geuen to credite them, and to folowe them. H

God

God nowē of his mercie open the eies of all his people, that hauing a breif shewe of the teachers of trueth and vntrueth, of verteuouse liuinge, and of licēciouse liuinge, maie by his grace take the one, and leaue the other, folowe the good, and leaue the euell, and so framing their lifes, to liue in the true faith, and good life, maie by his mercie atteign to the euerlasting life with him, to whome, be all honoure and glorie worlde withoute ende Amen.

Volumen hoc ab eximio viro M. n. Thoma Heskins, De presentia corporis & sanguinis domini, Anglico idiomate conscriptum, perlectum est a viris illius idiomatis & sacra Theologie peritissimis, quibus sicut ipsi auctori merito id tribuendum esse iudico, ut ad vtilitatem gentis anglicae euulgetur.

Ita testor et iudico Cunerus Petri de Brouwershanen Pastor sancti Petri Louanij, 4. Iulij anno 1565.

FINIS.



*volumen in theologie
for and*

THE THIRD BOOK.

CHAPTER I.
OF THE NATURE AND EXTENT OF THE
RIGHTS OF THE PEOPLE OF GREAT BRITAIN
AND IRELAND, IN PARLIAMENTS ASSEMBLED.
AND OF THE RIGHTS OF THE COMMONS
IN PARTICULAR.
IN A LETTER TO THE HONOURABLE
MEMBERS OF THE HOUSE OF COMMONS
BY
JOHN HARRISON, ESQ.
OF THE MIDDLE TEMPLE, ESQ.

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MDCCLXXIII.

PRINTED



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 Sacrament reserued. ca. 24. 25. &c. sent to a
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 Sacrament a figure not of the bodie of Chry-
 ste, but of his death. li. 2. ca. 14. & li. 3. ca.
 44.
 Sacrament a figure in diuerse respects, but
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 19. li. 3. ca. 42.
 Sacrament a mysterie howe and what a miste-
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 be. ca. 57. and two offices. ca. 15.
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 Sacrament and the thing of the Sacrament.
 li. 3. ca. 8.
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Faultes in printing.

In this long worke (gentle Reader) there can not a fewe faultes be committed in the orthographie, both bicause the printers were vnskilfull of oure language, and for that the ouerseer coulde not be allwaies readie at the presse to make corrections. In consideration wherof, and that I haue not tyme my self to gather all, I prae thee of gentleness to beare ther with, and for thy skill to correct after these fewe examples. God be euer withe thee.

In the prolog the first line: read, haue moued: in the xv. lyne: for primatiue, primitiue and so in other places.

In the booke first amende the nombres of the leaues, as, for vii. viii. xi. xvi. lx. &c. ii. iii. iii. viii. xl &c. then of the chapters, for thirtene, fourtene, &c. read thirteenth, fortenth &c. and for nine and thirtieth. read nine and twentieth.

And let the binder looke to the order of the Ternions, for the signatorie letters be some wanting: some mysplaced.

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Wm. Linn.

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